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THE

BAPTIST MAGAZINE

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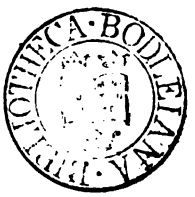
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Editor: REV. W. G. LEWIS.



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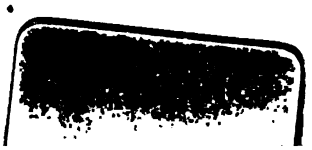
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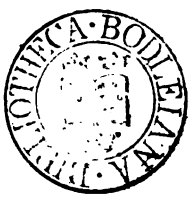
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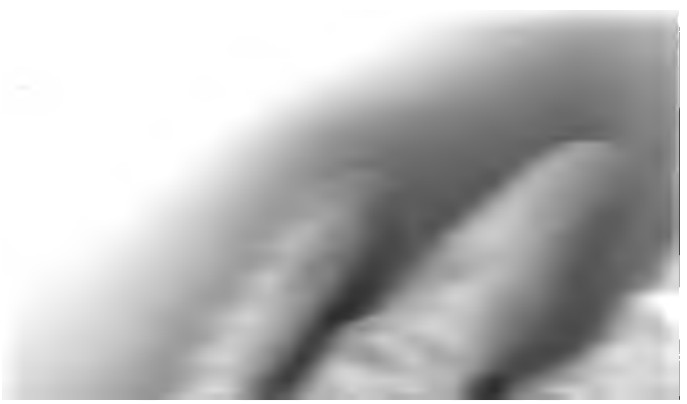
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N.B.—The days of Preface-writing are past—Dedications died first, and more lately Prolegomena and Prefaces have happily perished. The Editor bows gratefully and courteously to all his Contributors and Subscribers, and accepts their congratulations on the completion of the sixtieth year of the BAPTIST MAGAZINE.

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Yours very truly

J. P. Chowse.

THE

BAPTIST MAGAZINE.

JANUARY, 1868.

THE ANNALS OF AN OLD MEETING HOUSE.

BEING PASSAGES IN THE HISTORY OF DEVONSHIRE SQUARE CHAPEL, LONDON.

"Who builds a Church to God, and not to Fame,
Will never mark the marble with his name."
Pope's Moral Essays.

In the third part of HUDIBRAS a couplet occurs which many readers may have found obscure :—

"That represents no part o' th' nation ;
But Fisher's Folly congregation."

In a sumptuous edition of Butler's poem, published in 1793, the editor attempted to make clear the above reference, yet altogether failed in enlightening his readers. Mr. Nash was uncertain, whether or not, the passage referred to Quakers, and therefore he possibly never heard of William Kiffen—in that case resembling a late reviewer, who, within the last few weeks, has first learned about Thomas Shillitoe. The distich is, however, simply a parallel, drawn between Kiffen's people and the Long Parliament, and would seem to relate to the political crisis of 1641, when the king returned to Hampton Court from Scotland, to find discontent prevailing in London, anarchy in Ireland, and to receive the Commons' REMONSTRANCE, who, protected by a strong military guard, were debating the state of the nation. But, says the annotator alluded to :— "Here is an equivoque on the word *represent*. It means either to stand in the place of, and be substituted by others, or to resemble and be like them. In the first sense, the members they should pack would represent their constituents ; but in the latter sense only a meeting of enthusiastic sectaries." It may be inferred from the poet's language, that anterior to the civil wars, the Baptist Society "near Devonshire Square" was at the least a notable assembly.

Three hundred years since, there lived in London a goldsmith called Jasper Fisher. Possessed with the besetting sin of vanity, he made it a principal worldly aim to surpass his

contemporaries in the splendour of daily life. His mind may have received a bias from the fact that his individuality included a worker in the precious metals, a justice of the peace, and a clerk in Chancery. Any man who, by fortune or accident, united these in his person, might easily have drifted into imagining that a moderate amount of ostentation only became his position. Whatever the illusion was from which Fisher suffered, it occasioned a sumptuous mansion to spring up in the vicinity of Bishops' Gate, the same being one of the finest houses the old city contained. The large extent of the place, its splendid suites of apartments and costly fittings, together with the surrounding luxuriant gardens, oftimes made a conversation theme for thrifty freemen in their leisure evening hours. Those were simple days, both in speech and living; and quaint old Fuller tells us how "a she citizen" got persuaded that malt was spun, information in all respects consistent with the fair maiden's experience, for she confessed to having noticed the threads. Life's trifles, also, then attracted greater attention than they can do in our faster times; and men's actions were more narrowly watched, when a neighbour's intellect, through lacking food of other kind, could scarcely afford to be unmindful of them. Thus the rearing of four notable mansions was celebrated in what the citizens deemed an immortal couplet:—

"Kirkebie's Castle, and Fisher's Folly;
Spinolas' Pleasure, Megse's Glory."

The original proprietor of the second named house earned well merited contempt by assuming a station his means were inadequate to maintain. Becoming embarrassed by debts, it was, doubtless, pecuniary difficulty that necessitated the final disposal of the property. At an early date the freehold passed into the hands of several consecutive owners, amongst whom stands out conspicuously the ancient name of DE VERE. During the time this family occupied the mansion, Queen Elizabeth honoured them with a visit, and the then head of the Oxford line, presented her Majesty with the first perfumed gloves ever imported into England. William, Earl of Oxford, died in this residence in June, 1628, and his name appears amongst the parish benefactors. This *en passant*, is not uninteresting; for one considerate testatrix bequeathed money to defray the cost of an annual *reunion* of parson and flock. The Cavendishes next inherited the estate, and their name has since been associated with it. For long previously they probably resided in the neighbourhood, as a Lady Cavendish was interred in the parish church in the reign of Henry VIII.

The church at Devonshire Square, London, may be classed among the most ancient institutions of Nonconformity in England. The date of its planting cannot be exactly traced, but the society's existing records go back to the middle of the reign of Charles I. The people who obtained the original deed appear to have migrated from Wapping, and they were probably persons who seceded from a church there, through disagreement about the tenet of Strict Communion. This would occur about the year 1638; but whether the retiring party joined themselves to others already established, or, for their own convenience, erected a meeting house, it is not now easy to explain. The original title deed to the land is written in Norman French, the legal jargon of the era. The characters of such writing are undecipherable by modern ingenuity; or, at any rate, can only be read by

factor, riches and influence were used for the noblest purposes.

The plague of 1665 proved a sore calamity to the Devonshire Square Society. From the manner of recording his death, we infer that the scourge visited the co-pastor, Thomas Patient. He had only been ordained about a month when he died upon July the 29th, and the funeral took place on the next day after his decease. Although he filled so prominent a position in the denomination, little information can now be procured respecting him. In early life he had served a New England congregation; and whilst in this situation renounced his pædo-baptist principles, and thereby incurred the penalty of small persecutions from former allies. Closely following the dictates of conscience, the convert even composed a small treatise, wherein he defended his newly adopted sentiments. His name is also found amongst the confessors of 1644.

Patient probably accompanied General Fleetwood into Ireland; and he is commonly supposed to have been the planter of the church at Clough Keating, a flourishing society, in Crosby's days, of several hundred members. Amongst the political prosecutions that preceded the Revolution, a remarkable adventure befel this people, which may be here noticed in passing. Minister and members were simultaneously accused of treason, and tried for their lives. The Laudian spirit so fully possessed the foreman of the jury, as to draw forth a declaration, that he would never leave the Court till the whole company were condemned. Whilst entering the justice-room this man was stricken by death; and perhaps, through awe of Heaven's fearful visitation, the remaining eleven acquitted the prisoners. We are mostly in the dark in reference to any advantages this Church derived from Patient's ministrations; for shortly after the Restoration, he accepted the lectureship at Devonshire Square; and in the memorable summer of 1665—when the plague was raging about the Meeting-house — he was solemnly inducted into office. Hanserd Knollys and Kiffen were both there to lay hands upon the co-pastor, who, alas, a few days subsequently was "Discharged by Death from his work and office; he being taken from the evil to come; and having rested from all his labours, leaving a blessed savour behind him of his great usefulness and sober conversation. This, his sudden removal being looked upon to be to his own great good and advantage, but the Church's sore loss. On this day he was carried to his grave, accompanied by the members of this, and other congregations, in a Christian, comely, and decent manner."

A successor to Thomas Patient having necessarily to be appointed, the Church chose Daniel Dyke, M.A., who, as son of the vicar of Epping, had enjoyed a University education. He had held a chaplaincy in Cromwell's household, and had likewise served as an examiner of candidates for holy orders, and as a Trier of incompetent parsons. He enjoyed for a while the living of Hadham, in Hertfordshire; but his prescience warning him of the ecclesiastical anarchy that would follow the Restoration, he resigned his cure, and is therefore included amongst the ejected ministers, to whom he did not properly belong. He subsequently encountered a full share of persecution, yet so weathered the stormy period as never to spend two consecutive nights in prison. After occupying the pulpit for several months, Dyke was chosen lecturer, and set apart for the sacred calling,

by Kiffen and Hanserd Knollys, in February, 1668. He held this situation for twenty years, the period being one of the roughest epochs in modern history. Dying in 1688, the arms of his warfare were laid aside, whilst—before the dawn of a happier future—the Church's afflicting shade was passing from the land; and a more eminent Baptist, John Bunyan, that same year departing into rest, they were in death only divided by a small space in the burial ground in Bunhill Fields.

It will not be out of place here to illustrate this ancient Society's rule of discipline, revealing, as it does, the prevailing denominational customs during the 17th century. The guiding text book in daily life was the New Testament. Members were expected strictly to adhere to its doctrines and directions; and any deviation from rectitude, immediately awakened the Church's warning voice, inattention to which incurred the penalty of exclusion from communion. In the spring of 1644, a member was accused of the double offence of frequenting Bishopsgate Church and serving as churchwarden. Persons were delegated to go and remonstrate with the erring brother, but in vain, and he was therefore cut off from fellowship. In 1666, the maidenly charms of a certain girl completely carried away the heart of an imprudent swain, her inferior in social rank, and, to ensure success, he falsely represented himself to be worth several hundred pounds. The object was attained; yet, when tidings of the subterfuge reached the Society's sensitive ears, the offender was summoned, and suspended from communion. In 1691, a young woman suffered excommunication for "keeping company with a parson of the Church of England." Another paid the like penalty for distributing £200 belonging to her husband. Improper marriages were likewise strongly discountenanced. In 1702, a female member was separated from, for this transgression of getting "unequally yoked." We have complete evidence that when Wesley inaugurated Methodism, the Baptist Churches very suspiciously regarded both the movement and its promoter; and members assembling with the new sect in their services were treated as disorderly. Some, whom the Arminian preachers had attracted, sought restoration to communion by confessing their errors; yet exclusions for this offence and for conforming are very numerous. As regards *Gifts*, these old Puritans were very zealous in encouraging the early symptoms of ministerial ability, deeming themselves, meanwhile, the truest judges of its quality. In 1704, a youth, addicted to talking, grew desirous to assume pastoral responsibilities. In strict accordance with Dissenters' customs, he declaimed before the grave assembly, by whom the oratorical effort was entirely disapproved. Disdaining to follow the advice given to discontinue his harangues, the lad continued, as opportunities occurred, to indulge in his ambitious platitudes. The indignant tribunal seeing its authority thus contemned, excluded him from fellowship, and, only on the admission of having been "misled by Satan," did the offender gain readmittance. In the closing years of William's reign, the Church introduced the custom of appointing recognised visitors; and they were expected to render quarterly accounts as to the general prosperity of the individual members. It was usual for the necessitous poor to state their need in person; and occasionally, such applicants would receive by vote a quarter's rent. Weekly allowances were likewise be-

stowed, separate monthly subscriptions being levied to meet these Christian demands.

Shortly after the Revolution Richard Adams became assistant lecturer. He was the ejected minister of Humberstone, Leicestershire. After relinquishing his cure he had continued to instruct as many of his late parishioners as chose to attend in his own home. A local "justice" strenuously opposed this self-denying course, and allowed his respect for the man to be conquered by hatred of Dissent. The persecution the evangelist endured, was therefore merely intended to counteract his influence. The country people resembled mutitudes of their neighbours, in the loving reverence they continued to entertain for their former pastor. When unpaid fines accumulated, the village officials could only be compelled by extreme pressure to seize the good man's property; and when the goods were taken, a sale was found to be difficult, or even impossible. These unexpected obstacles obstructing the law's smooth progress, the magistrate summoned the divine into his presence and sharply rebuked him; but granted him the unrequested permission to keep a school. Not long after this enemy to the faith died, and the disease from which he died occasioned the Dissenters to regard his death in the light of a special judgment from Heaven. How long Adams remained in this sphere after his opponent's removal is uncertain; but probably only a short time, as some years prior to the Revolution he was pastor in Bermondsey; and from thence, in 1690, he removed to Devonshire Square. In the autumn of that year he was specially set apart; and the importance attached to the proceedings would almost warrant the inference that they signified the admission into the denomination of a convert to Believers' Baptism. This ordination was one of the last occasions upon which Hanserd Knollys, and other eminent leaders of the Puritan age thus assembled together. Kiffen withdrew from the pastorate, and Adams held the office till his death, in 1716, though bodily infirmities in his latter years debarred him from frequently engaging in public ministrations.

About this period disputes arose amongst the Dissenters respecting congregational psalmody. Hitherto the practice had not been customary; and the introducers of the innovation worked with a cautious timidity in the face of a strong opposition from those who had been born, and grown old, under the ancient *regime*. But Isaac Watts now laboured in London, preaching in Pinners' Hall whilst his chapel in Saint Mary Axe was in course of erection. He became a prominent character in the new movement by producing suitable poems. Like its sister churches, the Society at Devonshire Square was divided against itself. The contending sections, however, wisely agreed to a compromise. After morning service, objectors to "The unchristian infection" retired, and they who remained occupied a brief space by singing one or more appropriate hymns.

Mark Key, the succeeding pastor, assumed his office while the turmoil was subsiding which the rising for the Pretender had occasioned, and when society, having recovered from the revolutionary shock, and regained its wonted equilibrium, was settling down, once more to enjoy the common freedom, which, since the Stuarts' expulsion, had been an Englishman's heritage. The new minister who was born in London, of poor parents, had received but

an indifferent education. The family were General Baptists, and as early as 1691, Mark had preached in Moorfields to a congregation of that persuasion; yet, failing health, four years subsequently, obliged a resignation of this engagement. In 1702 a change favourable to Calvinism occuring in his doctrinal sentiments, brought him under the ministry of Richard Adams, in whose pulpit, a year later, he resumed his preaching exercises. The pastor's intellectual endowments were considerable; and his delivery was impressive and powerful. On account of his growing popularity, several attempts were made by other churches to obtain his services: but the bond of union between him and his people being unusually strong prevented his removal. First of all he was merely lecturer; then, in 1706, the members recognized him as the aged pastor's regular assistant. At the ordination Adams proclaimed aloud, with his hands placed upon his younger brother's head: "I do declare by the authority of Christ and this Church, that my brother Mark Key, is by the Church appointed, and ordained a joint elder, pastor, or overseer with myself over her." As already stated, Richard Adams died in 1716, when the pastorate devolved upon Mark Key, who terminated a successful course in the Midsummer of 1726. During his last years, two members of the congregation, of whom little is now known beyond their names, aided the pastor. These were John Toms, and Charles Bowler. Their signatures frequently occur in the records, a circumstauce which proves them to have been active members of the Society; the former, moreover, divided with the subscribers at Salters' Hall in 1719.

It is unfortunate that so few particulars are to be obtained concerning the life story of Mark Key—a man once famous for oratorical power. We are well informed, however, that honoured as were his efforts in life, the respect manifested for him in death far exceeded all ordinary expressions of bereavement; and pleasingly illustrated that undiminished sympathy, which in an irreligious age could characterize minister and people—an age when the advent of better things, promised by the Revolution, was eclipsed by the dreary reign of George I.

G. H. P.

(To be continued.)

MILTON AND BUNYAN.

Was John Bunyan ever personally acquainted with John Milton; and what did he think of him? There is no manner of doubt but that he must have known him by report: everyone knew John Milton by report, not only in England, but throughout Christendom. Aubrey, the antiquary, tells us that abundance of foreigners came over to this country just to look upon two things, and those two things were Oliver Cromwell and John Milton. And well might the sight-seers of that day gaze with wonder on two such manifestations of Heaven's favour to a weary land, for neither they nor we have seen the like since. Here we

may remark, What a rich inheritance to any people is the memory of their prophets! We may not garnish their sepulchres with a whitewash to our own glory, but we are none the less invited to make record of their mission; and, "contemplating the end of their conversation, to follow their faith."

Bunyan had as little desire as anyone who ever wrote in the cause of truth, to give undue prominence to persons; yet, though his allegorical characters be abstractions, who will deny that they are coloured by the prototypes which stood before his memory's eye? The early trials and deliverances of his "Christian," are, by common consent, understood to reflect his own personal experience; and the subordinate agencies of his various dramas, whether for good or evil, are, it is equally manifest, drawn from real life, and from the scenes through which he had passed, in the Civil War, during the Protectorate, at the Restoration, and under the subsequent persecution of the saints. To exhibit all the parallel cases which his allegory thus presents, would be a very unnecessary task; they are patent to everyone who has the smallest acquaintance with the history of the time.

Bunyan was a close and keen observer; his spiritual instincts detected integrity of purpose, even when dimmed by infirmities of character, or shrouded under the obscuration of opprobrious titles. Could he not, then, discover it when it shone forth like the sun in the firmament, when every kindred heart saluted its advent, and when none but the generation of "Bats'-eyes" could ignore its lustre? Or, rather, could he have avoided seeing it, and rejoicing in its light?

This preamble will not, perhaps, prepare many readers to accept John Milton as the incarnation of "Faithful;" nor is the hypothesis here put forth as one, capable of challenging the ordeal of exact parallelism. Nevertheless, the mere possibility of it is pleasant to contemplate, and invites a brief review of some of the prominent features in this choicest of Bunyan's characters.

To begin with his name: Faithful means a man of truth—a truth lover—one who sought out and fought for truth wherever he could find it; one who looked to things rather than to names; a man so full of trust in God, and in God's cause throughout the earth, that even in the darkest hour, when ordinary Christians seemed to have lost their reckoning, he was overheard exclaiming, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Nor is this the only respect in which Faithful takes rank above Christian. Thus, in his commerce with other good men, it is Faithful who is permitted to raise his fallen brother; and in his aspect towards the world, it is Faithful who is elected to be the martyr. To this it may be objected that at the time when the "Pilgrim's Progress" was written, Milton had experienced no such fate. True, John Milton still lived; but if ever the animosity of such characters as "Superstition," "Pickthank," and the twelve memorable jurymen, constituted a man a confessor, that position was as truly occupied by John Milton as by the regicides who were cut open alive, or by any other of the subsequent sufferers under "the reign of the harlots."

Then, again, Faithful was eminently a chaste man. The narrative of the assaults upon his constancy by "Madam Wanton" and by "Adam the First," are introduced to prove, not that he was more frail than other Christians, but that he won the battle against mightier odds. In

George Offor's edition of the Pilgrim, there is a note to the following effect:—"If the experience of Christian be an exhibition of Bunyan's own feelings, the temptations of Madame Wanton are very properly laid in the way of Faithful, and not of Christian. She would have had no chance with the man who 'admired the wisdom of God in making him [Bunyan] shy of women, and who abhorred the common salutation of women.'" To this comment of Mr. Offor's we are willing to subscribe, but only for the further purpose of adding that it touches but the nethermost hem of that veil of fascination which we believe to have flooded the eyes of one who had looked into Paradise. The writer of "The Doctrine and Discipline of Divorce," though "railed at," as Faithful was, by the false and the vicious, saw in the companionship of woman a far diviner gift than did the canonical herd; and (always supposing, of course, that we are still upon the right tack), lest this consideration should seem to render powerless and inapplicable the coarser seduction depictured in the allegory, let Faithful's admission that "he hardly knew whether he had wholly escaped or not," stand as an expression of his regret that he had ever allowed a less lofty ideal to enthrall his fancy. After all, this being, we do not say a realm of thought which Bunyan would fail to fathom, but rather a phase of personal experience which would have exhaled under the process of transformation into "the similitude of a dream," we may well accept his simple and more tangible representation of Faithful's pure and holy life, and rest content.

Another fact to be noticed about Faithful is, that the distinguishing honour of becoming a defender of the faith and a martyr for the truth is bestowed on one who was not in church communion. "I wish," said Christian, "that you had called at the house. They would have shown you so many rarities that you would have scarce forgotten them till the day of your death." Faithful it seems thought that as "he had so much of the day before him," it was rather his duty to push on and go down the hill. Was it not Milton's mission too to work while he had the day; and leaving for the present the adjustment of minor technicalities, to accomplish the great objects for which eye-sight was for a season vouchsafed him? Such a man, and living in such an age, is not to be judged by the standard of modern professors. The most that we know about it is, that his decisions on this and on all other points were made "ever as in his great taskmaster's eye." Stereotype forms he had long learned to scorn. The new machineries, set in action all around, were not yet "in gear" for him. Without identifying himself with any one in particular, it was his to sit in judgment upon them all, and to separate the precious from the vile. His polemics, in one word, were as far in advance of the average pulpit of that day, as the right royal sagacity of his illustrious friend the Protector went ahead of the crotchets of his first Parliament. This his enemies knew just as well as his own allies; and to this hour the prose works of Milton ready stand waiting like Sampson's foxes, so soon as the Philistines' harvest shall be fully ripe, to run in and set the field on fire.

We occasionally, it is true, hear him spoken of, even by priests and levites, with a measure of approbation as the author of "Paradise Lost;" and we will do one of them the justice to remember that it was a Bishop of Salisbury who vindicated him from Lauder's charges of pla

giarism; but as a general rule this exaltation of his poetry is used as a means of smothering his authority as a Divine. In an epic and lyric form he may be tolerated in the most fastidious drawing-room, pictorially edited or plain, illuminated or obscured, as the case may be, by distracting quotations from Heathen writers. There is only one proviso to be observed; his accepted writings must never be bound up with his apocrypha.

But this Apocryphal Divinity of John Milton will yet be the death of Idolatry. Absorbing all that was crystalline in George Fox, all that was practicable in Puritanism, and all that was gallant in good citizenship, he set forth Christianity as occupying a position, hostile indeed to tyranny, but towards a lawfully-constituted power, beneficent as a guardian-angel. Priestcraft withers beneath his touch, and God's true heroes stand out in celestial relief. It could only have been a most unsullied soul which could thus breathe out threatenings and slaughter against the errors of mankind. But the value of such censors, when they do appear, is unspeakable. They lift morality far above the stagnant level where false doctrine finds its market, and they woo the unwilling heart to struggle up to the belief that

> "... if virtue feeble were
> Heaven itself would stoop to her."

Then, touching the side which Milton took in the political contests of his day; how is our judgment confirmed and our conscience set at rest in reference to many historical points, which, but for his searching analysis and burning words, might have remained doubtful and inarticulate. The thought has sometimes occurred to us,—what would the Church-and-King party now give to be able to enlist his advocacy in the cause of Stuartism?—and, on the other hand, what gall and wormwood must it be to them to remember that the antagonist who has gibbeted their "martyr," and his defenders in perennial infamy, was the sublimest of poets, and the ripest of scholars, the most logical controversialist, and the most finished Latinist; a man of childlike faith, serenest valour, spotless morals, and harmonious soul. Vain it is for one traducer after another to tell us how he was ignominously "vomited" forth of the University—to picture him as destitute of natural affection—or to throw out the darker hints, over which Dr. Samuel Johnson so manifestly gloats. His position in the heavens is fixed and eternal. His imperial friend and himself stand out as the Castor and Pollux of a storm-ridden sky; nor has their lustre yet reached its culmination. Oliver once threatened that the guns of England should be heard under the walls of the Vatican. The guns of England are the principles of John Milton. For the last ten years we have often expressed the hope that we might live to see that threat fulfilled, by Charles Haddon Spurgeon preaching in St. Peter's —And may Garibaldi hold the plate.

J. WAYLEN.

ABYSSINIA AND THE BOOK OF ENOCH.

THE British nation having now entered upon a war with Abyssinia, public interest has naturally become awakened in everything connected with that all but "terra incognita." The geographer is expecting, as the result of this war, a more perfect acquaintance with an important portion of Africa; the merchant is anticipating an enlarged field of commerce; the naturalist hopes to add to his collection new and valuable specimens of insect and vegetable life; the artist and photographer to enrich his album or portfolio with views of hitherto unknown and beautiful regions; while generals are studying the physical features and military resources of the country in order to wield the more effectually the forces under their command; and soldiers are panting to be led to death or victory, in seeking to rescue England's captives from the cruel grasp of King Theodore. It may not, therefore, be uninteresting to thoughtful Christian men to know something respecting the religion of the Abyssinians, and more especially respecting those records which constitute the standard of their faith. Our object in this paper will be narrowed to one branch of this enquiry, and will be to furnish some information respecting a singular book in the Abyssinian canon, standing immediately before the Book of Job, which is obviously the Book of Enoch, quoted by the Apostle Jude, in the 14th and 15th verse of his short Epistle. It may be well to premise that the religion of this country is one of the many extant forms of corrupt Christianity. It bears a strong resemblance to that of the Greek and Romish Church, the principal doctrine which distinguishes it from the latter being the monophysite view of Christ's person. The Jewish and Christian scriptures are possessed as well as the Apocrypha, and acknowledged by them as of divine authority. In addition to these there is this Book of Enoch, which is received as of equal authority with the rest.

The existence of this book in the early Christian Church is evidenced by the patristic literature of the first eight centuries. It is quoted by Ireneus, Clemens of Alexandria, Austin, Origen, and many others. Tertullian mentions it in his tract on Idolatry, and pleads for its authenticity and genuineness. At the close of the eighth century it ceased to be quoted, disappeared and was lost, and down to the close of the last century the question of its ever having existed, and of its authority and contents were the subjects of keen controversy and constant debate among learned men.

These questions were settled to the satisfaction of every one by the return of the celebrated traveller Bruce from Abyssinia bringing with him three copies of the long-sought and precious documents. On his arrival in Paris he presented a magnificent copy of the work to the royal library, and so great was the interest awakened by the gift in the minds of literary men in this country that, without waiting for the return of Bruce to England, Dr. Woid, of the British Museum, was dispatched to

Paris with letters from the Secretary of State to the French King, seeking permission for the Doctor to transcribe the document. The permission was given, but it proved to be unnecessary, for the traveller soon arrived in England, and presented another copy to the Bodleian Library at Oxford. In this library it remained, inspected and examined by the learned few, until the year 1821, when it was translated by Dr. Lawrence, the Regius Professor of Hebrew, and Canon of Christ Church. The original is pure *Ethiopic*. An edition of the translation in English was published in 1821, and since then the contents of this singular book have been accessible to the English reader.

That the book is the very document quoted by the Apostle Jude is admitted on every hand, and this is obvious by a comparison of the quotation with the original.

"Quotation by Jude, verses 24, 25.

"And Enoch also the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against him."

Enoch 2nd chap., according to the Bodleian arrangement.

"Behold he comes with ten thousand of his saints, to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for everything which the sinful and ungodly have done and committed against him."

The agreement observable between the two passages is almost verbatim, and is at all events sufficient to show that the one is the quotation from memory of the other.

Several important inquiries will here present themselves to the reader's mind. It is natural first to ask, is this book *genuine* scripture?

Does it come to us like the canonical and inspired scriptures as a revelation from God? A negative answer must be given to these enquiries. Its absence from the Jewish and the Christian canon is evidence against it, for notwithstanding the single opinion of Tertullian, it does not appear to have been accounted worthy of a place even among the apocrypha of the Old Testament, or the antilegomena of the Christian Church. With a tenacity stronger than that which clings to life, did the ancient Christians (as well as Jews) hold their sacred books, and with the most watchful jealousy did they guard them as the most precious treasure, and had this book been regarded by them, or by the Apostles, their predecessors, as genuine, it would never have been omitted from the canon, and ultimately lost to the Church. But the most striking proof of all is furnished by the nature of the contents of the book itself. These are utterly destitute of that *ring* which characterizes the genuine word of God. To describe them fully would occupy too much space, but it may be desirable to furnish an epitome.

The book opens with a statement of its authorship as that of Enoch, and points out the judgments which shall befal wicked men. It gives an account of angels (and mentions their names), who, descending to earth, intermarried with the daughters of men, thus peopling the earth with a progeny of giants and teaching mankind the arts of war, of peace, and luxury. The resolution of God to destroy them is revealed to Enoch. He is led by angels to a series of wonderful visions, beholds the burning valley of the fallen angels and the paradise of the saints, is taken

to the ends of the earth, and sees the treasuries of the thunder and lightning, winds, rain and dew, and the gates of heaven from which the sun, moon, and stars proceed. He is led to the place of judgment, and sees the Ancient of days on his throne and the kings of the earth before him. In one hundred and three parables various matters are related. From chapter 84 to 89 the patriarchs and other prominent Scripture characters are depicted and prophesied under various types drawn from the animal creation in a style similar to, but far less dignified than that of Daniel. Afterwards the rulers of Israel and principal events of sacred history, from the time of David onwards, are professedly predicted under an allegory of seventy shepherds. Then follows a series of prophecies relating to the righteous and the wicked, and the destruction of the world by the flood. When that event was at hand, Noah "saw that the earth became *inclined*"—an expression that reminds us of the theory sometimes advocated that the deluge was caused by an alteration of the angle of the earth's axis in relation to the plane of its orbit. Angels are represented as the instruments of the Divine wrath in bringing about the flood, and the book closes with the "benediction" of Enoch on his "beloved."

It will be seen from this cursory view of the contents of the book that in style and subject matter it is wholly different from the canonical, and closely resembles the apocryphal writings. The dignified and the intentional reticence which characterizes the former on all scientific subjects, is entirely absent from the latter, while we have laid before us a system of astronomy, meteorology, and cosmogony as foolish as it is false, and details respecting the orders and offices of angels, and the arrangements of unseen worlds, which form a striking contrast to the incidental, sparse, and guarded revelations of the Divine oracles on these important subjects. The reader would probably be reminded in reading some portions of the book, of Swedenborg's "Earths in the Universe," or "Celestial Arcana."

Leaving the question of its genuineness, what view is to be entertained respecting its *authenticity?* Was it written by Enoch? If not, who was its author? If the work be not genuine scripture, and its contents be manifestly apocryphal and scientifically false, the question as to the work being the production of Enoch is decided in the negative. That eminent saint who, for hundreds of years, "walked with God," could not have written so unworthy a book. The great antiquity of it is obvious. That it was written before the Christian era is sufficiently clear from the fact that it was quoted by Jude, and the conclusion at which the able translator arrives is, that it was written by some learned Jew of the captivity, about 100 years B.C., living near the Caspian Sea, for many Jews never returned from their captivity in "Halah and Habor by the River Gosham, cities of the Medes." The conclusion as to the *place* at which the writer lived, rests on his reference to the length of the days at different periods of the year, which furnishes a clue to the latitude and longitude of the locality; while the evidence as to the *time* of its composition consists of the fact that the language and ideas of Daniel are freely used; hence it could not have been written *before* the Babylonish captivity, and the mention of the work by the Jewish Cabala, and the allusions to be found in it to the Parthian power in its zenith, determines the date of it to be of a much later period.

What, then, it may be asked, is the utility of such a work? Does it serve any valuable purpose? As a relic of apocryphal literature, it is interesting, but beyond this it is useful as reflecting the theological ideas and opinions which widely obtained among the Jews anterior to the birth of our Lord. It exhibits a belief in the existence of angels,—spirits,—and a future life,—of a Sabbath observance before the flood,—of a coming Messiah, the result of whose reign should be the cessation of war. "There shall neither be iron for war, nor a coat of mail for the breast; brass shall be useless, and *lead shall not be coveted.*" But the most important truth recognized in it is that of a *Trinity* in the Godhead. In addition to the "Lord of Spirits," by which is meant the Supreme God, we read frequently of the "Son of Man," who is also called the "son of woman," and also of "another power," who, with "the elect one," or son of man, were "over the water in that day." (Creation.) These references to these two persons of the Trinity, evidently not as energies or emanations, but as personalities associated with the "Lord of Spirits" in the creation and the government of the world, are frequent, and while they, of course, constitute no *proof* of the tripersonality of the Godhead, they illustrate to a considerable extent the opinion obtaining on the subject among the Jews before the Christian era, and show that the doctrine of Father, Son, and Holy Spirit, though more distinctly enunciated by the Apostles, was not first promulgated in their writings.

A final inquiry remains. If the book be neither authentic, genuine, nor inspired, how came it to pass that an inspired Apostle should quote from it? Just, it has been replied, as Paul quotes heathen poets, not as inspired men, but as writers who, in the quotation used, uttered the truth. But, it may be rejoined, Jude quotes the saying, not as that of a pseudo Enoch, but as that of the real "Enoch, the seventh from Adam." Does not this show that Jude believed the book to be authentic? That there is a difficulty in reconciling the apocryphal character of the book with the fact of its being quoted by an apostle is very obvious. The explanation submitted is, that the prediction quoted may after all be an utterance of the *real* Enoch, for Jude mentions not the book, but the *saying* only. Some of the sentiments of antediluvian patriarchs may have floated down the stream of time, and the pseudo Enoch may have incorporated these in his imaginative work, and under the influence of an inspiration of selection, or superintendence, Jude may have eliminated it from the midst of the fiction by which it was surrounded. As from a mass of rubbish the magnet will attract to itself any particle of metal that may be there, so from the midst of the corrupt traditions and the fictions of men the Spirit of God may call forth any existing portion of that truth which He first breathed into "holy men of old." This hypothesis in explanation of the difficulty seems to us to be adequate and not unreasonable.

THE MISSION OF BELIEVERS.

A SERMON PREACHED BEFORE THE WESTERN ASSOCIATION AT BRIDPORT.

BY G. W. HUMPHREYS, B.A.

JOHN XX. 21 (latter part)—"As my Father hath sent me, even so send I you."

THE two disciples who had hastened from Emmaus to tell the assembly of apostles at Jerusalem that they had seen and talked with the risen Saviour, had not finished their narrative when Jesus suddenly stood in the midst of the company, and said, "Peace be unto you." This was the salutation which shortly before His death He promised He would greet them with when He should see them again. With this evening salutation the full light of the resurrection morning first arose upon them. It was He, the Lord. He had kept His promise by coming from the grave and the state of the dead, to salute and assure His disciples of His ever-abiding presence in their midst. And now at last the Lord had filled them with confidence in His resurrection life. "They were glad," says John, "when they saw the Lord." Their grief on account of His death, as well as their doubt respecting His new life, were effectually and for ever removed;—Christ's first salutation of peace had become a reality. But because the disciples had not until now known, seen, and heard Him with settled minds, He repeated to them the salutation, "Peace be unto you." And this second salutation was accompanied by a rich and glorious gift. The greeting of peace had elevated them above the world, sin, distress, and death; the second opened to them the whole inheritance of the Kingdom of Heaven. Jesus says, "As my Father hath sent me, even so send I you." This saying strongly expresses their redemption and preservation, and also their calling; it shows the certainty of their salvation, the greatness of their vocation and dignity, the sublimity of their life, the blessedness of their earthly career, and the glorious end set before them. The Lord then breathed on them, saying, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." The words of the text set before us:—

I. Christ's mission as the foundation of all labour for the extension of the kingdom of God. And

II. Christ's mission as the *model* of the mission of believers.

I. Let us consider Christ's mission as the foundation of the mission spoken of in the text: "As the Father hath sent me, even so send I you." We may paraphrase our Lord's words thus:—Inasmuch as the Father hath sent me, I send you. Because I have been sent and have finished the work which the Father gave me to do, it is possible for me to send you. Unless I had come, you could never have been honoured to receive the commission which is now delivered unto you.

(1.) Through the gift of Christ by the Father the Saviour was able to say to His disciples, "I send you." There could be no mission from God to fallen man apart from the way of reconciliation revealed in Christ Jesus, and that for the plain and all-sufficient reason that man was a guilty and obstinate transgressor against God. There was no feeling, no purpose, no principle in man but what was utterly opposed to God. The disposition of every human being was evil—there was none righteous, no not one. Every imagination of man's heart was evil continually. It was not possible for God, who is infinitely holy, to hold communication with such sinful, rebellious creatures apart from the mediation of Christ. The Divine Being might pronounce sentence against man on account of his wickedness, but if there had been no provision to make man repentant—to assure him of forgiveness and reconciliation—there could be no friendly converse between him and God. This principle was set forth by God when He sought our guilty first parents immediately after the fall. He went to them not only with the charge of their sin, but also with the announcement of the way of pardon and restoration to His favour. The remedy for their fall and misery had already been provided, and this anticipatory provision rendered it possible for God to seek out Adam and reprove him for his great sin. When man fell, and for ever after, it would not have been possible for God, infinitely holy as He is, to enter into converse with His rebellious creatures, unless there had been made ready the "Lamb slain from the foundation of the world." But in consequence of the one sacrifice which was to be offered in the fulness of time, communication between heaven and earth was kept up through all the ages that intervened between the giving of the promise, that "the seed of the woman" should bruise the serpent's head, and the moment when the Redeemer cried, "It is finished." Converse with God realized by His servants, the visions they saw, and all forms of teaching which man enjoyed previous to the advent of the Son, were dependent on the glorious fact that God would be in Christ reconciling the world unto Himself. And so the *full* commission of Jesus to His disciples was delivered only after He had laid down His life and made atonement for sin. They had received a partial commission before, but it was when His blood had been shed—death and hell conquered—that our Lord in all distinctness and with all emphasis said, "As the Father hath sent me, even so send I you." Now sin has been put away by the sacrifice of Himself; now has been accomplished all which prophets and righteous men were privileged to foresee and rejoice in. Now the risen Redeemer says, "Go into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved." Now is rendered possible the fullest, most free, and blessed fellowship between God and man. In the cross, the communication broken off by the fall is renewed; the image and likeness of God are again restored, to be marred and broken no more. If any of us have received a message from God it has come through Christ. If we know Him as our Father, that knowledge has been imparted in consequence of Jesus having given Himself a ransom for us transgressors; if we have been sent to our fellow men with the offer of pardon and acceptance, it is entirely because of the mediatorship of the Son of God. Jesus has been sent—He has glorified God on the

earth, and finished the work which the Father gave him to do; and, resulting from this, those who believe are saved and made ambassadors for Christ; they beseech sinners to be reconciled to God. Behold, then, in the atoning death and perfect righteousness of the Lord Jesus Christ the basis on which our exalted character and work as the messengers of God's grace rests. If we have assurance and peace in knowing that our personal salvation is built on so broad and immovable a foundation, we ought, too, to enter upon the work of proclaiming deliverance to the captive with the confidence and courage which such a glorious method of salvation should inspire in all those who are honoured to publish it. We should not go about the work on which Jesus sends us, in any doubting, faltering spirit. We should remember that the redemption of which we have to speak, more than ought else that has proceeded from God, glorifies Him, whilst it fills us with all joy and peace in believing. We should bear in mind always who has given us the commission, nor should we forget that it was delivered after He had risen from the grave, conqueror over sin, death, and hell. Oh, if any should rejoice in their calling—if any should be bold in their work—if any should be full of zeal and persistent in what they have to do—we are the men, to whom Jesus has said, "As the Father hath sent me, even so send I you."

(2) Christ's mission is the foundation of the errand on which believers are sent in this respect that Christ is our theme. Here we have the *subject* of which we are to speak. We are not sent without a topic. We learn what our subject is from the fact that God was in Christ reconciling the world unto himself. Jesus himself has said, "I am the way, the truth, and the life." "No man cometh unto the Father but by me." We are taught, too, that "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son hath not life."

We know, too, that the Apostles in their ministry preached "Christ;" they "preached Jesus and the resurrection." Such is the frequent testimony of the writer of the Acts and those Apostles who wrote the Epistles. The first messengers never lost sight of Christ as the subject of their preaching—His person—His perfect Holiness—His infinite love, wisdom, and power—His atoning death and triumphant resurrection —His glorious ascension—His high priesthood and advocacy before the Father constituted the one theme *Christ*, on which they thought, spoke, and wrote. And this message was mighty through God to the pulling down of strongholds. It is the subject which the Spirit blesses as a means of converting sinners and building up believers. It has never failed when delivered in the exercise of faith and prayer. It is all-sufficient now. It will always retain its efficacy. Let us then determine not to know anything save Jesus Christ, and Him crucified. As the Father sent Him, let us enter more and more into the knowledge and enjoyment of Christ through whom God has blessed us with all spiritual blessings.

(3) Christ's mission is the foundation of that on which believers are sent, as it is from Christ that we receive our commission: "*I* send you," said Christ; and, previous to His death, in His intercessory prayer, He says, "As thou hast sent me into the world, so have *I* also sent them into the world." Again, He said, "Go ye

into all the world, and preach the Gospel to every creature." I wish it to be noticed that Jesus always speaks of believers as being sent by Himself. The Father sent Him, and He sends us. As salvation and all its blessings come to us through Christ, so our authority to make known that salvation does not proceed directly from the Father to us, but is given by Jesus. As the message of mercy is based on the atoning death of Christ, so from Him alone can any one receive authority to proclaim the glad tidings. Jesus's death renders it possible that there should be such an announcement, and the Saviour Himself commissions those who have been washed in His blood and renewed by the Holy Spirit to make known to all the offer of mercy, that whosoever will may take of the water of life freely. Christ did not leave this work to be done from the mere promptings of the love and compassion enkindled in the breast of the pardoned sinner, but he gives an express command and repeats it many times, "Go and preach the Gospel to every creature." If Jesus sends us not, we run in vain. It matters not who may give the call if Christ has not first called. No talents—no acquirements—no countenance and help from men, even though they should themselves be eminent for piety and devotedness, will avail aught if the Lord has not said, "I send you." On the other hand, he who is sent by Christ will be equipped by the Holy Ghost for the work, and His word will be "in demonstration of the Spirit and in power." Such an one will be influenced by motives of the purest character; he will be sustained by a power that can never fail, and he will evince a courage and patience equal to any demand. If any ask us for our authority to preach Christ crucified, we refer them to the words of the text, and say that when we experienced the renewing of the Holy Ghost we were sent *into the world* to make Christ known as the Saviour of guilty, lost man. We receive our commission not from Episcopal or human ordination, but from the Lord Himself. Every believer will desire to live and work in harmony with the whole Church of Christ, but he is not dependent for the validity of his *orders* on the sanction of its officers. There may be a spirit of exclusiveness among them, or they may put forth assumptions to which he cannot in good conscience bow. That is their ignorance, sin, and loss. Yet the pride and unscriptural demands of those who claim to have the sole power to ordain to the work of the ministry is overborne by the Divine authorization of Him who says to every renewed soul, "As the Father hath sent me, even so send I you." Here is our authority; in glad obedience to this we go preaching Christ, and "signs follow."

But it may be asked, to whom do these words apply now? Are they not meant for ministers? Were they not intended to apply only to those who are called to give themselves wholly to the work of preaching the Gospel? The answer to these questions has been hinted at already. Let me give a more distinct and full reply. I say with all possible earnestness, then, that Jesus spoke in the words of the text to *every believer;* not to ministers only, but to each one who has passed from death unto life. The proofs of this to be found in Scripture leave no shadow of doubt on this point—that it is the solemn obligation and high privilege of every regenerated soul to go into the world as a witness for Jesus. Take the words parallel with the text in John xvii. 18, "As thou hast sent me into the world, even so have I also sent them into the world." Of whom did

the Lord say this? Not of the Apostles only, not of those who were afterwards to be set apart to the work of the ministry, but of the whole body of believers. To whom did He speak when He expressed Himself as reported in the text? Certainly not to the twelve, but to the large mixed company of the disciples, to all and every one in that assembly He said, "As the Father hath sent me, even so send I you." To whom did the Lord say (Acts i. 8), "But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth?" He did not address these words to any exclusive few, but to the company of believers. There is in fact nothing in the Word of God to justify or excuse the lack which is too prevalent among Christians of active consecration to the work of the Lord. Every one who has been renewed by the Holy Spirit is a witness for Jesus; every one is sent by Christ into the world to speak of the salvation which God has provided in the gift of His Son. To each as he realizes peace through faith in the blood of Christ does Jesus say, "As the Father hath sent me, even so send I you." Oh that every child of God did but more deeply and solemnly feel that he is to be a witness for Jesus! A witness for the cross-bearing Saviour; a witness to the spotless purity of His life, the lowliness of His mind, His deep humility, self-denial, self-annihilation, consuming zeal for God's glory, and yearning compassion for the salvation of souls; a witness to the cleansing efficacy of His blood; a witness to the sanctifying tendency of His truth, the holiness of His commands, the purifying influence of His precepts, the elevating power of His example. If our lips and lives harmoniously spoke of all these things, how clear and mighty would be our testimony—no raillery would avail against it—no stolid indifference could remain unimpressed by it, nor could any opposition withstand such a powerful instrumentality, used as it certainly would be by the Holy Spirit.

II. The Lord teaches us, in the words of the text, to regard His mission as the *model* of that on which He sends us. "As the Father hath sent me, even *so* send I you." The Son of the Father, indeed Himself the first and highest Apostle (Heb. iii. 1), stands as Mediator between the Father and all sub-delegated apostles; the Father sent Him alone by a mission which is sole and incomparable; thence and therefore He sends all others. But He sends them *as* the Father had sent Him. Now by this expression, "*As* the Father hath sent me," we are led to think of our Lord's ministry as the pattern of that to which believers are appointed. (1) Christ's mission is the model of ours *in its anointing*. We see in the Old Testament that the anointing of our Lord Jesus Christ by the Spirit, as an important part of His official glory, and opening a channel of most costly blessing to the Church, forms a distinct and sacred theme of the Messianic prophecies. In Isaiah (lxi. 1, 2) it is said, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." The application of this passage to Jesus is certified by our Lord's own testimony; and, without multiplying quotations, the de-

scent of the Spirit on the occasion of His baptism to attest Christ's mission and to qualify Him for it, puts beyond all question the fact that He was anointed of the Holy Ghost. As Jehovah He needed not this anointing, but as the High Priest and Mediatorial Head of the Church, which is His body, the fulness of Him that filleth all in all, it was necessary that the anointing should be on Him in its utmost plenitude. And the disciples need the same almighty-qualifying gift. As one with Christ we participate in it. It is the baptism of the Spirit which decides our union with the Lord; it is that which fits us for work in His Church. Only in the power of the Holy Ghost, received from Christ, can we go forth with success. How forcibly does our Lord teach us, in connection with His utterance of the commission in the text, our absolute need of the Holy Spirit to carry out what He enjoins? He said to the poor, unpolished, uninfluential company of disciples, "As the Father hath sent me, even so send I you." They might have shrunk back from the work, recognizing their own unfitness for so momentous an undertaking, but with the command to engage in this glorious service He imparts to them the requisite qualifying power. "He breathed on them," and saith unto them, "Receive ye the Holy Ghost." Here we have set before us the two great facts which should ever be borne in mind, and which can never be separated—that God employs His redeemed people as instruments in converting the world, and that, through Christ, He pours upon them His Holy Spirit, by whose indwelling believers are taught, sanctified, and in every respect equipped for the fearful fight in which they have to engage. Let us remember that our anointing is that which Christ had. Let us see to it that we be "filled with the Spirit."

(2) Christ's mission is the model of that of believers in its *purpose*. For what purpose did the Son of God come into our nature, and dwell in this world so full of sin? He came "to seek and save that which was lost." He came to give "His life a ransom for transgressors." He came "to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." "He poured out His soul an offering for sin." In the great work of redemption Christ stands alone. His sacrifice is one and all-sufficient. "He only is Mediator; the one Mediator between God and man, the Man Christ Jesus." In expiating sin, in opening a way of approach to God the Father, Christ stands alone, none can share this work or glory with Him. But as the Father gave His only-begotten Son to redeem men from the curse of the law, so Christ sends those who have participated in that redemption to make known to their fellow-men its sufficiency. As God has provided the ransom, so all who have experienced deliverance from sin are under solemn obligations to point to "the Lamb of God which taketh away the sins of the world." The objects of our compassion are the same which drew forth the pity and tears of the Son of God. We must commiserate those who are yet in sin and misery. If we have partaken of the spirit of Jesus, we shall yearn over souls cursed with the condemnation of guilt—we shall earnestly, diligently, tenderly seek to lead them to the fountain opened for sin and uncleanness. With something of the Lord's deep insight into the evil of sin, every believer looks with sorrow on the iniquity which the ungodly, blindly fondly cherish;

with an ever-enlarging consciousness of the infinite value of the soul, the Christian, with pitying amazement, sees men live utterly regardless of the state and eternal destiny of their immortal spirit. Can he who is possessor of this knowledge and the subject of these emotions refrain from saying, "My heart's desire and prayer to God for men is that they might be saved?" Can he not, in all honesty, adopt the language of the prophet, and say, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?"

(3) Christ's mission is the model of that of believers in the *principles* which it embodied. The great leading principle is *love*. "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." "God is love," and the expression of that love is the sending His own Son into the world to die the just for the unjust. "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word." The love of God the Father in giving His only-begotten Son, and the love of Christ in giving Himself a voluntary offering, fill the angels with wonder, and by the exercise of their utmost powers do they seek to understand the manifestation in our Lord's humility and death on the Cross. Saints in this life and through eternity will ponder with ever-deepening admiration and gratitude over this unfathomable subject. Now as the moving cause in redemption was love, so it is the inspiration and spring of action in all who devote themselves to the work of the Lord. The burning zeal in all intense concentration of effort and untiring earnestness which men attributed to madness in the Apostle Paul, was explained by him as arising from a reciprocation on his part of the love of Christ. This love to Jesus, and consequently to men, was the means of filling the soul of the Apostle with the absorbing purpose of winning sinners to God. We must be possessed by this love; under its influence we shall be tender in dealing with sinners—we shall be earnest—our plans will never be exhausted, and discouragements, though they may depress, will never prevail to make us desist from our Lord's service.

And then this love induces *self-sacrifice*. Even as "Christ pleased not Himself," so all who are made one with Him readily, thankfully humble and deny themselves for His sake. The love of Jesus for sinners led Him to the cross. And when He had but just risen from the grave, with the agony of Gethsemane and the death of Calvary full in view, He pointed to them as expressing at once His infinite love and self-sacrifice, and said, "As the Father hath sent me, even so send I you." What a powerful motive does the price of our pardon supply to a daily and unreserved consecration of ourselves to the Lord! "When the King of Israel, in the heat of the battle and in the agony of thirst, cried for water, and some of his attendants procured it for him at the hazard of their lives, the God-fearing and magnanimous monarch refused to take it because it was the price of blood, but *'poured it out before the Lord.'* Christian soldier, it was not at the risk of His life, but more, it was by the sacrifice of His life, that your Lord and Saviour procured your redemption and brought the water of salvation all sparkling and life-giving from the

throne of God to your lips. You are the price of blood, '*bought with a price.*' Will you not then glorify God in your body and spirit which are His? Will you not pour it all out before the Lord, presenting it as a living sacrifice upon the altar?"

Christ's mission is the model of ours in the *grand result which shall crown it.* That issue is the glory of God in the salvation of sinners. In the immediate purpose—the salvation of men, and in the manifestation of God's glory—the aim of Christ and the believer are identical. The announcement of our Saviour's birth opened thus: "Glory to God in the highest," and during His ministry He frequently spoke of this as the great end of His mediatorial work. He said, "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall glorify Him in Himself." When our Lord agonizingly looked onward to His death, He cried out, "Father, glorify thy name." In the intercessory prayer we find that the Saviour prayed for His own glory as a means to glorify the Father: "Glorify thy Son, that thy Son may glorify," &c. And again He said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do"—manifestly teaching us that the great work of Christ, in His incarnation, teaching, life, miracles, and sacrificial death, was the glory of God in the salvation of man. As Jesus was the brightness of the Father's glory, and the express image of His person; as those who saw Christ in the spiritual and only true sense saw the Father; as He of God is made unto us wisdom, righteousness, sanctification, and redemption, so in Him and by Him is the glory of the Father revealed to the sons of men. Christ perfectly glorified God, and the Father delighted in the Son.

If we have been made partakers of Christ — if we have received the baptism of the Spirit, like Jesus we shall enter with all our soul into deepest self-sacrificing sympathy with the marvellous plan of redemption which brings the greatest blessing to man, and the most perfect glory to God. Our minds will more and more be filled with ever-enlarging conceptions of God's glory as made manifest in the work of Christ; our hearts will desire with yet intenser longing that the Father may be glorified in us and by us; we shall be more than ready to undertake any toil, to bear any suffering, if thereby glory is brought to God. Thankfully remembering that we have been bought with a price, our all-absorbing wish will be, that we may glorify God in our body and spirit which are God's. Whether, therefore, we eat or drink, all will be done to the glory of God; our aim will be to let our light so shine before men that they may see our good works, and glorify our Father who is in heaven. And in proportion as we realize these desires, and embody them, shall we come into more perfect harmony with those who are already before the throne, crying, "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory;" "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; great and marvellous are thy works, Lord God Almighty; just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy." Not for a single moment do the spirits of just men made perfect allow the green pastures and waters of comfort with their melody and verdure to divert their minds from glorifying Him who is the fountain of all bliss. And this should be our feeling now, as it will

undoubtedly be our feeling when we enter heaven. We know that there is a constant turning of the ranks of the redeemed from all the bright things around them, that they may render praise and glory to Him who made them, and gave His only-begotten Son to redeem them. So let it be with us the ransomed of the Lord who are on earth.

A NEW ARGUMENT AGAINST INFANT BAPTISM.

BY R. GOVETT, NORWICH.

WHILE staying lately at St. Gall, in Switzerland, I learned on Sunday morning that in the afternoon of that day there was to be a meeting of the Young Man's Christian Association of that place, and that the topic proposed for their consideration was the sixth chapter of Romans. I understood that the meeting was an open one, and found on inquiry that I should be permitted to address the friends assembled. But how could I, who am ignorant of German, be understood by German-speaking Swiss? A Swiss pastor, who understands French, English, and German, kindly undertook to be my interpreter. This led me to study afresh, in the original Greek, the Holy Spirit's testimony, as given in Rom. vi. Out of it seemed to spring a new witness against the baptism of infants. I now proceed to state it, though, of course, far more expanded than when I delivered it on that occasion.

The passage, as found in our version, is less accurately rendered than usual; and to that may be traced some of the difficulties in the way of understanding the first seven verses.

The Apostle puts an objection against the doctrine of a free justification which he has been establishing:—

"What shall we say, then? Shall we continue in sin, that grace may abound?"

Paul states it as a difficulty felt by a believer; but if exhibited by an unbeliever, it would take some such form as the following:—

'This scheme of justification by the righteousness of another, cannot be of God, for it opens the door to all manner of immorality! Teach men that their own good conduct will save them, and the best interests of morality are provided for. But your doctrine removes all moral restraints from the path of him who credits you. You teach that to continue in sin is for God's glory; for your justification is by grace. The more you sin, then, the more God's grace in pardoning is discovered. Thus you set a premium upon sinning.'

What is the Apostle's reply? As given in our version, it runs:—

"God forbid: how shall we that *are dead* to sin, live any longer therein?"

Now, the natural idea presented by such words is, that the Christian is as insensible to sin as the dead. Is that true? No; the seventh and eighth chapters prove that it is not so. "If we say we have no sin, we deceive ourselves, and the truth is not in us." The Apostle does not say, 'None of the justified ever sin,' for that would not be true, and, besides, would not meet the objection. Nor does he say, 'None of

them *ought* to sin;' or, 'They all *promise* and vow that they will not sin;' for promises and vows are worth very little, and God in the Gospel has given up trusting our fallen nature,—"the flesh." The difficulty is obviated by the true rendering—"Far be it: we who *died* to sin, how shall we live any longer in it?"

Be it observed, that the objection does not lie against the actual lives of Christians, and so is not to be refuted by any statement of the results of the doctrine as exhibited in practice. It is an objection which is set against the *scheme* of God in justifying by faith. It is this: 'Its tendencies are to sin: such a plan cannot be from a God who loves holiness.' *It is rebutted, then, by a reference to the next step in God's scheme of salvation by Christ.* And therefore the reply stands good, whether Christians are found obedient to that plan or not. It is in effect this: 'The scheme of God's grace sets *death* as the barrier against sin; how, then, can you talk of their *living* in sin, who *died* to it?' But when or how did believers die to sin? When they were by the Holy Spirit united to Christ, they died to sin. They died with Christ, as one with him.

But how is this death with Christ proved?

"Know ye not that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore, we were buried with him by the immersion into the death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—*Greek.*

An invisible reality takes effect upon the soul that is vitally united to the Lord Jesus; real death to sin, real life to righteousness then begin. But God has provided a visible outward witness of this invisible operation, in the Christian rite of baptism. Every believer died with Christ. How is it proved? By his *burial* along with Christ, in the immersion which God has commanded. Who are buried but the dead? And God commands the burial, because he sees the death. But there is not only the figure of death in God's rite enjoined, but the representation also of new life following on death. The immersed comes out of the water. For Jesus's burial was not like Adam's; Adam, once buried, has never left the tomb. If, therefore, baptism were a burial with Adam, we should be left to drown in the water. But Jesus's burial was speedily followed by his resurrection out of the tomb. By God's ordinance, therefore, the emersion of the baptized follows speedily upon his burial under water. Now, this moving away from the water after the emblem of death has been fulfilled, discovers also God's design, that the baptized should live afterwards a new life.

But *to* whom is all this spoken? *Of* whom is this said? Not to unbelievers seeking justification, but to believers accepted. *Paul is unfolding to those justified by faith the meaning of an ordinance which they had already received.* He addressed them in the opening of his epistle as the "beloved of God, called to be saints," whose "faith was spoken of throughout the whole world." He unfolds the scheme of justification, and then addressing them says:—"Therefore *being justified by faith*, we have peace with God." And again—"Much more than *being now justified by His blood*, we shall be saved from wrath through Him." "Being reconciled, we shall be saved by His life." Verse 1, 9, 10.

With Paul baptism comes after justification by faith. First, he does not name baptism till the question of justification had been settled, and

he has pronounced those to whom he writes to be justified by faith. Baptism is not spoken of till the sixth chapter; but his argument about the principle of our justification is settled in the previous chapters. And he has declared that justification is by *faith. Then, as justification precedes baptism, and justification is by faith, faith preceded baptism by God's ordinance.*

Again, to those already justified by faith, he presents the immersion they had received after faith as God's proof—that the justified are not encouraged, nay not allowed under God's scheme of salvation to live in sin. Does the flesh say, 'This doctrine allows of a life of sin? Nay, but oh, ye *justified by faith*, what said the immersion to which you submitted by God's command after your justification by faith? It spoke of death to sin, and life to holiness?'

All the force of the apostle's answer turns upon the supposition that baptism comes *after faith.* The objection he is silencing is an objection arising out of the supposed immoral consequences of justification by faith. The answer to that objection lies in a rite which follows after justification by faith, and cuts off from the scheme of God all foothold for sin. Baptism, as apostolically administered, must needs come after faith, for it comes as God's rite received by those justified by faith, to teach them and others God's hatred of sin and desire of holiness in the justified.

Baptism, then, cannot be designed by God for unbelievers, whether infant or adult.

If baptism is to go before justification, and to precede faith, it gives no reply to the objection made against justification by faith. Take an illustration. The inventor of the diving-bell is describing his machine to an assembly of the scientific. He assures them of its great utility in raising lost treasure from the bottom of the ocean, or from foundered ships. But one objects. 'This invention of yours can be of no utility. Any one descending in the vessel must die in a few minutes; for, even if there be some air in the chamber when it reaches the bottom of the sea, it must soon be exhausted, and the diver must die.' The inventor replies—'In the interior of the stout cable by which the diving-bell is let down, a tube is fixed communicating with the upper air. Down this tube, as soon as the diver has entered the water, air is forced, and thus his life is sustained for whatever length of time it may be necessary that he should abide under water.'

Now, in this case, would it not be clear that both the objection and the reply referred solely to the case of divers under water? The pumping of the air is for one placed in their position, and for that alone. The objection could not apply to those living in the free upper air—the provision for the supply of air refers not to them. So here. When Paul is treating of the force of immersion as indicating God's mind in the scheme of justification by faith, of whom is he speaking? Of the *un*believer and the *un*justified? Nay, the lives of the unjustified could form no ground of complaint against God's scheme of justification. The conduct of the unbeliever would form no just reproach against God's plan of acceptance by faith.

The Holy Ghost says not. 'The baptised vows to die to sin, and to live to holiness.' That is the basis of the Church of England service. It is the old ground of the law of Moses—utterly worthless, rejected of God. "The flesh profiteth nothing." It is not the promise of the flesh to die to evil and to live to good, but death and life, already brought in by God: death to sin,

life to holiness already effected in the soul, and then presented in visible emblem, in the rite of God's enjoining.

Again, the significance of immersion, as described by the Apostle, holds good only of the man of faith. The immersion of Christ's appointment represents past death with Christ—death to sin. This is true of the man of faith, of one already justified only. The emersion represents new life with Christ. This is true of the man of faith; but of him alone. The unbeliever, infant or adult, has not died with Christ, is not alive with him in newness of life. He is in the old Adam still. And thousands and tens of thousands have perished through the believing this falsehood.

Lastly, baptism not only exhibits the spiritual resurrection of the justified, and his duty to live in holiness now, but also by God's design, it represents his hope in the future.

5. "For if we became fellow-plants [with Christ], in the likeness of his death, yea, we shall be also of the resurrection." (*See Greek.*)

God designs that the whole man, body and soul, shall live again. He is not fully redeemed till body, soul, and spirit, are rescued from death.

The commanded immersion, then, has a physical or bodily aspect. The buried body is to rise, to rise with Christ's resurrection to eternal glory. In this view baptism is the planting of a seed. The body of the justified buried under water, is the seed planted. Jesus said of himself, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And Paul said, "That which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body [in its resurrection] as it hath pleased him, and to every seed its own body."

Bury under the sod an acorn, and out of its grave springs the giant oak, monarch of the forest. If *two* acorns are planted together, together they will spring, together grow into trees. Such is the Apostle's argument here. 'Thou, believer, art buried with Christ into death. He rose from the dead in a body immortal, shining as the sun. If then, believer, thou art buried with Him, with His resurrection thou shalt rise.'

Now this is true of the justified by faith. Before him is set the hope of attaining the blest resurrection, "the resurrection of the just." But before him alone. The unjustified, it is evident, cannot attain to the resurrection of the just.

My argument is ended.

To one who ponders the state of things in our day, it will appear, I think, that the root of many of the false ecclesiastical systems of our day is—false views on baptism. Could but the mists which lie upon this subject, through the practice of infant baptism, and the arguments of its advocates be removed, a great part of the Church of Christ, as it seems to me, must be delivered from the shackles of human traditions which now bind her, and must discern far more clearly her standing and office in the world. To those who hold the immersion of believers, God has committed this great truth in trust for others. Are they doing what they can to disseminate it? Are they trying to lead those who have been brought up in pædo-baptism to perceive the fallacy of their arguments? Lecturers traverse the country, delivering addresses and appeals on conversion, on prophecy, and other topics. Might not some

deliver lectures on neutral ground, upon this subject? Set the minds of men right upon baptism, and could ritualism prosper? Could Rome prevail? Now the door is open to do so. But will it stand open much longer?

A SERMON FOR LITTLE FOLKS ON PLAYING IN THE STREETS.

"Boys and girls playing in the streets."—ZECHARIAH viii., 5.

WHAT a wonderful book the Bible is! There is a great deal in it for grown-up people, but the children are not forgotten. It speaks even about boys and girls playing in the streets. A little boy says: "I should like to read that text, for I never heard one like it before." Well, some of you, who are older, will find it for him; and if any of you should forget where it is to be found, still there is no danger of your forgetting the words.

Sermons are often about things which children do not understand, and so they soon get tired of listening to them, but you all know what is meant by "Boys and girls playing in the streets." Young people do not like long lessons, nor hard words, but I have always found them to be fond of play. And that is the thing I am going to talk to you about. I should like, however, first of all, to tell you something about the text, which may help you to see, more than you do, of its meaning. It was written by the prophet Zechariah many hundred years ago, and it is a part of a Divine promise to the Jews. They had returned home, after having suffered a great deal in exile, and to encourage them, God promised that they should again be very happy and prosperous; and that as a sign of such prosperity, not only should old men and old women dwell in safety in Jerusalem, but the city should be full of boys and girls playing in the streets. There are several things in this promise that I want you to think of. And the first is this: *There shall be no famine, but plenty to eat.* You wouldn't want to play if you were very hungry and had nothing to eat, would you? Children who are crying for bread may be told to go into the streets to play, but they won't be very ready to do so. Boys and girls who have to beg their bread from door to door may sometimes stop and look at others who are playing, but *they* will have no heart to play; nor would you if you were like them, poor and hungry, and had no bread to eat. When, then, God said that there should be boys and girls playing in the streets, it was very like promising that there should be no famine, but plenty.

Again, there was to be *no pestilence.* The children were not to be swept away by any deadly disease, for the city was to be full of them. And they were to be healthy too, playing in the streets. Boys and girls do not want to play when they

are in pain. If you were to be taken ill to-morrow you would not be seen in the streets; you would not be able to play with your schoolfellows. If asked to play, you would say: "No, not till I am better." A little boy says, "I don't quite understand what is meant by that word, *pestilence.*" Don't you? Well, then, I must use some other word that will make it a little plainer. Another little boy says, "You have already done so, Sir, and I have found out that a pestilence is 'any deadly disease.'" You are right. We mean by it any one of those diseases by which thousands of children, who were once as fond of play as you are, have been suddenly swept into the grave. You wouldn't have found many boys and girls playing in the streets at such a time. Some of them would be too ill, and others who had lost brothers and sisters, too sorrowful to play. When God says, then, to the people of Jerusalem, that "the city shall be full of boys and girls playing in the streets," it is much the same as pronouncing that there should be no pestilence, but that they should have health.

There is another thing, too: *they were to have peace;* there should be no war. Children like to see soldiers when they come into the town with music and flying colours. I remember a little boy, Charley, who was just learning to talk; he was very fond of watching the Rifle Volunteers. One day, he came to me and said, "O, do come and see the *trifle men.*" Yes, while they are "trifle men," as my young friend called them, they will be followed by a host of children who like to see the sight, but it would not be so if they came to fight. The market-place would soon be cleared of all the boys and girls. They would run home. We shouldn't find any of them playing in the streets. Well, then, I think you all understand what is meant when it says, "the city shall be full of boys and girls playing in the streets thereof." But now I want to talk to you for a little while about playing, and playing in the streets too.

I.—It is not at all wrong for boys and girls to play. Some ill-tempered people may think it is, but we don't. No; it is quite right for children to jump about, and laugh, and be happy. God intended them to play, and to have plenty of it. There is no sin in play—none whatever. But you may put sin into it. It is quite right, but you may make it quite wrong. Do you ask, "How can this be done?" By playing in the wrong place, or at the wrong time, or in the wrong way. We have found boys and girls playing in the Sunday-school, and even in the house of God. We are quite sure that that was wrong. The wise man says, "There is a time to laugh and a time to dance." (Eccles. iii. 4.) And we know that there is a time for children to play, but we have sometimes seen them playing when they ought to have been reading the Bible, and even while kneeling down as though they were praying. You all know this to be wrong, and yet you may have done so again and again. Such conduct is sinful. God is displeased with it. As I was walking in the street the other day, I saw a number of boys and girls playing. Was there anything wrong in their play? Yes, they were playing in the wrong way. Some of them were very rude. They seemed to be taking pleasure in teasing others. All they did was in play, but it soon led to angry passions and sinful words, which are very displeasing in the sight of God. It is not wrong for children to play, but it may soon become so if they are

quarrelsome, or if they take delight in provoking one another to anger.

II.—Boys and girls should not forget to whom they owe all that they enjoy in play. If parents or teachers give them a holiday, they say, "How kind of them!" "We do *so* enjoy it." And yet they too often forget God who made them. Look at that kitten there playing in the sun. Did you ever see such a funny little thing? How fond it is of play. God made it so. He wished it to be happy. And it is He who made you fond of play. He gives you all that you feel and enjoy. He likes to see you merry. He is pleased to hear your laughter. The little kitten cannot think of its Maker, but you can. Many of God's creatures cannot speak and thank Him for His goodness, but you can sing His praise. And should you not often do so? When you have been playing with your schoolfellows, and have enjoyed so much, should you not, then, be grateful to God who made you, and who gives you health and strength, without which you could not play? My dear children, remember now your Creator. His eye is always upon you. If you grieve or injure your playfellows, He knows all about it. He sees everything you do, and hears everything you say while you are playing. If, then, you have done wrong, confess your fault, and ask Him to forgive you for the sake of His dear Son, Jesus Christ.

III.—Boys and girls who play in the streets should be very careful who they play with. We know some children who like to have a game in the streets as they go to school in the morning, or as they return in the evening. Do you? Then mind who you play with. Do not play with those who tell lies. Do not play with those who curse and swear, and take God's holy name in vain. Do not play with those who are disobedient to their parents. Do not play with those who try to cheat their schoolfellows. You will be sure to find a great many naughty boys and girls in the streets, but we shouldn't like you to make any of them your companions. Obedient children have become disobedient; honest children have become thieves; those who used to speak the truth have become liars; and some who a little while ago were very happy, have been made miserable by having wicked playfellows. The Bible says —"A companion of fools shall be destroyed." (Proverbs xiii. 20.) And we know that some children have been ruined for ever by playing with wicked boys and girls. If you have parents or wise teachers who do all they can to guard you against evil companions, thank God for it. There are many dear children who havn't such kind friends. If it is so with any of you, let me warn you against those foolish boys and girls who are often found playing in the streets. Remember what God says in His Word about "a companion of fools," and don't make any of them your playfellows.

IV.—I want you boys and girls to think of one who passed along the streets which are spoken of here. Jerusalem was a great city. Many a holy prophet had been seen in her streets; priests and learned scribes had often passed along, on their way to the Temple. But I want to talk to you now about one who is greater than all these: Jesus, the Son of God and the Saviour of the world. One day, more than eighteen hundred years ago, He was seen, not only by men and women, but by boys and girls, as He went through the streets, the very streets in which they were

playing. Was He angry with them? Not at all. Were they afraid of Him? Not in the least. As He passed along, "the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" (Matthew xxi., 9.) What a sight was this! You know how children and grown up people too would run to see it. All the city was moved, saying, "Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth." (Matthew xxi., 10, 11.) The chief priests and scribes were sore displeased when they saw what was done, and especially when they heard the children in the Temple singing "Hosanna to the Son of David;" and they said to the Saviour, "Hearest thou what these say? And Jesus said unto them, Yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise."—(Matthew xxi., 16.) Perhaps the chief priests thought that Jesus would tell the young people to be silent, but He did not do so, for He was pleased to listen to their song. It was to Him the sweetest praise.

"When His salvation bringing,
To Zion Jesus came;
The children all stood singing
Hosanna to His name.
And, since the Lord retaineth
His love for children still;
Though now as King He reigneth
On Zion's holy hill;
We'll flock around His banner,
Who sits upon the throne,
And raise a loud Hosanna!
To David's royal Son."

Did the multitude always cry "Hosanna" when Jesus appeared in the streets of Jerusalem? Did the children always sing as He passed along? No: the last time He went through those streets there was no singing. "There followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." (Luke xxiii., 27, 28.) He still thought, you see, of the children. Why did these mothers weep so much? Because the multitude, instead of singing "Hosanna," as they had done before, were now crying, "Crucify Him! Crucify Him!" Think, then, of Jesus, as He now passed through the streets of the city. He was going to die upon the cross. Had He done anything wrong? No: He did no sin. Had He been unkind to anybody? No: He loved His enemies, and was ready to pray, "Father, forgive them." Do you ask why should such a holy and loving one bleed and die? A prophet says, "He was wounded for our transgressions." (Isaiah liii., 5.) An apostle says, "Christ, also hath once suffered for sins, the just for the unjust, that He might bring us to God." (1 Peter iii., 18.) Jesus says "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."—(John iii., 14, 15.) O, the love of Jesus! He died to save. He was lifted up upon the cross, that boys and girls who believe in Him should not perish, but have everlasting life. If you forget everything else that has been said, don't forget this: *Jesus died for you.* There is a Saviour for children as well as for men and women. You may be a little boy or a little girl, but you can think of Jesus, trust in Him, and ask Him to forgive your sins. He is able and willing to save you and all your playfellows. Do you say, "But children who love the Saviour mustn't play any more, must they?" To be sure they may. He does not wish

them to be unhappy. He takes away sin, but He gives pleasure. He is as pleased to see you at your play as He is to see others who are older, at their work? Are you tempted to do wrong in play, He will help you to do right. Does a playfellow injure you? He will help you to forgive him. If you are taken ill, and cannot play, call on Jesus, and He will then stand by your bedside, and help you to bear the pain. If you die trusting in Him, He will take you safely to heaven, and make you happy for ever. What a friend! What a Saviour! O, Jesus, fill the hearts of these dear children with love to Thee, for Thy name's sake. Amen.

A LECTURE ROOM TALK.

REV. HENRY WARD BEECHER.

One of the first questions that men put when they begin to live a Christian life is, "Will you tell me something that I can do?" It is a very helpless feeling which a person has who has been all his life-time living for himself, or for his mere surroundings, when he desires to enter upon a great field of Christian work. But no person has been long in that field before he begins to sigh, and say, "Truly, the harvest is plenteous, but where are the labourers?" After a little, when one sees what the work is that is to be done, and how it transcends all visible instruments, the sense of helplessness that comes in is such that really, it sometimes leads to despondency, and men say, "Why, the little that I can do is of just no use whatever. It bears so small a proportion to what is perishing for lack of help, that I might as well give it up first as last."

If I were to stand, in spring, and look out over the hillside, where I have a little nook—my mountain nest—in the country, I could see from some points of it, well, ground enough to make nearly a county. I have thought, sometimes, "Suppose I had one of those old manors given to me, like, for instance, the Livingston Manor?" I have now a place of a little over thirty acres, and there is so much to do on that, and so much to pay, that it seems as though I never should get through with the work that needs to be done there; but if I had all that on the other side of me, and had all the ploughing to do, all the stones to clear off, all the walls to lay, all the draining to do, all the trees to plant, and all the fences to build; if I had beyond that, all the swelling hills; if I had all the beautiful property beyond that, lot after lot, parcel after parcel, clear up to the rocky ledge, clear up to the edge and top of those mountains; and if all the other side was mine; if I had the care of the whole of this immense sweep of territory, I declare, I would give up, and would not do a thing. It bewilders me to think what I should do with such a vast area of land.

But I see every year that that territory is pretty well taken care of. I take care of mine; and Mr.

Fuller, adjoining me, takes care of his; and Brother Dayton, just below me, takes care of his; and Widow Jacob, just beyond, takes care of hers, and all the valley farms are taken care of, and all the farms on the hillside opposite to me are taken care of. Of course they are not as well taken care of as mine! Everybody thinks what he does is best done, you know. But, on the whole, our end of Westchester County is getting along very well. I think we are really improving. Agriculture is rising in that region. The harvests there are very good. And when I look over it all, I say to myself, "Are you not rather conceited, to think about taking care of so much territory? The Lord never made you to be a god; and if he had you would not have been here, and you would have been of a very different pattern from what you are now. And although it is well for you to look at all this work, you are to consider that you are but a man, and that you can do things only on a small scale. God is the only one that can work on a big pattern." Men are so made that each can take care of but little. Every man ought to be in sympathy with the whole work; and yet no man ought to feel that everything is dependent upon him.

I used to be much amused with father's feeling in this matter. He was, you know, a hunter of men, and a fisher of men. He used to hunt squirrels and catch trout. And he carried his venary and piscatory instincts into the pulpit, as he ought to have done.

When Dr. Cornelius, who was Secretary of the American Board, died, father had a very dark day. "I cannot understand," he said, "what the Lord means, when his work needs just such a man as Cornelius, and he takes him away in the prime of life, at a time he is carrying that work on successfully, and there is nobody to take his place." Yes there was. Dr. Wisner took it. But he had carried it on only a few years when he died. I well remember the morning when father was preparing the sermon to preach over Dr. Wisner. The wheels dragged heavily. He was very much cast down. Though I was quite young, he said to me, "Henry, it is all done! it is all done! I cannot see what the Lord means. He is making breach on breach. There is so much to do, and so few to do it! He is taking the best of them."

In his own life he worked as though he thought that if he stood from under, a part of the heavens at least would come down. He used to stand with his shoulders straight up, as though he were helping to carry the universe. It was not fancy—it was the instinct of work. There was the sense of work in him clear to the bone and marrow. I think I love to work as well as he did; but I got from my mother what he did not from his. I have carried all my life long a sense that the work was so vast that no man, I did not care who he was, could do more than a very little; that He who could raise up children from the stones to Abraham, could raise up men when he had a mind to, and men of the right kind, and put them in the right place; that, after all, the Lord was greater than the work; and that it was of no use for me to fret myself, and set myself up to be wiser than Providence; all I was called upon to do was to work up to the measure of my wisdom and strength, and be willing to go wherever God sent me; and that then I was to be content.

But there is where the weakness of human nature will come in. For though I do not feel personally this sense of connection with the whole

of God's work, the world does open up to my mind so desolately, that it really seems hard to live. I have such a sense of the ignorance of even the most enlightened men, I have such a sense of the imperfection of even the best and most Christian people, I have such a sense of the long way that humanity has yet to walk before it comes to the blossom, to say nothing of the fruit; I perceive that things do move so slowly, that it seems to me as though if I were Jeremiah I too could pray that my head might become a fountain of tears.

Well, that tends, you know, to a useless sympathy. That tends to a kind of sentimental despondency. I do not know but in some sense a little bath once in a while in the Dead Sea of despair may be beneficial; but I do not believe those brackish waters are good for a man to bathe in every day. Hope is better. Confidence in God is better. Cheer is better. Expectation in respect to the future of the human race is better. It does not do to take too close an inspection of the facts of the human condition. We are to have a kind of campaigning spirit. When soldiers are on a campaign, they do not stop for comforts. They do not look very closely at anything. They look at the great ends which they expect to realize, and sink out of sight ten thousand things which they would look at if they were at home. And there is need of a great deal of this in Christians. The world will not bear much examination unless we have better glasses than our eyes to reveal to us the hidden counsels and intents of God among men. And, on the other hand, the love of working for the sake of work; working from a motive of sympathy with men; a sense of gratitude that makes us thankful for a little; patience to work under discouragement, to work even when we meet rebuff and misconstruction; and to work no matter how dark the night or how heavy the load—that is the better Christian state. And this state of patience, and gentleness, and expectancy, founded on faith in the Lord Jesus Christ, will be sweet to the taste and strengthening to the heart.

SHORT NOTES.

THE TEMPORAL POWER OF THE POPE.—A general feeling of excitement has been created throughout Europe by the proceedings in the French Chamber during the last month, on the subject of French intervention in Rome; and, as a religious question, it possesses an equally deep interest for this country. The recent course of events in Italy will be fresh in the recollection of our readers. The Garibaldians invaded the Papal territory, and the Government of Victor Emmanuel was considered by the Emperor as hesitating to act in the spirit of the Convention of the 15th September. The Emperor thereupon sent a large force, armed with the new rifle, denominated the *chassepot*, to support his Holiness, and with the aid of this weapon, the

bands of Garibaldi were finally dispersed at Mentana. The Italians facetiously remark that as *St. Chassepot* has relieved the Pope from all danger, he ought not to be forgotten in the next conclave of canonization. The occupation of Italian territory by a French army could not fail to complicate the relations of France with Italy, and the Emperor anxious to relieve himself from the embarrassment of this position, invited all the sovereigns of Europe, great and small, Protestant and Catholic, to a conference, to deliberate on what was called the Roman question. The Protestant powers, and more especially England, have hesitated to take any share in a congress before they were made acquainted with the basis of discussion. Meanwhile the French Chambers met, and the question was brought up by a powerful speech from M. Jules Favre, in which he denounced the occupation of the Papal territory, and the proceedings of the Emperor. The Foreign Minister was instructed to defend his master, and he announced, in terms which were considered feeble, that the occupation would continue until Italy should give adequate guarantees for the support of the Papal crown. Upon this rose M. Thiers, one of the members of the Opposition, and in a discourse which was received with loud applause, condemned the unity of Italy, which he considered adverse to the interests of France, arraigned the feebleness of the Emperor's policy, and proclaimed the unequivocal and unalterable resolution of the French nation to uphold the temporal power of the Pope at all hazards, and against all comers. His views were supported by the votes of ten to one in the Chamber. Emboldened by this popular demonstration, the Prime Minister declared, in language marked by violence, that the Emperor was determined to uphold the Pope, and to guarantee him all the territory which yet remained of the patrimony of St. Peter. He went so far as to declare that "Italy should never be permitted to obtain possession of Rome." This memorable speech placed an extinguisher on the Conference, for the three heretical powers of Europe—Russia, Prussia, and England,—would have exposed themselves to the contempt of mankind if they had sent delegates to a conference simply to ratify the resolution of the Emperor to maintain the integrity of the Papal territory against the claims and the wishes of Italy, to which it naturally belongs.

This pledge to guarantee the throne of St. Peter's successor against the world, by the whole strength of the French empire, would thus appear to be more of a national than an imperial resolve. If the Legislative Council speaks the public voice, it is to the French nation rather than the Emperor,—whose feelings towards the Pope are well known,—that we are to attribute this passionate determination to support the priestly domination in Rome, without any reference to the reform of the administration, every hope of which must now be abandoned. On the other hand, the whole Italian nation is equally enthusiastic for the acquisition of the capital of Italy, and the limitation of the Pope to his spiritual functions. This sentiment is equally strong in the bosom of the most enlightened noble as of the unlettered peasant; of the rigid Catholic as of those who are indifferent to religion. Italy is too feeble to resist France, and submits, with a graceful magnanimity, to a necessity which cannot last for ever. These events must necessarily increase the alienation of the Italian people from the Holy See, and render all reconciliation hopeless. Rome belongs to Italy now that Italy is

united under one rule, and must eventually pass into her possession. There are two European difficulties, as the late Count Bunsen used to say, the Pope and the Turk; but if there be any significance in the procession of events, it is manifest that the one will be deprived of Rome and the other driven out of Europe long before the century closes. When M. Rouher declared that Italy should *never* possess Rome, he forgot that it is not for any mortal to pronounce the word *never*. How will his speech read twenty years hence, when the distribution of European power and influence will have undergone new changes, as startling as those which have rendered the last ten years so memorable?

THE CONSCIENCE CLAUSE AND THE CAUSE OF EDUCATION.—A correspondence between the Duke of Marlborough and Lord Granville, the present and the late President of the Council of Education, on the subject of the "Conscience Clause," which has been assailed with unusual virulence by the High Church party, has just been published, and leads to the conclusion that the principle is at length equally admitted by both parties in the State. It is thus clearly stated in a leading article in the *Times*:—"The Conscience Clause goes on the supposition that all parents, of whatever religious persuasion, have a right to claim for their children the benefits of the annual subsidy contributed by the general public for the purposes of education. For this purpose it provides, in a limited class of cases, that if the father objects to the dogmatic religious instruction given in the school, the child shall be exempted from attending it. This is all it requires." The consideration thus manifested for the scruples of Dissenters presents a happy contrast to the feelings of the period of the Eldons and the Sidmouths, when they were treated as beings of an inferior order, and tolerated, like toads, because they could not be got rid of. It is most gratifying to observe that, although religious animosities appear, unhappily, to be as intense as ever in England—and it presents a picture of sectarian antagonism utterly unknown in the greater part of the Continent of Europe or of America, or the colonies;—the noble principles of religious liberty and equality are steadily becoming predominant in our legislation. The establishment of the Conscience Clause is now admitted to be the only basis on which education can be extended; and we are confident we shall be forgiven for expressing a hope that those who have hitherto declined to accept public aid for their schools, may now see their way clear to co-operate with the government of their own country in the cause of education, and thus double their own good deeds. But it is impossible to close our eyes to the conviction that the idea of compulsory education is rapidly making progress in the public mind, as the only effectual means of combatting the mass of ignorance and moral degradation which is compromising our position as the foremost of civilised nations.

THE IRISH CHURCH.—The impression gains ground that the Irish Church is destined, at no distant period, to extinction. It is not the pecuniary pressure of that establishment which galls, for while the Established Church in England derives a clerical income from the country, direct and indirect, little short of five millions, that of the Irish Church scarcely exceeds a tenth of that sum. But it is felt to be a glaring and indefensible anomaly, and it is sinking under the weight of its own inherent inconsistency. Some months ago,

Lord Russell proposed that the revenues should be partitioned among the Protestants, Roman Catholics, and Presbyterians: but the Roman Catholic prelates have distinctly and indignantly repudiated the idea of receiving any portion of the spoils of the Protestant Establishment, on the ground that it would weaken their influence over their flocks, and that they would lose more by the decay of voluntary contributions than they could gain from the pay of the State. The Roman Catholic laity have likewise issued a manifesto recently, in which they state that, "as Irish Catholic laymen, they deem it their duty to contradict the assertion that they do not feel aggrieved by the present ecclesiastical settlement of Ireland. . . . The dignity of religion and of the people of Ireland demands religious equality, and we are convinced that, without religious equality, there cannot be generated or secured that respect for law and those relations of mutual good will which constitute the true foundation for national prosperity." This declaration is signed by eight noblemen, twenty-two Irish members of Parliament, four privy councillors, twelve deputy lieutenants, and sixty justices of the peace.

UNMARRIED AND UNEMPLOYED FEMALES.—A writer in the *North British Review* has very recently startled the public by an article on the disuse of marriage, in which he produces the fact, drawn from the returns of the Registrar General, that there are in England nearly a million and a quarter of unmarried females, between the ages of twenty and forty. For this large class, thus unnaturally excluded from the circle of family duties by the reprehensible habits of the age, it is by no means easy to find suitable employment. We therefore take advantage of a notice in an American paper to draw attention to a new sphere of labour which our transatlantic brethren have chalked out for women:—"An examination of the census in the *Daily Tribune* shows that of 150,241 teachers in the common schools of the country, exactly 100,000 are women. In Massachusetts there are six times as many female as male teachers. In Vermont the proportion is five to one; in Iowa three to one. The disproportion is most marked in the large cities. In New York there are only 178 male teachers, and of over 2000 teachers; in Philadelphia 83 in 1300, and a similar proportion prevails in other cities." A leading principal in New York believes that soon there will be only women teaching in the schools. The Board of Education in New York declares that the teaching of women is equally satisfactory with that of men, and the Board of Cincinnati says it is superior."

Reviews.

The Huguenots; their Settlements, Churches, and Industries in England and Ireland. By SAMUEL SMILES, Author of "Self Help," "Lives of the Engineers," etc. London: John Murray, Albemarle-street.

THERE are no blacker pages in the records of human history than those which narrate the atrocities perpetrated in France upon the Huguenots; nor is there any chapter in European literature that more thoroughly deserves a careful revision than the record of their sufferings, and the influences exercised by

them in the various countries in which they found an asylum. The origin of this name of contempt is one of the puzzles of etymologists. Some trace it to the word *Huguon*, used in Tours to designate persons who walked the streets at night, and met at the gate Hugon in that city, or, as others assert, deriving their patronymic from *Le Roy Hugon*, a wandering ghost, believed in the middle ages to haunt Tours. *Huc nos venimus*, the words which commence a protest of the Reformed divines, *Eidgenossen*, i.e. (German) *confederates*, the appellation given to the Genevese who resisted the attempts of the Duke of Savoy against their liberties. The Swiss *Henes quenaux*, i.e. seditious people. *Les Guenons de Huss*, John Huss's monkeys, *Hugues*, a Genevese calvinist; *Huguenote*, a tiny copper coin of the time of Hugh Capet, are the various roots from which the philologist must make his choice. Attracted by the patronage which Francis I. gave to literary men, not a few of the disciples of Luther found their way into France, and so thoroughly had they disseminated their views that the University of Paris declared against the reformed doctrines as early as 1521. In the south of France the descendants of the Waldenses hailed the reformed doctrines, which made rapid progress in their midst. In the north east, the proximity to the Flemish frontier enabled the German printers to scatter the production of their presses. The Church of Rome spared no exertions to bring back her wandering children. "The inquisition was armed with new powers; and wherever heresy appeared it was crushed, unsparingly, unpityingly. No matter what the rank or learning of the suspected heretic might be, he must satisfy the tribunal before which he was brought, or die at the stake." The Doctors of the Sorbonne seized and burned bibles and their printers, and in the beginning of 1535 they obtained a royal edict for the suppression of printing. But it is estimated that by the end of the fifteenth century four millions of volumes had been printed, the greater portion of them in folio; and between 1500 and 1536, eighteen millions more. In 1533 there had been produced eighteen editions of the German Bible at Wittemberg, thirteen at Augsburg, thirteen at Strasburg, twelve at Basle. When Charles IX. ascended the French throne, the alarmed Cardinal de Sainte Croix wrote to the Pope—"The Kingdom is already half Huguenot." The most powerful of the nobles had declared themselves in favour of the new views. In the French Parliament the King's Chancellor expressed the desire that henceforward France should recognise neither Huguenots nor Papists, but only Frenchmen. Catherine de Medicis, the boy-king's mother, defending herself with the Pope, writes —"The number of those who have separated themselves from the Roman Church is so great that they can no longer be restrained by severity of law or force of arms. They have become so powerful by reason of the nobles and magistrates who have formed the party; they are so firmly united, and daily acquire such strength, that they are becoming more and more formidable in all parts of the kingdom. In the meantime, by the grace of God, there are amongst them neither *anabaptists*, nor libertines, nor any partizans of odious opinions." The Queen-mother was undecided as to the side she should espouse, when the Duke de Guise, the leader of the Romish party, massacred the Protestants of Vassy. It has always appeared to us that the Huguenots tempted the ferocity of the ultramontanists by resorting to arms, and they became a melancholy illustration of the Saviour's words, "All they that take the sword shall perish with the sword."

The burning of churches and the massacres followed all over France, to such an extent that a French historian says that more were slain in 1562 than ten years afterwards on the memorable St. Bartholomew's day. While the civil war was raging, "It was," says Henri Martin, "as if a blast of the infernal trumpet had everywhere awakened the spirit of destruction, and the delirious fury grew and became drunk with its own excess." We must

pass by the sittings of the Council of Trent, with its effectual measures for the suppression of heresy, and the savage exploits of the Duke of Alva, who enriched the royal exchequer of Spain at the rate of twenty millions of dollars per annum for six years, by the spoliation of the Protestants of the Low Countries. This fiend boasted that he had sent 18,000 persons to the scaffold, besides the immense number he had destroyed in battle. These atrocities culminated on the 24th August, 1572, with its victims numbering 100,000. Philip II. is said to have laughed for the first time in his life when he heard the news. The cannon of St. Angelo proclaimed the gratitude of Rome and Gregory XIII. and his cardinals went from church to church to thank God for the massacre. The wretched King of France, who was not quite so hardened as some of his accomplices, knew not a moment's peace—night and day he was haunted by the spectres of his victims, and died at last in tortures indescribable, attended by a Huguenot physician and a Huguenot nurse, one of the worst horrors that haunted him being that his mother was causing his death by slow poisoning. Henry III. and Henry IV. succeeded, and the latter sovereign, in 1598, issued the Edict of Nantes, which gave liberty of conscience and freedom of worship to the Huguenots. Twelve years after its promulgation Henry IV. was assassinated by Ravaillac, and the reign of Louis XIII. was inaugurated with fresh massacres. Rochelle, the head quarters of the Huguenots, was besieged, and, in spite of English aid, was conquered. From that date the Huguenots ceased to exist as an armed force. It only remained for that monster of vice, Louis XIV., to crown the proceedings of his predecessors by the last drop in the cup of endurance. Under the influence of his mistresses, who were tools in the hands of their confessors and priests, on the 22nd of October, 1685, Louis published the Revocation of the Edict of Nantes. Deadly disease had preyed successfully on the monarch's person in its most loathsome forms; he has married his harlot, and he is to cover himself with glory before God and man. Bossuet and Massillon expend their choicest eloquence in praise of *the grand monarque*, and the great church of Charenton, that would hold 14,000 persons, is levelled with the ground. All France witnesses similar scenes, and the poor crushed Huguenots betake themselves to flight.

"It can never be known with anything approaching to accuracy, how many persons fled from France in the great exodus. Vauban, the military engineer, writing only a few years after the Revocation, said that France had lost a hundred thousand inhabitants, sixty millions of money, nine thousand sailors, twelve thousand tried soldiers, six hundred officers, and its most flourishing manufactures. But the emigration was not then by any means at its height, and for many years after, the Huguenots continued to swarm out of France, and joined their exiled compatriots in other lands. Sismondi computed the total number of emigrants at from three to four hundred thousand; and he was further of opinion that an equal number perished in prison, on the scaffold, at the galleys, and in their attempts to escape.

"The emigration gave a death blow to several great branches of French industry. Hundreds of manufactories were closed, whole villages were depopulated, many large towns half deserted, and a large extent of land went altogether out of cultivation. The skilled Dutch clothworkers, whom Colbert had induced to settle at Abbeville, emigrated in a body, and the manufacture was extinguished. At Tours, where some forty thousand persons had been employed in the silk manufacture, the number fell to little more than four thousand; and instead of eight thousand looms at work there remained only about one hundred; while of eight hundred mills, seven hundred and thirty were closed. Of the four hundred tanneries which had before enriched Lorraine, Weiss says there remained but fifty-four in the year 1698. The population of Nantes, one of the most prosperous cities of France, was reduced from eighty thousand to less than one half, and a blow was struck at its prosperity from which it has not to this day recovered."

England, as the most accessible shore, and as affording unrestricted liberty of conscience, was the favourite resort of the exiles. More than 120,000 are be-

lieved to have taken refuge here. People of all ranks and conditions in life were amongst these fugitives. The land which afforded them an asylum did not go without its reward. They brought with them to our shores the arts of weaving, printing, and paper-making, and they contributed not a little towards the social improvement of the land which afforded them shelter.

"French work-people are better economists than English, and less sufficed for their wants. They were satisfied if they could keep a roof over their heads, a clean fireside, and the *pot-au-feu* going. What English artisans despised as food, they could make a meal of. For they brought with them from France the art of cooking, the art of economising nutriment, and at the same time presenting it in the most savory forms—an art almost entirely unknown even at this day in the homes of English workmen, and a source of enormous national waste. Before the arrival of the refugees the London butchers sold their bullock's hides to the fellmongers, always with the tails on. The tails were thrown away and wasted, who would ever dream of eating ox tails? The refugees profited by the delusion. They obtained the tails, enriched their *pots-au-feu* with them, and revelled in the now well-known delicacy of ox-tail soup."

France was impoverished by the suicidal policy of her rulers. Her chief men of science, literature, and of moral greatness in all departments, became exiles. Freedom of thought was indulged at the price of banishment. Bayle and Huyghens fled to Holland, Solomon de Caus to Germany, Papin, Desaguliers, Durand, De Moivre, were among the savants who found a home in England. The brothers Du Moulins, Justel, Motteaux, Maittaire, Boyer, were a few only of the literary exiles. Abbadie, Du Moulin, Drelincourt, Saurin, Allix, Du Veil, De-la-Mothe, were amongst the pastors.

Ruvigny, created by William III. Earl of Galway, who fought at the Boyne, Rapin and Schomberg, *cum multis aliis*, were the military gains to our country by the Revocation. In the peerage of our country the Huguenots have a large representation. The Gambiers, Laboucheres, Romillys, and many other noble families are descended from them. The history of their churches at Canterbury, Norwich, Bristol, Plymouth, Thorpe-le-Soken, Dublin, and London, reveals the fact that they brought into our country a vast amount of genuine religion, which was not lost when their nationality became absorbed in that of the land of their refuge.

We cannot at present prolong our remarks on this interesting subject. At some future opportunity we hope to be able to show the influence of the Huguenot immigration on our own denominational history; for the present we can only thank Mr. Smiles for his interesting book. He does not pretend that it is exhaustive, but only presents it "as a contribution to the subject which seems to him to be one well worthy of further investigation."

Mr. Smiles has already ingratiated himself with the reading public, as the biographer of the English Engineers. We are glad that he has devoted his attention to the Huguenots, especially now that the arrogance of the Romanists in England is becoming so intolerable. Let all men see and learn the deadly hate of the Vatican to liberty of conscience, and its unscrupulous determination to suppress free inquiry.

England has many causes for gratitude, and many secrets of its greatness, but none more decided than this; she has ever been the refuge of the oppressed, and the asylum of troubled consciences.

The Standard of the Cross in the Champ de Mars: a Narrative of Christian Effort in Paris during "L'Exposition Universelle." By V. M. S. London: James Nisbet and Co., Berners-street.

THE permission accorded by the French Emperor to Protestant societies to exhibit their publications; to distribute Bibles and Tracts, and to hold religious services in the Champ de Mars was perhaps the most wonderful fact in connection with the *Exposition* of 1867. This providential concession met with a

ready response on the part of Christians in France and in England, and their energetic labours form an interesting chapter in the recent annals of the work of the Gospel in our world. The greater portion of the results will remain concealed until the Great Day; God in His mercy has, however, permitted His servants to see much fruit from their efforts.

M. Bastide, the excellent secretary of the Paris Tract Society, informs us that between seven and eight millions of tracts were distributed by that body, and that twelve hundred copies of portions of the Word of God were given to priests of the Roman Catholic Church. The happiest impressions were, he says, produced by the services in the Salle Evangelique. In numerous instances Roman Catholics expressed their astonishment at the Protestant preaching. They had been taught to believe that the doctrines of the Reformed Churches were entirely opposed to practical holiness, and essentially hostile to the Divinity of Christ. Such ignorant prejudices are, no doubt, common in the rural districts of Roman Catholic countries, and it will be no small benefit if many persons have had them removed by the opportunities of learning otherwise from the services held in the Salle Evangelique. But far more important results than these have accrued from the activities conducted by various Christians in Paris during the last spring and summer, for instances are not few in which decided conversion to God is known have followed the faithful testimony of Jesus which has been given to myriads. The writer will not soon forget the courteous avidity with which crowds of people from all parts of the world pressed to the far-famed Kiosk, and the Bible-stand during the earlier portion of the month of May; and from the evidence of those who continued to work till the close of the Exposition this eagerness remained unabated. And who can say what moral revolutions have been wrought in far off places in the world by the precious leaflets carried home from the great fair? It is not too much to hope that many a tear seen only by the Unseen God has fallen on the pages that tell of the Saviour's dying love, and many a soul will date its salvation to the generous zeal of those who laboured in the Champ de Mars.

It may be interesting to our readers to know that M. Bost, of La Force, one of the most effective Protestant preachers in France, ascribes his conversion to Hannah More's well-known tract, "The Shepherd of Salisbury Plain."

In very few instances did the gentlemen engaged in the work of distribution experience any rudeness from their numerous visitors. Now and then, however, some rabid ultramontist would denounce Bibles as poisonous, and look sneeringly at the beautiful polyglots in the Mission Hall. One very active foe of tracts met with the following curious experience: He had received a tract at the Kiosk, and forthwith tore it in many fragments and scattered them on the pathway. Hereupon a sergent-de-ville accosted Monsieur, and very politely but authoritatively requested him to pick up every atom, the official remarking further that the persons who distributed the tracts had the royal permission, and that strict orders were given to preserve the walks from all untidiness. In the presence of not a few witnesses the irate and blushing disliker of tracts had to pocket all the relics of his destruction. This little fact is not in the book before us, but was communicated by M. Bastide.

Man's Renewal: or the Work of the Holy Spirit. By AUSTIN PHELPS, Author of "The Still Hour." Alexander Strahan, Publisher, 56, Ludgate Hill, London. 1867. pp. 216.

THE title of this book is somewhat of a misnomer; at least those would be mistaken who suppose that the volume is in any sense a theological treatise upon Regeneration, and the Work of the Holy Spirit. It is composed in fact of a series of short, sensible, essays upon the existence, development, and

propagation of true piety. It is a quiet thoughtful, suggestive, book; and the following sentences are an average specimen of its subject matter:—

Great Sermons.

Here let us distinguish precisely the evil; for I must believe that undeserved censure has been broadcast upon both the pulpit and the popular taste by indiscriminate rebuke. That is not a healthful caution, for it is neither reasonable nor scriptural, nor true to the teachings of history, which decries the careful, the studied, the elaborate, the anxious use of what are ambiguously called "natural means" in preaching. God recognises no other than natural means. Supernatural power acting through natural means is the divine ideal of successful preaching. So far as we have anything to do with it, the means are as essential as the power. Philosophically speaking, indeed, we have nothing to *do* with anything but the means. Prayer is but an auxiliary to truth. That is a perfectly legitimate taste, therefore, which demands *thought* in the Pulpit, as everywhere else where mind attempts to influence mind. That would be a weakness in the Pulpit which should fail to meet such demand. We must commend the alertness of the popular mind, which requires penetrative and suggestive preaching. They always require this when they are in earnest. They have a right to it. We should not be fearful of "Great Sermons." We are in no peril of greatness above measure. It would be more becoming to our modesty to stir up each other's minds in remembrance of the evil wrought by small sermons. But the truth is that, in this work of preaching Christ "great and small" are impertinent adjuncts. In such a work nothing is great but God; nothing small in his service. That is not only a hopeless, it is a positively false policy, which, in its fear of an excess of stimulus in the pulpit, would put down the popular craving for thought, by inundating the pulpit with common places, whose only claim to assertion is that they are true. Even that which is so severely and justly censured as "sensational preaching" is not *so* unworthy of respect as that preaching which popular impatience describes by the use of an old word in our English vocabulary, and called "humdrum."

Reconciliation; or How to be Saved. By Rev. WILLIAM TAYLOR, of the California Conference. Author of "The Model Preacher," "Seven Years' Street Preaching in San Francisco," "California Life Illustrated," "Address to Young America," etc. Pp. 208. London: S. W. Partridge, 9, Paternoster Row, E.C. 1857.

THIS is the work of a warm-hearted, useful, Methodist Minister; and is prefaced by the following interesting statement:—

During my recent visitation of the churches in Australia, Tasmania, New Zealand, and Southern Africa, the validity of the simple Gospel Method of Salvation, explained in these pages was tested by more than eleven thousand souls, who avowedly sought, and publicly professed to have obtained "Peace with God through our Lord Jesus Christ." These were personally examined by Ministers of the Gospel, who satisfied themselves, so far as it is possible to learn such facts from the testimony of the parties, of the genuineness of the Work of God in each case, and wrote down their names and addresses, and put them under pastoral care. Among these souls saved were lawyers, doctors, bankers, merchants, mechanics, and persons of all grades down to hundreds of raw heathens from the wilds of Africa. I do not, therefore, send forth this little volume as a hypothetical theory, that may be tried as an experiment, but as the adjustment of God's truth, which has been tried successfully by multitudes. It is not a book of sermons, and does not contain a tittle of all that has been proclaimed from the pulpit in connection with the work of God in Australia and Africa, but it does contain the essential Gospel doctrines, and that practical adjustment and application of them which God the Holy Spirit hath been pleased to employ, and is now successfully using in those countries. I thought at first I would not record these facts, lest it might appear invidious or egotistical, but "my second sober thought" is, that while an ostentatious representation even of the work of God, is a thing to be deprecated an occasional candid statement of facts, brought out by the statement of so many credible witnesses, illustrating the mighty work of the Holy Spirit, will do honour to God, and give to poor sinners, struggling in the mazes of doubt, something definite and tangible to guide their weary feet to their loving-waiting Saviour.

What a vague inadequate idea we should have had of the great work of the Spirit on that memorable Pentecostal day if Saint Luke had not recorded the fact, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

The Gospel in Italy. Occasional Papers, No. 1. London: Passmore & Alabaster.

We commend to the attention of our readers this valuable record of the labours of our brethren, Wall in Bologna and Clarke in Spezia. The following is a specimen of its contents:—

Although there are so many millions in Italy who are unable to read or write, it may be assumed that at least three or four millions are able to do so. One would have thought that when Italy was thrown open, the Christians of other countries would have felt it their duty and pleasure to send the written gospel to those perishing souls in such a way as to place a copy in the hands of each. Such is not the case, and with all the efforts made and being made, hundreds of thousands able to read, seemed doomed to pass into eternity without having read a single chapter of Scripture. Statistics prove this. Such being the state of things, it seemed desirable to meet some portion of the need by dispensing copies of single gospels or epistles, without money and without price, to as many as were willing to receive them. Through the kindness of various Christian friends, I have been able to distribute, or have distributed, nearly 150,000 of such portions of God's Word; and the results which I have witnessed from time to time have greatly cheered me. Of course, it would not be reasonable to suppose that seed thus scattered broad cast, may not have fallen on every variety of soil, and, in many cases, perished on the rock, been choked by the thorns, or devoured by the birds of the air.

A young lady, sinking in a lingering illness, received from her attendant a copy of the New Testament. She read it through, and found peace. The priest was not allowed to come to the house. She died and was buried without the rites of the Roman church.

In the hospital of B., a young man, up to the very last moment of consciousness, refused the ministrations of the chaplain. He died. When they removed his corpse, they found a copy of the New Testament under his pillow.

In a quiet village not far from B., a Christian brother, after spending a few days there, left a copy of the gospel with the village blacksmith, who, on reading it, found many things to him both new and strange. Thinking the priest might be able to solve his difficulties, he sent for him. The latter, who found the questions put so entirely out of his order of things, replied that such ought only to be responded to in the church. On the following Sabbath, the priest was surprised to see the village smith, after the usual service, rise, and holding the book in his hand, put the same questions, and press for explanations. The priest commanded him to be silent, and afterwards tried to obtain the Scripture which he possessed, but it was in vain. A short time after, about twenty persons of that village procured Testaments.

An engine driver, at whose house we left a portion of the Testament, was brought low in sickness, and remained some months at home. During this period of suffering he read it through, and the Lord mercifully blessed it to his conversion. Months passed away, and at last he sought me out, when I was rejoiced to hear of his conversion, of that of his wife, and also of his efforts for the conversion of the men whom he met with during his daily employment.

One evening a customs officer came to converse. I found that he had, through the reading of a single copy, been brought to Christ, and afterwards had been led to gather his companions about the Word, and read and expound it to them.

There seems to be a blessing upon the Word of God at all times and in all conditions. Of course, this varies, but results are produced, as by unvarying law, *it does not return void.* The following is an illustration of the working of that law: A certain number of soldiers went up to guard a fort on the Apennines, at the beginning of every month, at the end of which they returned, when a fresh company took their place. When they went up, we furnished them with Testaments, which they read during their stay on the mountains, and on their return, some few would always seek us for conversation and instruction. This result was so regular that we could not but remark it. By hints of this kind, it seems to me the Lord would teach His people how to choose the means of accomplishing the work He has committed to them. His Word proves itself: it is known by its fruits, and its fruits are saved souls. If we wish to change the character of a people, to save

men, to glorify Christ, the way seems to be, in so far as in us lies, to permeate society with Scripture truth, sow it again and again with the seeds of life, and believe that that seed in time will create its own soil upon the hardest rock, and ultimately cover the earth with the knowledge of the Lord.

The Face of the King; or Seeing Jesus, Man's Greatest Pleasure and Grandest Occupation. By the Rev. J. HILLS HITCHENS, F.R.S., Author of "Words from the Watchtower," "Near the Cross," "Behold the Man," etc., "Now therefore let me see the King's Face." 2. Samuel xiv., 32. Pp. 118. London: James, Clarke & Co. 1867.

This is a lively, well-written book, probably moulded out of sermons preached by the author in the regular course of his ministry. We cannot say that the volume contains any great amount of original thinking, but it is full of evangelical truth plainly expressed, and we heartily wish that the frequenters of all the Christian sanctuaries of the land were familiar with such scriptural teaching as is to be met with in this book.

Short Arguments about the Millenium; A Book for the Times. By BENJAMIN CHARLES YOUNG, Minister of the Darkhouse Chapel, Coseley, near Bilston, Staffordshire. Pp. 256. London: Elliot Stock, 62, Paternoster Row, E.C. 1867.

There is a good deal of sensible writing in this book, and the author is evidently of an active enquiring mind, but as dissertations upon the most mysterious parts of the apocalypse abound *usque ad nauseam*, we would advise our friend and brother to give such subjects a wide berth for a few years, and devote his energies to a more practical and useful kind of scriptural study.

House Beautiful, or the Beautiful Museum. By A. L. O. E. London: Nelson & Sons.

LIKE the beneficient inhabitants of Bunyan's Beautiful House, A. L. O. E. provides good entertainment for her readers. The typical and historical objects of Scripture are made the basis of vigorous and profitable discourse.

"Christ and His character their only scope,
Their subject, and their object and their hope."

Old Merry. Jackson, Walford, & Co.

Kind Words, 1867. London: 56, Old Bailey.

Old Jonathan, 1867. London: Collingridge.

Merry and Wise, 1867. London: Jackson, Walford & Hodder.

The Child's Own Magazine, 1867. 56, Old Bailey.

OUR young friends will find abundant amusement, as well as sound instruction, in these favourite periodicals. *Old Merry* caters most carefully every month for his numerous readers. The series for the year is elegantly bound, and will prove a handsome present. *Kind Words* is for little children unapproached by any of the numerous serial works of the day. *The Child's Own Magazine* is a favourite in our Sunday Schools, and well deserves its popularity. *Old Jonathan,* rather *broad* in its dimensions, is sound in its theology. One friend of our childhood, the old *Youth's Magazine,* has expired, after sixty-five years of usefulness. Its glittering successors will not be more serviceable; it will be well if they are as long-lived.

The Tonic Sol-Fa Reporter. Vol. ix. 43, Paternoster Row. Price Two Shillings.

WE are not initiated in the mysteries of Mr. Curwen's system, but we know that he has done much for the promotion of improved psalmody, and we wish him increasing success in the important department of labour to which he has devoted his life.

Ellen Clinton, or the Influence of a Loving Spirit. London: Clarke & Co., Fleet Street.

The History of a Pin. By E. M. S. London: Nelson & Sons.

King Jack of Haylands. London: Nelson & Sons.

The Story of a Diamond — Illustration of Egyptian Manners and Customs. By Miss M. L. WHATELEY. London: The Religious Tract Society, 56, Paternoster Row.

The Story of the White Rock Cove. London: Nelson & Sons.

Margaret Torrington, or the Voyage of Life. By EMMA JANE WARBOISE. London: Clarke & Co., Fleet Street.

The Rocket, or the Story of the Stephensons. London: Nelson & Sons.

Ecrin Litteraire. By CHAS H. SCHREIDER, French Master, High School, Edinburgh, &c. Edinburgh: Oliver & Boyd.

FOR somewhat advanced learners of French, this is a better book than we have yet seen. It is rich in anecdote, which will lighten the young student's labour, and most complete in the instructions which it imparts respecting the idioms and niceties of the French language.

Records of Noble Lives. By W. H. D. ADAMS. Nelson & Sons, Paternoster Row.

A BRAVE book for boys, and well aimed.

"To teach high thought, and amiable words,
And courtliness and the desire of fame,
And love of truth, and all that makes a man."

Our Earthly House, and its Builder. London: Religious Tract Society.

Silver Lake, or Lost in the Snow. By R. M. BALLANTYNE. Jackson, Walford & Co.

ANY one of the books contained in this list, we can recommend as a New Year's gift for the young. We are sorry that it is not in our power to give a more lengthened testimony to their worth.

The Ordinance of the Levites. By J. SUTER. Edinburgh: W. Nimmo.

THE writer shall propound his scheme in his own words:—"The purpose of this publication is to recommend a modification of the ancient, and honourable, and liberal tribute of *tithes to old age*, instead of the modern stinted and cheerless alms to aged destitution. It is the purpose to propose for separation as elders and first-born, or as Levites having right to tithes, *one in every twenty*—the eldest of the population in each locality; thereby including, by a self-regulating system, not liable to complexity, error, or abuse, all persons, male and female, *rich and poor*, who have arrived at periods of life, which, varying in each locality, will yet, over the whole United Kingdom, average, at the commencement of separation, 63 years; and which will comprehend an aggregate number, equal to *one in ten* of all, male and female, above the age of 21 years."

Morning Precepts and Evening Promises, By the Rev. P. H. JENNINGS, M.A. Rector of Longfield, Kent. London: Nisbet & Co.

THE contents of this little book are very good and very feeble, too.

Jesus: All in All. By C. R. HOWELL, with a Preface by the Rev. S. MARTIN. London: The Book Society, 28, Paternoster Row.

WE cannot do better than quote a few words from the preface, which thoroughly express our opinion of this little book:—"Simple, clear, and forcible in style, evangelical and catholic in spirit, rich in Christian truth, and true in its aim at usefulness, we trust that the book will be widely circulated, and that it will be read with much profit."

The English Bible, and how to read it. By W. CARPENTER. London: Heywood & Co., 385, Strand, W. C. Price One Shilling and Sixpence.

Symbolic and Figurative Language of the Bible. By W. CARPENTER. London: Heywood & Co., 385, Strand. One Shilling and Sixpence.

MR. CARPENTER has laboured most diligently and judiciously to foster right treatment of the Word of God. We fear that he has not met with such a reward as his labours have deserved. To Sunday School Teachers, these little treatises will be invaluable, and no leader of a Bible Class could fail to derive great assistance from them.

Hymns and Poems. By A. L. O. E. London: Nelson & Sons, Paternoster Row.

THIS is a work not to be judged by ordinary standards. It is written for mothers' meetings and similar gatherings. It is correct in sentiment and pleasing in versification. This author writes so prolifically that it is unreasonable to expect maturity either of thought or style.

The Present Crisis of the Church of God. By E. CORNWALL. London: Partridge & Co., 9, Paternoster Row.

MR. CORNWALL, who is a devout minister of the Independent denomination, is preparing a work on the present state and future glory of the Church. The little book before us is intended as a sample of the complete work. It contains some very righteous censures on the apathy of nominal Christians, but, to our apprehension, scarcely a sufficient recognition of the zeal and labour of true Christians. It would be an interesting inquiry to propose to enthusiastic optimists, "Is the Lord pleased with the censures cast upon His Church?" She is probably not so uncomely in His sight as in the esteem of some inferior judges.

Nichols' Series of Puritan Commentaries: Newton on John xvii. *Burroughs on the Beatitudes and Rogers on Isaiah* v. 1—7. *Nichols' Series of Standard Divines: Goodwin on being filled with the Spirit.* Edinburgh: J. Nichol. London: Nisbet & Co.

MR. NICHOLS' reproductions of the "Puritan Divines" are a marvel for their cheapness, accuracy, and typographical beauty.

The Class Register, 1868. *The Sunday School Teachers' Pocket Book and Diary for* 1868. *The Sunday School Teachers' Diary, with Class Register, Almanack, &c., for* 1868. London: Sunday School Union, 56, Old Bailey, E.C.

THESE are valuable publications, and almost indispensable to the Sunday-school teacher.

Everlasting Punishment not Everlasting Pain. By R. REYNOLDSON WISBEACH. London: Elliot Stock.

WE desire to give all due credit to the feelings of this author and those of his contemporaries who hold similar views, but we unhesitatingly affirm that the non-eternity of future punishment is an invention of man and not a revelation from God.

Counsel and Cheer for the Battle of Life. By W. G. BLAIKIE, D.D. London: Strahan, Ludgate Hill.

DR. BLAIKIE is already well-known by his admirable book, "Better days for Working People." The little volume before us is equally good. The diffusion of the truths which it inculcates would be an incalculable blessing to our labouring classes.

Biblical Expositions, Lectures, Sketches of Sermons, &c. By the late HENRY CRAIK. London: Morgan & Chase; Bristol: W. Mack.

FEW men have devoted themselves more conscientiously to Biblical study, or have brought greater capacities to the task than the late Mr. Craik. This little volume contains some valuable products of his devout and faithful criticisms.

The Hive—A Storehouse of Material for Working Sunday School Teachers. Elliot Stock, 62, Paternoster Row.

A NEW magazine for Sunday School Teachers, very comprehensive, and surprisingly cheap. The hints for Sunday School addresses require amendment. *Nine* divisions in the first, and *seven* in the second, &c., &c. If their author is a Sunday School Teacher he ought to know better.

Papers offered for Discussion at the Meeting of the British Association, Dundee. By the Rev. J. BRODIE, M.A. Edinburgh: Johnstone, Hunter, & Co.

MR. BRODIE is a devout geologist, and most successfully combats the position assumed by the Darwins, Huxleys, and Lyells, on the antiquity and nature of man.

The Cabinet of the Earth Unlocked. By E. S. JACKSON, M.A. London: Jackson, Walford, & Hodder.

AN elementary work on Geology toned down to the capacities of children, and written in an attractive style.

On Both sides of the Sea: a Story of the Commonwealth and the Restoration. By the Author of the "Chronicles of the Schönberg-Cotta Family." London: Nelson & Sons, Paternoster Row.

ANOTHER good story from the pen of the accomplished romancist of the Puritan age. The authoress has lost none of her freshness of descriptive power.

Daily Devotions for Children. By Mrs. G. W. HINSDALE. London: Strahan, Ludgate Hill.

WE are not quite sure that it is wise to teach infants any form of prayer, outside the Word of God. With this exception, everything in this little book has our hearty commendation.

The Pulpit Analyst. Edited by JOSEPH PARKER, D.D. Vol. II. London: Jackson, Walford & Hodder.

THIS book is very pretentious, but very poor. We pity the congregations that have to subsist on such meagre fare.

The Biblical Treasury—A Collection of Scripture Illustrations for the use of Sunday School Teachers and Bible Students. Vol. VIII. London: Sunday School Union, 56, Old Bailey.

THERE is a great deal of useful illustration of Scripture in this monthly publication. We think that its conductors would do well to raise its contents into a little higher region, so as to include explanations of difficult texts and forcible thoughts from ancient divines.

Cardiff Memorial—Paper read at the Autumnal Session of the Baptist Union, held at Cardiff, October, 1867. London: Pewtress Brothers, Ave Maria Lane.

A VERY compact edition of the papers read at Cardiff. The publishers ought to have acknowledged their obligations to the BAPTIST MAGAZINE for Mr. Gould's valuable treatise, as it is printed verbatim from our columns.

Intelligence.

MINISTERIAL CHANGES.

Mr. James M. Ryland, of Colne, has accepted an invitation to the pastorate of the Baptist Church, Woodstock, Oxon.

The Rev. John Bateman, of the Metropolitan Tabernacle College, has accepted the unanimous invitation to become co-pastor with the Rev. John Hockin, of the Baptist Church, Niton, Isle of Wight.

The Rev. W. K. Armstrong, B.A., has announced his intention of terminating his ministerial labours in connection with the Baptist Church, Mint-lane, Lincoln.

The Rev. Wm. Scriven, of the Baptist College, Bristol, having accepted the unanimous invitation of the Baptist Church, at Ilfracombe, was cordially welcomed by the Church and congregetion on Dec. 5th, when the Rev. W. Davey, of Combmartin, presided.

The Rev. Thomas Phillips has resigned his connection with the English Baptist Church at Blaenau, Monmouth, having accepted an invitation to become assistant pastor to the Rev. T. Davies, Cheddar, to labour more especially in the district including Market Highbridge, &c.

The Rev. J. Stent has resigned the pastorate of the Church at Norland Chapel, Notting Hill.

The Rev. J. A. Spurgeon, having accepted the appointment of assistant minister at the Metropolitan Tabernacle, has resigned the pastorate of the Church at Cornwall-road Chapel, Notting Hill.

The Rev. T. Howell Davies, of Swansea, and late of Rawdon College, has accepted a hearty invitation from the Church and congregation at Rugby to become their pastor.

The Rev. T. S. Bristow, formerly a minister amongst the Independents, having become united with the Baptist body about twelve months ago, has recently accepted a cordial and hearty call to the pastorate of the Baptist Church at Blakeney, in Gloucestershire, vacant by the resignation of the Rev. W. S. Webb.

MISCELLANEOUS.

PENCLAWDD, NEAR SWANSEA.—The few Baptist friends in this place have been labouring for a number of years under great disadvantage, in consequence of their meeting-house being very inconveniently situated. A plot of ground having been placed at their disposal by their pastor the Rev. J. Williams, they raised a very handsome edifice at the cost of about £800, from a design and under the superintendence of the Rev. H. Thomas, Briton Ferry. On the 26th and 27th of November, the opening services were held, when sermons were preached in English and Welsh by the Revs. T. Jones, Neath, J. R. Jones, Swansea, J. Rowlands, Carnarvon, C. White, Merthyr, and D. Davies, D.D., Aberavon. Liberal collections were made at the close of each service.

ENFIELD.—A new Baptist chapel has just been opened at Enfield. The building is an iron one, and is capable of comfortably seating three hundred persons. On the 3rd Dec., the Rev. J. A. Spurgeon preached afternoon and evening; the congregations were large, and the collections good.

ANDOVER.—A public meeting was held in the Town Hall, Nov. 29th, when the whole of the remaining cost of the new chapel, recently erected by the Rev. F. Wills, was defrayed.

WORSTEAD, NORFOLK.—On the 4th of December, 1717, the Baptist Church in this place was formed, consisting of thirty-eight members, and on Wednesday last, the 4th ult., the third jubilee was celebrated. In the afternoon the Rev. George Gould, of Norwich, delivered an address on the history of Nonconformity during the past hundred and fifty years, with especial reference to its rise and progress in the county of Norfolk. In the evening a public meeting was held, J. Newbegin, Esq., of Norwich, presiding. Addresses were given by the Revs. C. Goffe (Independent), North Walsham, W. H. Root, of Ingham, S. Vincent, of Yarmouth, T. Fos-

ton, G. Gould, of Norwich, and S. Culley, Esq., whose presence added especial interest to the meeting from the fact of his being a lineal descendant from the first pastor of the church. The Revs. G. H. Trapp, of Mundesley, S. Hawkes, of Buxton, S. Nash, of Neatishead, J. Gedge, of Beston, J. Dowson, of Salhouse, and W. H. Payne, the pastor, took part in the services.

DARTFORD.—The memorial stone of a new Baptist Chapel, in Dartford, was laid on Nov. 6th, by the Rev. Francis Tucker, B.A. The weather being fine a large number attended the interesting service. A hymn having been given out by the Rev. E. T. Gibson, the Rev. A. Sturge, the pastor of the church, read the 87th and 122nd Psalms, and the Rev. J. Adey offered the dedicatory prayer. The Rev. F. Tucker delivered an address. A silver trowel was then handed to Mr. Tucker by Mr. Sharp, the builder of the chapel, with which he laid the stone. Many friends came forward to lay their contributions upon it, which, with donations from absent friends amounted to £127, which was increased to £135 by contributions at the public meeting held after tea, at the Victoria Assembly Rooms, presided over by Joseph Weatherley, Esq., of London. Interesting addresses were given by the Chairman, A. P. Hepburn, Esq., the Revs. F. Tucker, W. Goodman, E. T. Gibson, and A. Sturge. About £700 is needed to make up the sum required for the chapel and school-room.

LOWESTOFT.—On November 7th, a public meeting was held in the school-room adjoining the Baptist Chapel, London-road, for the purpose of welcoming to their midst the Rev. W. Peppercorn, B.A., LL.B., of Regent's Park College, the newly-elected pastor. The room was neatly decorated with appropriate devices in flowers, &c. The Rev. J. B. Blackmore, the late pastor, presided, and gave a suitable address. The Rev. C. Daniells, of Somerleyton, the Rev. F. Goodall (Congregational), the Rev. J. Parkes (United Methodist Free Church), and Mr. Hinde severally welcomed Mr. Peppercorn, who, in response, thanked them for their sympathy and warm-hearted greetings.

RECENT DEATHS.

MR. F. A. BURNESS.

The First Baptist Church of Germantown, Philadelphia, has recently been afflicted by the death of Deacon F. A. Burness, who was one of the constituent members, and among the most active and useful in the church. After a lingering illness of ten weeks with fever, he died in the triumphs of faith, at the age of forty-three years, leaving a wife and four children to mourn his loss.

He was born in Leicester, England, in 1824. The son of Mr. Thomas Burness, late of Leicester, and now of the Cedars, Harlington, Middlesex, he came to this country in 1845, and made a public profession of religion in 1851. He was the first Superintendent of the Sunday-school at Germantown, and was elected deacon in 1856. He was emphatically an industrious man. He was employed in a large manufactory, in which he acted in one department as foreman, book-keeper, and paymaster, and was recently admitted as a partner. He also kept the books of a Building Loan Association, and was a member of several fraternities, in which he was active and prominent. During his connection with the church he had acted as clerk, treasurer, trustee, leader of the choir, and deacon, and was generally on some business committee. He was a man of broad sympathies and refined taste, and happy in his mode of expression. In prayer and exhortation he was gifted, and but few excelled him in excellency of thought or fervour of spirit. He was active, genial, and frank.

As a man of business, he was correct and persevering. As a friend, he was sympathetic, social, and obliging. As a father, he was loving, attentive, and confiding. As a husband, he was tender, affectionate, and kind. As a Christian, he was strong in his faith, bright in his hopes, persevering in his purpose, fervent in his worship, and ardent in his opinions.

The last year of his life was marked with special religious activity. In the late revival of his church, he worked with an enthusiasm which made him a most valuable aid to his pastor, and an efficient instrument in winning souls to Christ. At the time he was taken ill, he was teaching each Sabbath afternoon a large and interesting Bible class. His death is our loss, but his gain. "Blessed are the dead who die in the Lord." Like Stephen, the deacon of the church at Jerusalem, "he

fell asleep. And devout men carried him to his burial, making great lamentation over him." A. H. L.

MRS. STONEHOUSE.

Died, on the 13th of May, 1867, at North Adelaide, South Australia, Harriet, the beloved wife of the Rev. G. Stonehouse, formerly pastor of the Baptist Church, Middleton-Cheney, Northamptonshire, and afterwards of the Baptist Church, Chipping Norton, Oxon, England.

In the year 1845, the deceased, with her husband and family, left her native land to encounter the toils and anxieties of colonial life, which at that period in the history of South Australia were neither few nor small. And nobly did she grapple with the difficulties and sustain the manifold privations of her lot. About three years after her arrival in the colony the malady under which she finally sank first made its appearance. As in the majority of similar cases (cancer), medical skill was unavailing, Slowly but surely did the dire disease advance, until at length she was entirely laid aside from all active duties. But seldom has the sustaining power of the Gospel of Christ been more strikingly exemplified than during the seventeen years of comparative solitude and almost constant suffering that preceded her decease. Excluded for so long a period from the ordinary enjoyment of life, and often by the severity of her affliction from intercourse with Christian friends beyond the circle of her own family, it would not have been surprising had she sometimes been led to call in question the solicitude or the benevolence of the Divine dispensations towards her. But it was far otherwise. Patiently she endured, "as seeing Him who is invisible."

The cheerful submission and dignified composure and unruffled mental tranquility she was enabled to manifest, and which only the religion of Jesus can inspire, yielded more glory to God than could have resulted from the most active and zealous services of a vigorous and healthful life. And often has the writer of this brief notice, when standing by the bed side of the loved one, thought of the noble words of our great poet—

"They also serve who only stand and wait."

Her faith never wavered, her submission seemed entire—not a single repining word was ever heard from her lips. The general frame of her mind was one of calm and quiet confidence in the blood of atonement. There were neither rapturous joys nor any marked seasons of depression, but that blessed enduring hope which "maketh not ashamed," because it hath "an everlasting foundation."

Though she had her failings, and none felt more deeply than herself that she "had not already attained, neither was already perfect," yet her Christian friends in Australia could only magnify the grace of God in her and towards her; and it is for the comfort and encouragement of those in England, who knew and esteemed her, as well as that of Christians generally, that these few lines have been written.

As she lived so she died, full of faith and hope. Just before consciousness left her, when asked whether she had any doubts or misgivings, her reply was, "Why should I? *All that* was settled long ago." And being requested by another beloved friend to tell her how she felt, she said, "Rejoicing in hope." These were her last words. Most emphatically her "end was peace."

A large concourse, including ministers and Christian friends of various religious denominations, followed her remains to the grave, and on the following Sabbath evening a funeral sermon was preached at Lefevre Terrace Chapel by her friend the Rev. J. Jefferies, LL.B., pastor of the Congregational Church, North Adelaide, from the very appropriate words, "Behold we count them happy which endure"—James v. ii.

THE MISSIONARY HERALD.

THE CYCLONE OF THE FIRST OF NOVEMBER.

(From the *Friend of India.*)

WITHIN the past four years Lower Bengal has been visited by a succession of the most terrible physical calamities. In 1863 an inundation desolated the rich districts between the Ganges and the head of the Hooghly, which were passing through all the excitement and loss of a struggle between landlord and tenant. In 1864, when the whole province had begun to abandon itself to the orgies of the national festival, on 5th October, a cyclone swept up from the Bay of Bengal to the far north-east, accompanied by a mighty wave which engulfed at least fifty thousand human beings, and together destroyed property to the value of two millions sterling. In 1865 the same month and the same festival brought with them scarcity of food so severe as to deepen, in the course of the subsequent year, into a famine more intense than any recorded in history. What the famine spared another storm wave destroyed in Orissa; and the loss is counted in a million of lives and an expenditure, public and private, little short of three quarters of million. Meanwhile an epidemic fever—which, like cholera, still defied scientific definition and remedies—has been steadily wasting the districts along the Hooghly, from Nuddea to Calcutta. It has depopulated many villages, and still broods over a large district only a few miles from the capital. After catastrophes such as prophets of old used to be commissioned to denounce on godless and idolatrous nations, surely the land would have rest. Famine and pestilence, the whirlwind and the storm, the floods and the waves, had all combined to proclaim to puny man that verily He is a God who judgeth in the earth, to repeat the lesson as old as the race, that when His judgments are abroad it is that men may learn righteousness.

But, as if all this were not enough, another cyclone has followed the track of that of the 5th of October, 1864, with a destructive violence hardly less, but with a terror all the greater that it came at midnight upon a sleeping population, not even illuminated by the lightning of heaven nor alleviated

at its close by the heat of the sun. The Englishmen who battled with the storm in their own houses during the midnight of Friday and Saturday last, which seemed so brief, cannot realise what this hurricane was to a population who live in huts, to whom by race and habit life and heat are life, who cower before the terrors of the night and know not whether to remain under the roof, which is sure to bury them in its ruins, or to risk the violence of the hurricane, which is almost equally certain to sweep them away. Nor is it their houses alone they fear for. This cyclone has occurred at a time when not only was there neither light nor heat as on the 5th of October, but when the rice crops were in the ear, and the whole province, wasted by famine and pinched by high prices, looked forward to an abundant harvest. Where the ear was formed, it was torn off; where the stalk had reached mature height, it was snapped. On a low estimate at least one-half of the rice crop has been destroyed in the ten miles to the south of the Hooghly over which the cyclone extended. That is but little, except to the individual sufferers, in a vast country like Bengal. But the cyclone wasted with far more violence the country to the north and east of the Hooghly; of its effects there we have still to obtain information. From Nuddea, still suffering from an inundation of the Ganges more severe than those of 1863 and 1856, we learn that the vegetation which survived that calamity has been almost entirely destroyed. Not only will the rice crop yield but half its tale, but of the cattle, which had been sent to the high lands from the inundated tracts, a tenth has perished, for they had to withstand the storm for two days and a half without shelter or food. All the crops recently sown within the tract blasted by the whirlwind, have been destroyed. The condition of Jessore is worse. Not five per cent. of the brick houses in the district have withstood the blast. He who would understand the difference between the cyclone of 1864 and that of 1867 must look not to the shipping of Calcutta, but to the experience of the rural population. We have spoken to many natives, and all are unanimous in this, that the visitation of Friday and Saturday last is more appalling, because it came at night, and it came when the *Amun* harvest was near at hand.

Nor has it been without its tragic element to Europeans. When the morning broke, cold, raw, and gusty, the scene presented by the Hooghly between Barrackpore and Serampore showed that the ruin wrought among the boats in the river had not been less than among the huts and crops on land. The turbid stream rolled down piles of wood, fragments of boats, straw, oars, helms, and bamboos in wild confusion. Everywhere, in spite of the police, or rather in their absence—for in Serampore not one was visible, although the Muncipality pay so much for them—hundreds of houseless poor might be seen risking their lives to secure the floating treasures which would help them to rebuild their huts. What might have been

a serious tragedy had happened higher up, at Bansberia, above Hooghly. Three ladies with two children, one of them ten days old, were on their way to the Ganges in one of the few indigo planter's boats yet left in these districts. The rain and wind, which, preceded the cyclone for forty-eight hours, detained them under the lee of a *chur* or high sandbank opposite Bansberia. When the cyclone burst from the north-east, about 10 o'clock on Friday night, they were well sheltered. But as it veered towards the north-west, and the sandy cliff became exposed to its violence, it was evident that the boat would either be parted from the bank or be buried under it. The ladies and children managed to find their way to the top a minute before the boat went down, and the bank fell. They crawled along at the very height of the violence of the storm, digging their hands into the sand, till, in the pitchy darkness, they stumbled on a hut which was weathering the hurricane. But out of this the surly owner, a fisherman, drove them, and the wretched group spent the night on the bare *chur* with an infant of ten days. Faint in body and spirit, they had no strength to drive away the jackals which surrounded them, sniffing for prey. In the morning they were hospitably received by the catechist in charge of the Bansberia mission, but the same fisherman who had thus treated them, refused at first to assist in raising the sunken boat unless he was paid a fourth of the value of its contents. Such incidents as these enable us to realise the horrors of a cyclone at night in the tropics. Are there none to interpret to us the feelings of the vast Native population, which suffered far more than we have? True, they are fatalists, but there is a state of mind, intermediate between the serene insanity of the Oriental sage and the stupid despair of the lowest peasant, which some educated Hindoo can surely give expression to. And fatalism does not reconcile even the most ignorant to the loss of property or the certainty of pinching want, unless in a calamity like that of Orissa where the body succumbs with the spirit.

DAMAGE FROM THE CYCLONE IN BENGAL.

From the Rev. J. Wenger, under date of Nov. 7, we have the following account of the loss of life and damage done in our various stations in Bengal, by the fearful cyclone that lately devastated the country:—

"The all-absorbing topic of interest here, at present, is the fearful cyclone that swept over Lower Bengal during the night from Friday to Saturday last (Nov. 1st and 2nd), and I hope you will excuse me if I refer principally to that in the present letter. I will try not to say what the papers will tell you; still I may just mention that *here* its character as a cyclone began clearly to manifest itself soon after 10 on Friday night, and that it was most furious about 2 a.m. on Saturday. When the wind was horizontal it was to the North, beginning N. by E., and being most awful when it came to N. by W. After that, as it veered to W. it moderated, soon after 3. But the perpendicular thumps of the wind upon the roofs were most awful.

"All the Mission property here has suffered; the chapel in Lal Bazaar most severely of all. I need not describe particulars. At the *Press* three windows in the bindery were blown out, and the wind and rain played sad havoc with the piles of sheets, and especially with the sheets that were hanging up to dry. In the compositors' room three windows were blown out, but the damage inside is of no importance. The Mission-house suffered severely on the north side, and lost some sunshades, and a window in the library. The damage done to the Intally premises will amount to upwards of Rs.50 (perhaps nearer 100), when all is examined. At Serampore, the college suffered most; after it the college-house, (Mr. Trafford's). I fear the damage there will not be covered by Rs.1,500. Most of our native Christians here are houseless. The South villages suffered more, in comparison, than Calcutta. The native Christians have, with very few exceptions, lost all their houses, and more than half their cattle. The rice crop will not yield more than one-fourth, if so much. At Khari every building is level with the ground. Only the bare walls of the chapel are partially standing. In that village fifteen lives were lost among our native Christians. At Lukhyantipore and Dhankata the people fared a trifle better; but Brindabun, one of the pastors, lost two children through the fall of his house.

"Bro. Anderson came here on Friday evening for the salaries, and went back by the 7 P.M. train. That train never stopped at Serampore, but dashed on to Chandernagore. There he spent a dismal night in the waiting-room of the railway station, whilst pieces of it were successively blown away. Bro. Hobbs, with Mrs. Hobbs, managed to reach Serampore on Friday evening. Very bad as the storm was here, it was much worse in Jessore. Kooshtea and Magoorah suffered severely; from Jessore itself, very distressing news appear in the papers, but I have not yet heard how our native brethren there have fared. At Khoolneah, Bro. Gogon's house fell in; he and his family had just before taken refuge in a brick building, a public office. The Mission boat was carried to a distance of three miles, and is a wreck, the "Calcutta" steamer having been driven into or over it. He has heard that the Christian villages in the Sunderbuns (Booridanga, &c.) have been swept away, but he is going to see. I have just had a letter from Bro. Ellis, commenced before and concluded after the storm. He was in his boat, on a tour, I believe, with his family; and, from the way he writes, I conclude that the storm there was nothing very extraordinary; but I have no news yet from Burisaul itself, or from Bro. Bate. Neither have I any from Dacca; but the newspapers say that 600 lives were lost at Dacca. Here at Calcutta the loss of life amounted to upwards of 1,000, more than half occurring on the river.

"Thus the judgments of the Lord are abroad in the land; they are mysterious. Hundreds of thousands of people are absolutely houseless, and one endeavours in vain to discover the object God has in view, in permitting such extensive desolation."

The Rev. R. Robinson writes more particularly of the effects of the storm on the Christian villages to the south of Calcutta:—

"You will be prepared to hear that the devastation among the south villages has been complete. With the exception of the brick-built chapel at Lukhyantipore, one of whose walls has split clean down from top to bottom, and is gaping wide, I have not a chapel standing throughout the district. The bungalows and huts occupied by our people have, with rare exceptions, shared the same fate; the *golahs* in which their grain was stored, have been blown down, and the grain either blown away or utterly ruined by the rain. At this moment, there are hundreds of families in those southern villages that are without shelter, without food, without clothing, without a stick of property of any kind, and without hope. The crops still in the ground have been severely injured, and will not yield more than one-third of what was expected; because, though there was no wave of salt water this time to inundate them, the gale was severer, and it just laid them low and beat them into the ground. In respect of loss of life, Khari has suffered

more severely than any other station. This is owing partly to the large Christian population here, and partly to its neighbourhood to the Mutlah, up which a storm-wave five feet high did come. This wave has also swamped Tambulda. In Khari, not one house has escaped, the largest and strongest having come down as helplessly as the smallest and frailest. The brick chapel at Narsigdarchoke has been levelled with the ground, and my house at Bishtopore has had one of the rooms fallen in.

"In view of all this distress, the first thing we have to do is to feed the hungry. A Relief Fund is being organized by the Chamber of Commerce, and the Lieut.-Governor has promised to double any amount of contributions that the public may give, and there can be no doubt that in a short while the present pressing necessities will have been relieved. But as I cannot wait till this Fund is prepared to give me help, I have asked and obtained from Mr. Wenger a grant of Rs.400, which, with other private contributions, I intend to use in supplying food to the starving. In the meanwhile, I apply to the Government for relief for the heathen and Christian population, indiscriminately, of the villages where we have Christians resident; and I am in hopes that thus we shall be enabled to set the people on their feet again in great measure. When, by the aid of our English congregations in Calcutta, and the public Relief Fund, I have been able to help them up, there will still be a large sum of money wanted to rebuild the chapels. As already stated, I have only *one* left out of nine, and that one in too dangerous a condition to remain serviceable much longer. Besides the chapels there are preachers' houses, those of them, I mean that are Mission property, which will need to be re-built. The utmost the people will be able to do with all the relief they get, will be to house themselves and their little ones again; and for the money that will be needed to get up the chapels, &c., I have no resource but to look to you. For this purpose there will be no money forthcoming in India. The liberality of the European population has already been taxed by the cyclone of 1864, and the Orissa famine; they are now girding themselves to meet the necessities of the present disaster. Our English congregations in Calcutta will help me in relieving the poor; but their own chapels have been fearfully battered, and after they have done all they can, there will still be the chapels to be replaced. We can do nothing in this matter; you must do it for us. We shall want at least £400 for this purpose, and if you can let me know the mind of the Committee by an early mail, we can begin the work of re-erection in February or March next. Till then, the people must meet for service in the open air. After that it will be impossible to do so."

We earnestly commend these suffering brethren to the prayers and sympathy of our friends.

SELECTIONS FROM A MISSIONARY'S JOURNAL.

BY THE REV. W. A. HOBBS, OF JESSORE.

June 14.—To-day I passed through Nilgunge, a village two miles south of Jessore. About twenty persons were resting under a tree near the turnpike gate, some sleeping, some talking, and others eating a little refreshment. I saw at once that they were a party of pilgrims, and a little conversation soon convinced me that they were all very ignorant. Only one of them could read, and that very imperfectly. I told them that I was a Christian, that my teacher was called Jesus Christ, that He was the most wonderful person that ever walked the earth, that millions of people in twenty different countries followed His teaching, and looked to Him for deliverance, and if they would like to know anything about Him, I would sit down amongst them and tell them some of His amazing works. To my astonishment they said they knew all about Him; that they thought of Him and His dear mistress too, very frequently, and expressed their astonishment that I, a

pale-faced Sahib, should take such an interest in their religion. For awhile I was puzzled to understand the scope of their remarks, but found out, at length, that they imagined I was alluding to Krishno instead of to Jeshu Khreeshto. When I pointed out to them that I was not alluding to their lustful god, but to an Almighty, sinless, and compassionate Saviour, they gazed at me in wonder, and said it was a curious thing that one bearing a name so much like Krishno, should be worshipped in twenty different countries. Here a bystander (an intelligent Bengali) said with a sneer, "No doubt Krishno and Khreeshto are one and the same person, but the English are such a restive people, never satisfied with anything as they find it, that they have altered Krishno's name and deeds into the name and miracles of Jesus Christ." Having thus delivered himself of his opinion, he was proudly marching away, when I caught him by the arm and said, "Baboo, if I were to speak ill of your mother, you would expect me either to prove my words, or pay you damages for slander. Now my teacher, Jeshu Khreeshto, is dearer to me than my mother, and since you have tried to degrade him, you must prove your point, or eat your own words." He tried hard to get away, telling me that he would come to me and prove his point to-morrow, that I might *depend* upon his coming, that his name was Sham Baboo, that he never told a lie or failed to keep his promise.

"Your name is Sham?" said I (his name suggesting a probable line of argument)—just answer me one question, and then I will decide whether I can or cannot let you go. "What is your employment?" "I am a farmer." A farmer? then you cannot go away till my discourse is ended; if *you* will not, or cannot, prove that Krishno and Jeshu Khreeshto are the same person, you must stop and hear *me* prove that they are not. All of you listen with attention to my words.

This man's name is Sham. I have an uncle with a very similar name. His name is Sam.

This man says he is a farmer. My uncle Sam is a farmer also.

If any one hearing this were to say the names are nearly the same, and both are farmers, no doubt, therefore, Sham Baboo is the Missionary's uncle;—what would any sensible man say to such a rash and foolish speaker? Would he not say, Simpleton, what are you talking about? Because a name and an occupation correspond, does that prove identity? Are there not amongst Khysts 10,000 men bearing the name of Ram Charun Ghose? Do not hundreds of them keep shops? Do not scores of them keep the same kind of shop? And yet they are different individuals. Your name and occupation is the same as that of the Missionary's uncle, indeed—but see the points of difference. He lives in England—you in India; he is a white man—you are a brown one; he is a married man—you are not; he is a Christian—you are a Hindoo; his father's name was William—your father's name is Gobindo Nath. To say more would be superfluous for me and degrading to you.

And yet *Sham Baboo* says that because Krishno's name is a little like Jeshu Khreeshto (Jesus Christ), and because Krishno is said to have become incarnate, to deliver the Hindoos from oppression, as Jesus Christ became incarnate, to deliver the world from the oppression of the Devil—therefore, they *must* be the same person; and as Krishno lived *before* Jesus Christ, *he* is the true Saviour—the name of Christ, and the works said to be done by him, being alterations made from the name and works of Krishno, more congenial to the tastes and ideas of Englishmen.

This is what Sham Baboo says—now hear my reply. I say that the points of disagreement between Jesus Christ and Krishno, are so numerous, and so glaring, that none but a fool or a babbler would argue that these two are one.

1. Krishno was a Hindoo, born in India; Jesus Christ was a Jew, born in Palestine.

2. Krishno was a man devoted to fighting; Jesus Christ was called the Prince of Peace.

3. Krishno was guilty of many crimes (he was a cheat, a thief, a liar, a drunkard, and a murderer, as nearly all Hindoos admit); of Jesus Christ it is written, in the true Shasters, "He knew no sin; neither was guile found in His mouth."

4. Krishno married; Jesus never did.

5. Krishno devoted much of his time to amours and playful actions; Jesus went about the country healing the sick and preaching against vice and hypocrisy.

6. Krishno often spent nights in debauchery; Jesus often spent nights in prayer.

7. Krishno was accidentally killed by an arrow; Jesus was nailed to a piece of cross wood, to atone for the sins of men.

Now, Sham Baboo, what do you say to Krishno and my heavenly teacher, Jesus Christ, being one and the same person? If you still think so, say so, and prove it; if not, retract your words before these pilgrims. With a better grace than I expected him to exhibit, he said, in the presence of all, "I am inclined to think I have not acted wisely nor rightly. I have never read much about Jesus Christ, but I have heard Hindoos sometimes say, who knows but they may have been the same person? and I said what arose in my mind. It is evident that they are not the same person; but whether Jesus Christ is the world-Saviour, or not, is another matter. Let those who think He is, worship Him; I am no worshipper of Krishno, but neither am I of Jesus Christ, at least, not to-day." And thus saying, with a hasty salaam, he walked off in the direction of Jessore.

During this conversation the audience, which had increased to about forty persons, listened with pleased attention. After the departure of Sham, finding the audience was not weary (though I felt sadly weary myself), I preached to them the story of Christ's Crucifixion, and then walked on to Jessore.

June 17.—To-day I visited the village of Shakhate, three miles distant from Jessore, for the purpose of inspecting our School. About forty children were present. The owner of the School-house, seeing that I looked exhausted on my arrival, brought out milk, sweetmeats, and fruit, sufficient for half a dozen persons, and seemed disappointed because I could not eat them all. I was very much gratified, not only at the progress made in reading, grammar, and arithmetic, but also in Scripture History. The lads gave very creditable replies to many questions asked, touching the great Salvation, and one little Mussulman boy, of about eleven years of age, gave such a full and consecutive account of Jesus Christ, from His birth to His ascension, that I was obliged to hug him tightly to prevent myself bursting into tears.

There are some who think a Missionary's time wasted in entering a School-house; believe me, sir, it need not be. Bhageadhor, our Circle School Superintendent, is a young man who knows how to make grammar and Christianity go hand in hand.

On the three following days I visited and gave religious teaching in the Schools of Areepore, Puratin, Kusha, and Jessore Bazaar.

BUDDHIST OPPOSITION IN CEYLON.

Our readers are doubtless aware that, of late years, the Buddhists of Ceylon have, in some measure, broken through the apathy they have generally shown at the spread of Christianity in their midst. Christians have been challenged to meet the most eminent priests. Numerous discussions have therefore taken place, characterized frequently by great unfairness on the part of the Buddhists, but

which have served to rouse attention, and to aid the progress of truth. Of one of these discussions, between the champion of the Buddhists and Mr. Juan Silva, assisted by others of our native brethren, a copy has been sent us. We are indebted to the Rev. Charles Carter for an abstract of its contents, which will convey to our readers a clear and accurate conception of the way in which the errors of Buddhism have to be met, and exhibit the relations of this ancient system with the Christian faith. We give the preface of Mr. Silva in full, as it explains the circumstances in which the discussion originated, and the manner in which it was conducted.

PREFACE.

"It having been intimated to us that some of the inhabitants of the village called Waragodde intended, on Sunday, the 27th of last August, to get the priest of Migettoowatte to preach against Christianity and us, in the ambalama (rest shed,) not far from the place where we preach in the village on Sundays, I, and two or three other Christians, went to the place on that day at 2 p.m.

"Whilst we were there, though some of the Buddhists promised several times to allow us also to preach, the tumultuous behaviour of the crowd prevented our doing so; yet the priest of Migettoowatte preached twice without any hindrance. As he intimated in his second sermon that he wished to dispute with us, we promised to hold a discussion in a proper and profitable manner on the 8th of September, from 1 until 5 p.m. We came to the arena according to promise.

"There assembled on the Buddhists' side 14 priests, with the priest of Migettoowatte, and about 1,000 of the laity; and on the Christian side, about 30 Christians with me, and three other ministers. Then, according to agreement, the Buddhists proposed the first question in writing; but as it was found that it would take too long to answer it in writing, it was agreed that the answer should be given another day, as well as the answer to our question, should it be found, when proposed, to require too much time to answer on the spot. When our question was proposed, they wrote and read out an answer, and gave it to us. There being still an hour to spare we agreed to divide it between us on the subject of the existence of a Creator. We listened quietly to them on the negative side, but they would not hear us.

"Christians and Buddhists assembled again on September 22nd, but the Buddhists treated the Christians most unfairly and riotously. They not only pelted some of them when they went away, but circulated the report that they had driven the Christians off into the jungle defeated.

"The questions and answers, therefore, as given on the occasions, are published, that all may know on which side the truth lies. And now, O friend, who readest this book, read both the questions and answers, and try to choose the truth without partiality towards either side. Truth alone, and not partiality, can profit. The Christians, most earnestly desiring that the reader's soul may attain to happiness in the next world, trust that it will be manifest to him that Christianity is indeed true, and that Buddhism, which teaches that there is no Creator, and such like doctrines, is *not* true.

"*First proposition on the Buddhist side.*

"'To seek and accept a true religion is of more importance than all else in the world.'

"'The three positions of beginning, middle, and end, of the true religion, will be conformable to the conscience of all rational beings. But any intelligent person will perceive that these three positions are not so in the Christian religion. The beginning of the Christian religion is Creation: Gen. i. 1. If any one made the sky and earth, where was he before that creation? It is said, in Gen. i. 2, that the Spirit of God existed (or passed existence) upon the surface of water.*

* This rendering in the Singhalese Bible is unfortunate.

Was it upon *water* that the Creator abode previous to creation? If so, who created that water? If He came upon the water after the creation of the sky and earth, from what place did He come, and who created that place? If the sky and earth were ever created, what did the Creator do before that time? What sort of a place is meant by the sky? Has the sky also a Creator? Was the creation intended for profit to the Creator? If so, why was he previously inactive? It is a habit of Christians to call what they cannot answer a divine secret or purpose; if any such childish answer should be given to these questions, the intelligent multitude assembled here will not accept it. By considering many such things as these, it does not at all appear that this world and beings were created by any one. Therefore, to say that they were, is exceedingly false, senseless, disgraceful.

"'The end is the judgment, and the award of eternal happiness to those who have done good, and eternal misery to those who have done evil—that is, to sinners.'

Here follow certain suppositions and arguments too gross to appear in English. The objector then proceeds to argue that eternal suffering is unjust, and that punishment is administered for the purpose of discipline, which, of course, could have no place in *eternal* punishment. And further, that it is impossible for any person in this world to commit a sin deserving of eternal punishment.

"'The middle is the mass of false statements in the Bible. I will mention only a few of them here. If the person called Jehovah, whom Christians believe in, be an all-powerful, all-seeeing, benevolent and holy God, he would certainly not accept of animal and human sacrifices (Bili *).'

The institution of sacrifices in the Book of Leviticus is then referred to at some length.

"'The slaughter of the Bethshemites is a great human sacrifice, which Jehovah offered to himself. He cut off the head and hands of a certain person called Dagon, and placed them before his ark. He had the throat of a young woman (Jephthah's daughter) cut, and offered to himself. Since Jehovah accepted these and other such disgraceful sacrifices without end, any one with the slightest sense will perceive that the middle portion of the Christian religion too is exceedingly disgraceful, and that such are not the works of a benevolent Creator or God.'

"'Since, therefore, the three positions of beginning, middle, and end, of the Christian religion are alike erroneous, senseless, and disgraceful, the Christian religion being useless for our future welfare, is to be rejected like a stick on fire, and blazing at both ends, and smeared with filth in the middle.'

The above were proposed by
'M. GOONANANDA.'

The reply to the above was read and delivered on the 22nd September.

Mr. Silva, after remarking that the opponent's ideas of the three positions is wrong, proceeds to answer the questions in order.

"'Previous to the creation, God existed where he now exists: in the unbounded eternal vault of space. It is extremely vain to ask what God did previous to the creation. Here is a man who has built a house; and in order to prove that he did not build it, some one asks why he did not build it before. Such is the question why God was inactive before the creation. But how did the interrogator ascertain that the Creator was previously inactive? Must not the design of the actions of the eternal and omniscient God be eternal too?'

*Propitiatory sacrifices to demons.

"*First proposition on the Christian side.*

"'Our first question is, concerning the existence of beings. We have heard that Buddhist pundits of notoriety publicly teach that, according to their religion, the doctrine of creation by God is false ; and that, of the existences in the world, neither any thing nor any being was created by any one. If so, we ask how things came into existence? To this they reply, through the actions * done in former states of existence. But it is plain that even if there have been such former actions, beings cannot come into existence through those actions themselves without the power and wisdom of another person. Besides, even were it true that things arise from those actions themselves, the very word action proves that the doer of the action existed before the action. If so, how did those previous actors arise? If it should be said that they also arose from action, it must be manifest to all who intelligently consider, that though we should go from action to being, and from being to action, until all number is exhausted, we must come at length to some beings who did not arise from action: just as we perceive that in a chain of innumerable links, the last of which alone we can see, there must be a first link upon which all depend. We ask, therefore, how did those actionless beings arise? If it should be said that they arose of themselves without a cause, it must not only be proved that it is taught in Buddhism, but it is opposed to the declaration that beings arise from action. Besides, ought not beings now also to arise uncaused? If it be said that beings are eternal, without beginning or end, that, too, is opposed to the truth. How can Buddhists prove that any beings are eternal, when they themselves, according to their religion, say, of all beings, that existence† is sorrowful and perishing? Yet it was said, in *The Durllabdiwinodaniya* (a Singhalese periodical) published not long ago, that all beings are eternal, without end or beginning. Is there any combination of the eternal and the perishing? If, now, these things are not eternal, but perishing, and cannot arise of themselves, but must arise from a cause, and if that original cause cannot be action (Karma), how can the declaration be true—that the beings of this world were created by no one? Since it is proved that without a Creator there can be no origin or existence of beings as taught in Buddhism, there can be no soul-salvation by believing that religion, why then believe, and teach to believe that erroneous religion?'

"*Answer to the First Question on the Christian side, September 8th, 1865.*

"'It is certain that the two divisions in the world of beings and things are, and continue eternally, in a perishing state.'

"'There never has been an origin to the world and beings. Had any one originated them, that person would have had power to have originated them sooner than he did. To say, therefore, that they were originated is foolish ranting.'

"'The law of existence (or condition) in the world ever continues; and any one will perceive, that by that law beings arise from time to time, and that there cannot have been an original making of them.'

"'Buddhism does not teach that beings were *originally* made by action (Karma); but that they are born by the law of succession (transmigration‡), and that repeated existence is owing to Karma. Since Christianity teaches that Jehovah had no beginning, the words uttered by the omniscient one (Buddha) are thereby confirmed. Christianity says that beings have a creator, and that that creator has

* Karma: actions having a moral quality.

† Jathi—any particular stage of existence, or the existence between any two successive births.

‡ Buddhism does not allow that *anything*—either spirit or matter—passes away at death into another existence, but that another being arises in consequence of the existence of the former,

no creator, but is eternal. Buddhists teach that all persons are eternal, and that perishing exists at the same time. Concerning this, Buddha's discourse declares thus:

O priest, these endless transmigrations' former end
Does not at all appear.

This declaration is exceedingly true and worthy of all acceptation.'

"*Second proposition on the Buddhist side.*

An exposure of the answers given by the Christians to the proposition made by the Buddhist side.

This is a mere re-assertion of some of the former objections.

The Christian reply to the second proposition includes, first, a further explanation of the account of the creation as recorded in Genesis; secondly, a re-statement of the case of the Bethshemites, showing that it was not a human sacrifice which God took for himself, but a punishment for their sin; and, thirdly, a further statement of the case of Jephthah's daughter, denying that God accepted her as a burnt sacrifice, and putting the blame of that human sacrifice upon Jephthah.

"*The second proposition on the Christian side.*

"The answer received from our opponents to our question concerning the existence of beings, is filled with a mass of absurdities, nevertheless there are four declarations to be mentioned.

"'1. That it is certain that the two divisions of beings and things in this world are, and continue eternally, in a perishing state.'

"'2. That the law of existence continues eternally, and that by that law beings arise from time to time.'

"'3. That all persons are eternal, and that perishing exists at the same time.'

"'4. That being born from stage to stage and mortality are eternal.'

"What is the meaning of these statements? How can anything be, and abide eternally in a perishing state? If anything possesses eternity (Singhalese "all time"), it can have neither origin nor end. How can argument be carried on where the intellect is so dark as not to perceive this?'

"In the second statement, things which had first been declared eternal are then said to be temporal, and that there is a law of existence which is their originating cause.

"What is that law of existence? If it belongs neither to beings nor things, it must be emptiness or space. Do you mean, then, that beings and other things arise from that nothingness?'

"The third statement is like the first, nor is there the slightest meaning in the fourth.'

"It is manifest from the opponent's statements that there is a law of existence according to which all that is and perishes, animate and inanimate, arises. To whom does that law belong? Can any rational person say that it is emptiness? If not, that law of existence must be the Creator's power. Who, then, does not perceive that whilst the most subtle statements on the Buddhist's side prove that there must be a Creator, that religion and teaching is nothing but error which declares that there is no Creator?"*

* The above has not been answered. We have not only waited eighty days, but have written requesting an answer; but hitherto none has been received. This shows the state of he Buddhist side.

THE ZEMINDAR'S LETTER.

The missionaries, in their tours, meet with all classes of the community, and the intercourse, begun in the bazaar or in the house, is not seldom continued after their departure by letter. One of these letters has been communicated to us by the Rev. R. Bion. It is written by the amanuensis of one of the richest Zemindars of the district of Mymensing, in Bengal, and on his behalf, and expresses, in somewhat imperfect English, the state of mind into which the preaching of the Gospel has brought him. It is an illustration of the process which is going on throughout the country where missionaries have laboured, and in an interesting way opens up the thoughts which the true revelation of God stirs in the mind of a pure Hindoo. We see the light struggling, as it were, through the mists of imperfect apprehension; and the speculations of Hindoo philosophy, to which many of the best educated Hindoos are addicted, brought to the test of pure truth. After perusal, our readers will be prepared to sympathize with Mr. Bion's remark, "I have every hope that the writer will at some time be one of the Lord's people." May this hope be speedily realized.

"I have much pleasure in acknowledging the receipt of your letter of the 5th March, and beg to forward my ill health as an apology for not answering earlier. I am emphatically pleased at the kind expressions of your holding communications of letters with me on religious subjects, as my list [desire] is incessantly increasing to dwell myself on the subject, though I think I do not understand it; yet I hope you, as a messenger of God, and a friend of His wretched creatures, to enlighten my mind with divine precepts. I cannot understand how can the schoolians [scholars of the Government schools] form an idea of Godhead, while they do not believe in the revelation; for it is universally acknowledged that the Supreme Being is the origin or the seed of all things that are, were, or will be, which we feel by our senses or bodies. If He is the Creator of all things, the infinite space which they plead for Godhead or the receptacle of the Deity, must also be considered to have been a created thing like [the] five other elements, though we are not able enough to prove it by our limited faculties. Then He must be considered a being unlike to anything we see here or perceive. As such an idea, though true, is not able to fall to the reach of imagination, no service can be made unless we had His manifestation to fix our mind at. There can be no consideration as being imperfect for [on account of] its being visibly limited; for the limited and imaginable part of His manifestation, is equally perfect with the invisible unlimitedness of Godhead, which is known to be the fulness of His perfection, like the examples of lightning or fire, which spreads out through the whole atmosphere, and are manifested or visible by the works in one point, and with sufficient materials may possibly be manifested and spread throughout the whole atmosphere like the invisible spreading fire or lightning in the atmosphere.

"As the schoolians under the veil of reputed *Bramahs* are fearfully raging like *infusoria* to substitute their internal atheism in the country, I hope you, a Christian or a religionist, must be moved to attempt upon suppressing their folly, by delivering out lectures and instructions to all of us. Hoping to hear from you soon, I remain, Rev. Sir, yours obediently."

HOME PROCEEDINGS.

The meetings during the past month have been but few. Dr. Underhill finished his Lincolnshire tour early in the month;—Mr. Smith was engaged the Lord's day previous to his departure, at Edenbridge;—Mr. Kerry and Mr. Trestrail attending meetings at Watford, and the latter preached at Arthur Street, Walworth, when a collection was made for the debt.

DEPARTURE OF MISSIONARIES.

A Valedictory Service in connexion with the departure of the Rev. R. and Mrs. Smith, was held at Regent Street, Lambeth, on Friday evening, the 6th December. Rev. F. Trestrail presided at the meeting which was held after the numerous friends present had partaken of tea, and the brethren Platten, J. A. Spurgeon, Harcourt, Kerry, of Calcutta, and others, took part in the interesting service. Our friends left for Liverpool the following Monday, to embark the next day, and by this time are far onwards on their voyage to Cameroons. May the prayers offered for their safety, and a rich blessing on their future labours, be abundantly answered!

ORGANIZATION IN THE NORTH.

We have received a very interesting account of recent proceedings of our friends in one of the Northern districts in regard to the meetings lately held there. As it indicates what we deem to be the right mode of working, in order to diffuse among the Churches a more lively interest in the Mission, and to augment their contributions, a few particulars will be interesting to our readers, and their publication will, we hope, stimulate brethren in other localities to go and do likewise.

There are twenty-two churches in the district, five of which united in the services with considerable interest, and with financial results in advance of anything in the past. The different meetings were all taken by local brethren, with only an inconsiderable deduction from the funds, and it is believed with quite as much of interest and efficiency as would have been secured by any other arrangement. Twenty-nine sermons were preached, and fourteen public meetings held, two of them at places where no such service had ever been held before, and the result was both pleasant and satisfactory. The attendance at the meetings, and the spirit pervading them were, in every case, such as to leave a beneficial influence on the churches themselves. Nearly one hundred missionary boxes have been introduced in different places, with the organization of more system and method, wherever practicable, on behalf of the Mission, during the coming year. One example may suffice as an illustration. A church, which used only to raise some few years ago two or three pounds, contributed in 1865 £11, and last year £26. It is hoped that this example will be followed by others, and that so we may "provoke one another to love and good works!"

One feature of the arrangement was exceedingly satisfactory, as enlisting the services of *Christian gentlemen not in the ministry to take part in the services.* This fact we emphatically commend to the notice of all our friends. In these days when so much is said of priestism, one man ministry, and the tendency of ministers to repress lay co-operation and activity, the arrangement which our kind correspondent refers to, is not only an example in the contrary direction, but one which indicates a path of usefulness open to those who have the zeal and the gifts, in which they may enter with great advantage to themselves, and to the cause we have so deeply at heart. We will only advert to one more passage from the communication containing this most valuable and interesting information, and we earnestly commend the brief, but emphatic, exhortation with which it closes, to the conscientious regard of every reader. "Deeply conscious how little yet is done commensurate with our responsibility, and the need of the world, we pray that we may all have more of the spirit of our great Master, and that we may go forth to the help of the Lord against the mighty."

QUARTERLY MEETING.

The next quarterly meeting of the Committee will be held January 15th, 1868, at 10.30 a.m.

NOTICE.

We respectfully, but earnestly, request the Treasurers and Secretaries of Auxiliaries who may have any funds in hand, to forward them *on account*, without

delay. The particulars of such remittances can be sent at convenience, and what small amounts may remain uncollected can be easily gathered in before May 21, and duly forwarded.

MISSIONARY SCENES.

In consequence of the announcement in the last month's HERALD, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday School Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only *one penny*.

While wishing all our friends a happy new year, may we suggest that the wish will be best fulfilled by the cultivation of a deeper interest in the progress of Christ's kingdom in the world, and a spirit of very earnest prayer for the Divine blessing on all Evangelistic work.

CONTRIBUTIONS

From November 19th, 1867, to December 18th, 1867.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
ANNUAL SUBSCRIPTIONS.			
Harvey, Mr. W. C.	0	10	6
Martin, Mrs. W., Teignmouth	1	0	0
Winter, Mr. T. B.	2	0	0
DONATIONS.			
A Friend, Bridgenorth	1	0	0
R. W.	100	0	0
Williamson, Mr. R., and Family, for *N P, Seory*	18	14	0
SPECIAL FOR DEBT.			
A Friend, Milton, by Rev. G. McMichael, B.A.	5	0	0
Anstie, Mr. Paul, Devizes	20	0	0
Arthur Street, Camberwell Gate, by Mr. Barrett	5	0	0
Bath, Somerset Street, by Rev. D. Wassell	3	10	0
Blackwater, by Mr. S. Sale	3	17	0
Blaenconin, by Rev. O. Griffiths	3	0	10
Camberwell, Denmark Place, additional, by Mr. B. Colls	35	0	0
Do., Mansion House Chapel, by Mr. W. Commin	3	0	0
Cardiganshire and Pembrokeshire, by Mr. Henry Davies—			
Cardigan	2	5	0
Gerisim	0	12	6
Hermon Llanfrynach	0	6	0
Coulton, Mrs., by Rev. W. A. Blake	0	10	0
Crookham, by Rev. W. Webster	1	0	0
Devizes, by Rev. S. Pugh	9	18	0
Emery, Mr. G., Market Harborough, by Mr. Samuel Wallis	1	0	0
Frome, Badcox Lane, by Rev. W. Burton	3	0	0
Folkestone, Salem Chapel, by Rev. W. Sampson	5	12	9
Glyn Neath, Bethel, by Rev. T. E. James	1	11	0
Hiett, Mr. W., South Hackney	10	10	0
Ivory, Mr. John, Worthing, by Rev. S. Green	21	0	0
Keynsham, by Rev. W. C. Pratt	3	10	0
Kettering, Fuller Chapel, by Mr. S. Wallis	27	0	0
MacGregor, Mr., Aberdeen	1	0	0
Manning, Rev. E., Bedford	1	0	0
Marsaion, by Rev. J. Wilshere	0	14	6
Milford, by Mr. James Gibbs	0	12	0
Newport Temple, by Rev. L. Evans	1	1	0
Norfolk, by Mr. J. J. Colman—			
Buxton	2	7	6
Norwich, St. Mary's	91	17	4
Perth, by Mr. L. Pullar	14	0	0
Rhondda Ystrad Nebo, by Rev. J. R. Williams	1	10	0
Smith, Rev. Robert	1	10	0
Stead, Mr. W., Bradford	20	0	0
Trowbridge, by Rev. W. Barnes—			
A Friend	1	0	0
Barnes, Mr.	0	15	0
Francis, Mr.	1	0	0
Fowler, Mr.	5	0	0
Hayward, Mr. J. E.	0	15	0
Mizler, Miss	0	10	0
Pocock, Mr.	0	10	0
Stancombe, Mr.	5	0	0
Under 10s.	2	13	6
Tottenham, by Rev. R. Wallace	9	1	6
Wallingford, by Mr. E. Wells—			
Bunting, Mr.	2	0	0
Brooks, Rev. T.	1	1	0
Hawkins, Mr. H.	1	0	0
Wells, Mr. Edward, Slade End	1	0	0

	£	s.	d.
Watchet and Williton, by Rev. R. Priske—			
A. F.	0	10	0
Hole, Mr. H. G.	0	10	0
James, Mr. Jas. G.	1	0	0
Thorne, Mr. John	1	0	0
Williams, Messrs. Jos. & J. W.	1	0	0
Under 10s.	1	2	6
West Lavington, by Mr. G. Shepherd	0	2	6

LEGACIES.

Bennett, the late Mrs. Charlotte, by Mr. T. Bennett, Wantage, for *Rev. A. Saker, for African Mission*	10	0	0
Jones, the late Mr. Thos., of Cold Harbour Lane, Camberwell, by Deacons of Denmark Place Chapel, Camberwell	10	0	0
Ryland, the late Miss, by Rev. F. Pocock, Monkton Combe, Bath	10	0	0

LONDON AND MIDDLESEX.

Bloomsbury—			
Contribs. on account	33	0	0
Islington, Cross Street—			
Contribs. on account	20	0	0
Orchard Street, Portman Square—			
Contribs. by Mr. T. D. Marshall	2	2	0
South Kensington—			
Contributions	5	1	3
Stoke Newington, Church Street—			
Contributions	5	5	0
Trinity Chapel, John Street, Edgware Road—			
Contributions	2	5	0
Upton Chapel—			
Contribs. for *Rev. A. Saker*, by Y.M.M.A.	12	0	0

BEDFORDSHIRE.

Houghton Regis—			
Contribs., Sundon	2	8	5

BERKSHIRE.

Abingdon—			
Contributions	30	12	2
Ashampstead—			
Contributions	2	12	0
Do., Streatley	0	18	0
Do., Compton	0	12	3
Do., Ilsley	0	17	9
Shrivenham—			
Collection	8	1	1
Wallingford—			
Contributions	52	16	1
Do. for *China*	1	10	0
Do., Roke	0	16	0
Wantage—			
Contributions	30	6	9
Wokingham—			
Collection	7	17	3

BUCKINGHAMSHIRE.

Diston—			
Contributions	8	12	0
Do. for *N P*	0	2	6
Speen—			
Contributions	1	12	2

CAMBRIDGESHIRE.

Chatteris—			
Contributions	0	8	6

CHESHIRE.

Congleton—			
Contributions	0	3	8

CORNWALL.

Helston—			
Contributions	9	4	2
Grampound—			
Collections	3	0	0
Marazion—			
Contributions	2	6	0
Penzance—			
Collections	10	14	6

DEVONSHIRE.

Teignmouth—			
Contributions	4	10	0

ESSEX.

Thorpe-le-Soken—			
Contributions	2	0	0

GLOUCESTERSHIRE.

Tetbury—			
Contributions	3	0	0

EAST GLOUCESTERSHIRE AUXILIARY.

Contribs. on account, by Mr. Robt. Comely, Treasurer	50	0	0

HAMPSHIRE.

Brockenhurst—			
Contributions	1	10	0

KENT.

Sevenoaks—			
Contributions	29	11	0

LANCASHIRE.

Atherton—			
Collection	4	10	0
Astley Bridge—			
Contributions	7	17	6
Liverpool, Pembroke Chapel—			
Contribs. on account	30	0	0
Do., Stanhope Street, Welsh—			
Contribs., additional	0	2	6
Oldham, King Street—			
Collection for *W & O*, moiety	2	0	0

LEICESTERSHIRE.

Leicester, Charles Street—			
Contributions	58	19	5
Do. for *Kadugannawa Chapel, Ceylon*	1	15	0

LINCOLNSHIRE.

Great Grimsby—			
Contributions	10	2	6
Horncastle—			
Contributions	7	10	1
Do., Mareham-le-fen	1	8	6
Do., Sun.-school, for *N P*	7	14	4

NORFOLK.

Norfolk—			
Contribs. on account, by Mr. J. J. Colman, Treasurer	73	17	5

NORTHAMPTONSHIRE.

Towcester—			
Contributions	7	11	0

NOTTINGHAMSHIRE.

On account, by Mr. W. Vickers	91	10	0

OXFORDSHIRE.

Coate, &c.—			
Contributions	34	7	2
Do., Aston	1	8	6
Do., Bampton	0	11	0
Do., Brize Norton	0	5	0
Do., Buckland	2	0	2
Do., Ducklington	0	3	0
Do., Hardwick	0	4	0
Do., Lew	0	6	0
Do., Standlake	1	2	8

SHROPSHIRE.

Aston-on-Clun—			
Contributions	1	15	0

SOMERSETSHIRE.

Cheddar and Stations—			
Contribs. on account	25	5	0
Watchet and Williton—			
Contributions	8	2	8

STAFFORDSHIRE.

Mining District Auxiliary—			
Contribs. on account, by Rev. R. Nightingale, Secretary	0	0	0
Croxton—			
Contributions	0	12	6
Stafford—			
Contributions	1	5	0

SURREY.

Dorman's Land, Lingfield—			
Contributions	5	0	0
Outwood—			
Contributions	2	1	0

SUSSEX.

Brighton, Grand Parade—			
Contribution	1	1	0
Do., Bond Street—			
Contributions	22	2	7
Hastings—			
Contributions	20	18	3

WARWICKSHIRE.

King's Heath, nr. Birmingham—			
Contributions	3	3	2

WILTSHIRE.

Downton—			
Contributions	37	10	11
Salisbury—			
Contributions	63	9	10
Do., Bower Chalk	1	0	0
Stratton—			
Collection	4	8	6

	£	s.	d.
YORKSHIRE.			
Armley—			
Collections	1	11	7
Rawdon—			
Collection	10	17	3
Stanningley—			
Collection	1	7	0
NORTH WALES.			
CARNARVONSHIRE.			
Llandudno—			
Contributions	11	18	8
SOUTH WALES.			
GLAMORGANSHIRE.			
Canton, Hope Chapel—			
Contributions	2	10	0
Cardiff, Tredegarville—			
Contribs. on account	25	0	0
Croesyparc—			
Collection	1	5	6
Merthyr Tydfil, High Street—			
Contributions	11	0	0
Neath, Tabernacle, English Church—			
Contributions	8	7	4
MONMOUTHSHIRE.			
Abersychan—			
Contributions	11	14	2
Pontrhydyrim—			
Contributions	6	1	10
Tredegar, Siloh—			
Contributions	1	10	6
PEMBROKESHIRE.			
Ffynnon—			
Contributions	11	10	6
Milford—			
Contributions	3	0	2
Pembroke—			
Contributions	14	5	0
Pembroke Dock, Bethany—			
Contributions	7	14	3
Pennar—			
Contributions	2	10	3
IRELAND.			
Cairndaisy—			
Contributions	1	0	0
FOREIGN.			
CHANNEL ISLANDS.			
Jersey, St. Heller's, Grove Street—			
Contribs., Sun.-school, by Mr. Joshua T. Humby	2	14	6

NOTE.—The 4s. 6d. Contributions from Lion Street, Abergavenny, in last month's *Herald*, should have been acknowledged as additional Contributions.

JAMAICA SPECIAL FUND.

Brown, Mrs., Bagley, by Rev. M. Philpin, Alcester, for *Morant Bay Chapel*	1	0	0	Heelas, Mr. J., Wokingham	5	0	0

CALCUTTA ZENANA MISSION FUND.

Warmington, Mrs., Lee	1	1	0	Warmington, Miss, Lee	0	10	0

CALABAR COLLEGE REMOVAL FUND.

Collected by Rev. D. J. East..... £130 0 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Oct. 28,
AMERICA—NEW YORK, Brown, N., Nov. 24.
AUSTRALIA—SYDNEY, Dixon, R., Sept. 24; Voller, J., Sept. 23.
INDIA—CALCUTTA, Wenger, J., Oct. 23; Nov. 3, 7, 9; Robinson, R., Nov. 8.
BOMBAY—Edwards, E., Oct. 29.
COLOMBO—Pigott, H. R., Oct. 30; Waldock, F. D., Nov. 9.
EUROPE—FRANCE, MORLAIX, Jenkins, J., Nov. 29; Dec. 13.
GUINGAMP, Bouhon, V. E., Nov. 28.
KRAGEROE, Hubert, G., Nov. 14, Dec. 6.
WEST INDIES—BAHAMAS, NASSAU, Davey, J., Nov. 16; Bain, A., Nov. 14.
GRAND TURK, Kerr, D. L., Oct. 17, 20; Kerr, S., Oct. 19.
INAGUA, Littlewood, W., Nov. 9, Oct. 26.
HAYTI—Webley, W. H., Nov. 24.
JAMAICA—BROWN'S TOWN, Clark, J., Nov. 7.
KETTERING—Fray, E., Nov. 7.
MONTEGO BAY, Dendy, W., Oct. 22, Nov. 22; Hewitt, E., Nov. 5; Henderson, J. E., Nov. 7; Maxwell, J., Nov. 23; Laurence, T. B., Nov. 22; Reid, J., Nov. 22.
ST. ANN'S BAY, Millard, B., Oct. 22; Nov. 21, 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

For *Rev. R. Smith, Cameroons, West Africa*—
Friends at Wallingford, per Rev. T. Brooks, for a Case of Clothing.
Onslow Chapel Sunday School, Brompton, per Mr. A. H. Baynes, for a Parcel of Thirteen Books and a Boat Rug.
Upton Chapel Missionary Working Society, per Mr. W. Stiff, for a Box of Clothing and Stationery.
Regent Street Sunday School, Lambeth, for a Case of Clothing.

For *Revs. A. Saker and R. Smith, Cameroons*—
Westbourne Grove Juvenile Auxiliary, per Mr. G. Rabbeth, for a Case of Clothing.

For *Mrs. Thomson, Cameroons*—
Mrs. Upton, St. Alban's, for a Case of Clothing and Stationery.

For *Mrs. Fray, Jamaica*—
Mrs. Alexander, Reigate, for a Case of Clothing.
Miss Forster, Tottenham, for a Parcel of ditto.

For *Mrs. Lewis, Calcutta*—
"Pastor's Bible Class," Arthur Street Chapel, Camberwell Gate, per Mrs. Cowdy, for a Case of Clothing.

For *Mission*—
Mrs. Renard, per Mrs. Tiddy, for a Parcel of Magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



JANUARY, 1868.

THE CLAIMS OF IRELAND.

By George Foster, Esq. of Sabden.*

The Baptist Irish Mission has long been honourably employed in trying to do good in Ireland. And, as far as the very limited means at the disposal of the Committee would allow, the efforts put forth have not been unattended with success.

But the present, on many accounts, seems to be the fit time for largely increased activity in the cause of human advancement—the very point in the great scheme of Divine Providence when every one is called upon to do something for the general good, and when every Christian man especially, is required to bring his tribute of influence into the public treasury. The times will not admit of any laggards—every one must take his post, and gird himself for action in this high undertaking. The world cannot and must not remain in its present condition. The fiat has gone forth—"My word shall not return unto me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In accordance with this cheering assurance, we have done well to send the gospel to the distant heathen. Holy men of God have been moved to undertake this work, and we dared not resist their impulse. We have therefore sent out ministers, established schools, and circulated the Bible in most countries of the World. But while we ought not to have left this work undone, it may admit of a doubt whether we have done all that has been required of us for objects connected with our own country, and especially for that unhappy country Ireland; for truly, from her earliest history, whether pagan, or nominally Christian, she has been "a nation scattered and peeled." It is a grave question—"Why should Ireland of all countries in the world have remained so long almost untouched by the overflowing philanthropy of this kingdom?" And now, when her cause is undertaken, why has it hitherto been with such a comparatively cold heart, and slack hand? Is there a country on the wide earth that offers stronger claims, and presents more favourable elements for true Christian enterprise and missionary zeal, than Ireland? My most deliberate conviction is that we, and all other bodies of

* This paper contains the substance of a speech which was delivered by Mr. Foster, as chairman at the public meeting of the Baptist Irish Society in 1850, and has been printed from notes, which he has kindly placed at our disposal. The reader will at once perceive the fitness of the sentiments embodied in the address, to the present time.

Christians in this country, should do more than we have yet done for that part of the Empire.

It will not be asked, "On what ground can such a claim be made?" For the direful miseries of that land are known to all the world. There is not an intelligent and good man in Europe who could not overwhelm us with reasons why we should raise and bless Ireland. She presents nearly every possible form of human wretchedness and degradation, and furnishes unusual inducements and facilities for Evangelistic work. Is it intense misery? Is it gross ignorance? Is it the importance of the country so circumstanced to the well-being of this empire? Is it the comparative ease and economy with which Christian efforts may there be carried on? Above all—is it consistency and common humanity that should determine our choice of fields of labour? Then, our prudence, our patriotism, and our Christian principles, all urge us to do more for Ireland than has yet been attempted. And here let us observe, that the question which has embarrassed and perplexed the most competent and sagacious statesman—"How can we help and improve that people?"—should not be equally embarrassing to earnest Christian men. For while we would not undervalue the importance of measures of wise policy, but would be ready to receive help from every source that can afford it, we must still place our chief reliance upon the potency of the unmixed—the unadulterated GOSPEL OF JESUS CHRIST —THE BIBLE—the pure word of the INFINITE INTELLIGENCE. For notwithstanding the presumption of an order of men who sometimes prohibit this blessed book, or dole it out with a niggard hand, it is still "the power of God unto salvation to every one that believeth." It is still the very instrument which Heaven itself has provided for the improvement of man.

All history shows that man cannot be essentially or permanently benefited, except through the cultivation of the moral principles. In the Bible, the Creator of man's spirit has provided the true remedy for human ills of every kind. Let its doctrine be received and acted upon, and every form of good will be the result. Idleness will give place to industry. Crops of corn will grow where now exist only bogs and barren wastes. Intelligence and brotherly love will take the place of ignorance and hate. Mutual co-operation and good-will may be rendered possible even in Ireland. What, then, ought to hinder a more vigorous attempt on the part of all who represent the Christian and missionary institutions of this country, from providing for Ireland, along with the bread that perisheth, a more liberal supply of that bread which endureth unto life eternal?

This Society, which has now existed about thirty-six years,* has been but feebly and inadequately supported; yet it has strong grounds for continuing its labours and for greatly increasing its means. It has already had many good and useful men employed as Scripture-readers—a species of agency which, under proper supervision, cannot be too much encouraged. But the present time more than any other that has occurred for ages past, seems to invite to more enlarged labours for the good of Ireland. Not only should the present approved means be continued and greatly increased, but if possible, measures should be adopted for a widely-extended evangelical ministry. And for this purpose, is it too much to hope, that by a joint effort of British Christians, there shall, at no distant period, be established at such places as Cork, Dublin, and Belfast, Colleges for training intelligent and zealous young Irishmen for this glorious work? Some such movement as this is now called for. Many subordinate and useful agencies are at work preparing the public mind for higher and better conditions. For, apart from what is doing by this

* Now fifty-three years.

and other kindred societies, the Irish School Society itself is instructing daily, in 4,000 schools, about 450,000 children and young persons, and is increasing this number in the proportion of about 30,000 every year.*

In reference to this useful society, the following statement of Lord Monteagle was made by him in 1847:—"In the present alarming and calamitous state of Ireland, and with the many causes of anxiety for the future which are crowding around us, the prosperity and extension of our national schools is, to me, the most hopeful incident in the condition of the country. The new and educated generation will, I feel confident, be immeasurably superior in morals, in regard to social duties, and in their intellectual acquirements to those who have preceded them." Here, then, is the foundation for intelligent piety had we the men and means to send forth to the work.

We will not, then, despair of Ireland. Her day of improvement dawns, and blessed be those men, and blessed those societies that shall imitate the sublime and ardent zeal of the holy prophet, and with a noble determination say, "For Ireland's sake we will not hold our peace, and for Ireland's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Common justice, and common patriotism; realized success; and due consideration for the faithful men already in the field; the proximity of this country (the wand of science having brought it within a few hours of the great metropolis); above all, the loud call of Providence, and the allegiance we owe to our religious principles, make it impossible for us to falter in this absolutely necessary, but glorious work.

How limited and mixed must be our satisfaction arising from our partial success in far distant lands, while some parts of Ireland, at our very threshold, remain virtually pagan.

Henceforth let the cause of Ireland be no longer a mere appendage—a mere adjunct to our foreign missions; but by increased contributions and extended labours, by bold and wise arrangements, let this great cause be pushed into the foremost rank—to the very van of all our religious institutions, as the *especial work* and the *especial mission* of this great Christian country. Then we may rest assured that every pound expended in well directed effort will be repaid with interest, if not to us, still, to our children's children.

MISSION AMONG THE GERMANS IN LONDON.

Mr. Heisig, who is trying to raise a congregation and church from among the Germans in the east of London, has just issued a brief report of the progress of the work to the end of the second year of his labours. In the introduction, he says:—"I need not say how necessary such a work is. In the east of London there are from 20,000 to 30,000 Germans. A Lutheran and Reformed Church, and a German Methodist chapel, are the only spiritual provision for this vast multitude. It is well known what fearful ravages infidelity has made among the Germans, and how few there are on the Lord's side. When I saw this, my heart yearned for my countrymen, and I felt that I must go and declare to them the unsearchable riches of Christ." Several cases of usefulness are recorded by our brother, which, while they afford ground for thankfulness, show the great necessity for increased support to the British branch of the mission. "Twenty to thirty thousand of Germans in the east of London!" and with the exception of the Mission Hall

* At the close of 1865, notwithstanding the alarming decrease in the population of Ireland, there were 6,372 schools and 922,084 pupils.

in the Commercial-road, only three places of worship where they can hear in their own tongue the wonderful works of God! This is truly appalling.

BRAVING SCORN FOR CHRIST'S SAKE.—"A young man who came over from Germany, quite careless about his soul, was invited to come and hear the Word at our Hall. He came once, twice, and he felt he must come again. The Lord opened his heart, so that he was convinced of his lost state, and the Lord showed Himself to him as a Saviour. In his calling of a shoemaker, he was surrounded by ungodly men, who mocked him, and tried to retain him in the broad way: he chose the Lord's side, braving the scorn of the world to enjoy the smile of his Saviour. He walked consistently, tried to bring his fellow-workmen to the meetings, helped in the Sabbath school, and distributed tracts. But we were not to have him long in our midst; he lost his work, and unable to obtain fresh employment, he returned to Germany. He has since joined Mr. Oncken's church at Hamburgh. May he there be enabled to spread the Truth, and have the same boldness to lift up the banner of the Cross!"

One very pleasing feature in Mr. Heisig's labours is the co-operation which he receives from the members of the Church. As soon as a sinner is converted, he begins to work for Christ. He goes home to his friends and tells them how great things Christ has done for his soul.

Contributions from November 18th to December 21st, 1867.

	£	s.	d.
Norwich, Mrs. Edward Smith	0	2	6
Whitehaven, Collections	1	10	0
,, Contributions	1	3	0
Workington, Collection	0	18	6
Maryport, Subscriptions	0	15	0
Whitfield, Mr. Jno. Angus	1	0	0
Newcastle, Mr. R. M. Allan	1	0	0
South Shields, Contributions	2	0	0
Sunderland ,,	3	0	0
Middleton in Teesdale, Collections	2	7	8
,, Subscriptions	2	10	0
Bromley and Broomhaugh, Collections	5	0	9
,, Angus, Miss, Card	0	5	0
Swaffham, by Rev. G. Gould	5	0	0
Norwich (St. Mary's), by ditto, Collections	14	1	9
Newbottle, Dr. Storrow	1	0	0
Preston, Pole-street, Sunday-school contributions, by Mr. Richard Harrison	0	10	0
Ebbw Vale (Zion), by Rev. S. R. Young	1	0	0
Rhymney (Beulah) ,,	0	10	0
Ewias Harold ,,	0	6	3
Llanfihangel Crucorney ,,	0	19	0
Nottingham (George-street) Sunday-school, by Mr. J. Pearce	1	17	6
Oswestry, Mr. Whitwell	0	10	0
Larne, Ireland, by Rev. S. Rock	1	9	9
Edinburgh, by Rev. D. Macrory	34	5	6
Glasgow ,,	44	11	8
Paisley ,,	22	10	3
Markyate-street, Mr. Daniel Cook	0	10	0
Sevenoaks, Mrs. Grover	1	0	0
Saffron Walden, Collections	4	10	0
,, Subscriptions	3	9	1
Berwick-on-Tweed, on account, by Miss E. W. Dodds	4	15	6
Leicester (Charles-street), Collections	8	15	8
,, ,, Subscriptions	3	15	6
,, (Victoria-road), Subscriptions by Mr. R. Harris	8	18	6
,, ,, Grant from weekly offerings	10	10	0
,, A Friend	0	5	0
London, Mr. Thomas Hepburn	1	1	0
Grantham Sunday-school, by Mr. Charles Rowe	1	1	0
Brighton (Bond street), on account, by Mr. Jno. Durtnall	3	2	0
Bacup (Ebenezer), by Mr. Jno. Law	5	0	0
Newcastle (Northern Auxiliary), by Mr. G. Angus	12	9	2
Dunstable, Collections	3	9	4
,, Contributions, &c	10	13	2
Houghton Regis, Collections	3	2	9
,, Contributions	3	11	6
Fenny Stratford Sunday-school, by Rev. G. Walker	1	0	0
Sutton-in-Craven, proceeds of monthly missionary prayer meeting, by Rev. W. E. Archer	1	9	0
Grange Corner, Ireland	3	15	0
Edingburgh, Miss Haldane	0	2	6
,, Miss M. Haldane	0	5	0
Lincoln, Mr. Barnes	0	10	0
,, Sunday-school, by Mr. Bausor	1	12	0
Camberwell (Denmark-place), collections by Mr. Benjamin Colls	16	7	10
A Friend	0	1	0
St. Albans, by Mr. E. S. Wiles, Collections	7	4	3
,, ,, Subscriptions	5	12	0
Wallingford, by Rev. T. Brooks	5	4	0
Wattisham, by Rev. J. Cooper, moiety of collections	1	10	0
Colchester (Eld-lane), by Rev. E. Spurrier	4	11	10
Saffron Walden, by Rev. W. A. Gillson, Mr. P. Smith	0	5	0
Darlington, by Mr. John Williamson—Collection	2	7	2
Subscriptions	10	1	0
Woolley, Mr. G. B.	5	5	0
Plymouth (George-street) Weekly Offerings	4	10	0
Loughton, Collections	7	0	0
,, Subscriptions	3	15	6
Bristol, Mrs. Solomon Leonard	0	10	0
Dividends, by Rev. W. Miall	13	13	6

The thanks of the Committee are presented to the Ladies of the Baptist Chapel, St. George's Place, Canterbury, for a Box of Clothing for the Rev. S. J Banks, Banbridge.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by the Rev. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1868.

THE ANNALS OF AN OLD MEETING HOUSE.

BEING PASSAGES IN THE HISTORY OF DEVONSHIRE SQUARE CHAPEL, LONDON.

(*Continued from page* 7.)

In the early part of the 18th century, a society, which had migrated from Pinners' Hall, occupied the chapel at Devonshire Square for one part of the day each Sabbath; and for this privilege allowed £10 a year. At this time, the lady dowager Page worshipped with the congregation, and fitted up a pew on either side of the pulpit for the use of herself and attendants. The members, meanwhile, keenly realized their widowed state; and evidence remains to shew how heartfelt was the people's mourning. Upon Thursday, June the 30th, the Church assembled and sought divine direction. At a subsequent conference, they decided to invite Dr. Gifford from Bristol, but circumstances prevented his immediate attendance in London, and he finally declined accepting the pastorate. Whilst, however, the deacons were anxiously endeavouring to conquer difficulties, matters were arranging themselves in a way quite unexpected. A Baptist Society then congregated in Turners' Hall, and had done so since the days of Charles II. The pastor at this date was a town physician, besides being an acceptable preacher; many, therefore, regarded him as a desirable successor to Mark Key. Parties likewise represented how the union of the two communities would increase common opportunities for doing good. The Churches conferred together at Christmas, 1726, and were amalgamated six months afterwards. One obstacle remained to be surmounted. The company from Turners' Hall possessed an endowment only retainable so long as their separate state was preserved. This circumstance occasioned the invention of quite an unique device. In June, 1727, the people, being assembled, were addressed by John Toms, after which an unanimous vote dissolved their union. Sayer Rudd, with his people from Turners' Hall were now

in full possession. A few minutes passed, and then the members of the late Society applied for Christian fellowship, and being received, the two assemblies had become one, having fully protected themselves, by this manœuvre, from future legal embarrassment.

Sayer Rudd retained his office till the spring of 1733, when a misunderstanding about a continental tour wrought a separation. Rudd had privately determined to travel over France; but his people were resolved he should continue in England. The pastor effected his design, and his flock considered his pulpit to be forsaken. Resolutions were passed, binding the members to stand by one another in their extremity. Only ordained ministers were permitted to dispense the Sacrament; and preachers supplying the pulpit received a guinea a sermon, though only half that amount if from the country. John Rudd had occasionally served, by assisting his brother in the pulpit; but prior to the disagreement he settled down in the ministry at Wapping.

This interruption to the Society's prosperity continued for nine months, when the happy choice of George Braithwaite, M.A., made good the vacancy. This divine, then in his 54th year, besides being intellectually strong, had had much experience as a Christian minister. His native place was Fornacefells, in Lancashire; and the family, who adhered to the Established Church, sustained a good position in the county, one of their number being a preacher of some eminence in the neighbourhood. They had intended that George should succeed his uncle in this living. He therefore passed the preliminary stages of his education at the town grammar school, and from thence proceeded to the University, where, by industrious application, he won a degree; but at this stage, the death of a relative occasioned his recall home, and he never returned. His conversion occurred immediately after leaving college; while at the same time he became ineligible for Anglican preferment by accepting the tenet of believers' baptism.

In 1706, the young scholar settled in London, and joined a Baptist congregation, which assembled near Cripplegate. In such society, his cultivated talents soon attracted notice, and acting in unison with the people's desire, he allowed himself to be set apart with fasting and prayer to the preacher's office. When the family discovered how this scion of their house had arrived at such determinations, they employed every art to allure him back into episcopal communion. Conscience, however, allowed of no yielding to temptation; for the report is probably true, that Braithwaite embraced antipædobaptist principles whilst ignorant about the existence of the Baptist denomination. Having finally settled that he would pursue the ministerial calling, the evangelist felt constrained to proclaim the Gospel first to his neighbours at Fornacefells. When a very young man, he resolved, and strangely vowed, that should he ever enter Christ's vineyard, Fornacefells should first benefit by his labours. To accomplish this purpose he now repaired thither; and, upon a site chosen from the hereditary estate, erected a chapel. In this self-selected sphere, he successfully officiated for a season, and to the character of a Christian gentleman united the attributes belonging to the zealous pastor. There arose, at length, conflicting opinions between Braithwaite and his people touching the communion question; and the dispute eventually brought a separation. This controversy, at least, served one good end; it further revealed the pastor's amiability and

generous forbearance, when he presented the members with the chapel freehold, as a parting gift from his friendship and personal esteem.

The next scene of Braithwaite's Christian effort was Bridlington. Whilst here he published a curious treatise against unnecessarily frequenting public-houses. In George the Second's days such a pernicious custom widely prevailed; and even respectable persons habitually assembled in the village hostelry to gossip away their evening hours. This book's publication at once created an extended ill-feeling, through which the author grew very unpopular, and became uneasy in his situation. At that time numbers were found, even amongst chapel-goers, who would have agreed with Johnson in regarding a tavern parlour chair as the throne of temporal felicity. This occurrence principally occasioned the pastor's resignation, and he retired from the vicinity. Returning to London in the spring of 1734, he occupied, till his death, Sayer Rudd's deserted pulpit.

Upon Braithwaite's accepting the Church's call to Devonshire Square, he was recognised in services conducted by Dr. Gill and his friend Wilson. To the meagre account, contained in a funeral sermon afterwards preached by the latter, we are chiefly indebted for the few particulars known about a life that doubtless abounded with interesting events and instructive lessons. Braithwaite is said to have kept a diary during thirty years, in which, with great precision, numberless circumstances are noted down; yet this, and many similar treasures of that era, never saw the light.

The year 1744 was signalized by the fortunately rare occurrence of a quarrel breaking out between this and the sister Society at Maze Pond, where Mr. Wallen held the pastorate. Aaron Spurrier — an occasional preacher, and a member at Devonshire Square—made mischief by depreciating his pastor's labours, and creating disunion, till his brethren, by a vote, severely censured his conduct. Spurrier then forsook his place; but, upon application, he was admitted into communion at Maze Pond. This reception of a suspended member was resented as an unprecedented affront, and as such was accordingly rebuked. The indignation increased about the City, and produced *An Appeal to the Baptist Churches in and around London.* In this letter the Southwark people were accused of disorderly walking, which charge sufficiently provoked them to prompt the issuing of a counter-address; and this was immediately replied to by a further statement from Devonshire Square. The dispute lasted several months, and caused some little excitement amongst the Dissenters. The upshot was that Spurrier surrendered, confessed his errors, and craved forgiveness. He afterwards statedly ministered to a church at Limehouse, where he died in 1749. Dr. Gill, who preached his funeral sermon, highly eulogized his character.

As the summer of 1748 advanced, Braithwaite's natural vigour perceptibly diminished. To him approaching death was nearing "The gate of Life;" and in July he entered upon his reward. In his last hours he selected the words, "I have fought a good fight," from which he desired a funeral sermon should be preached by Samuel Wilson. The final scene in the pastor's course supplied a fine illustration of Christian triumph. Consolation, drawn from complete trust in Christ, was supplemented by conscience clearly testifying, that never knowingly, either for profit or renown, had he deviated from rectitude. The Church's loss,

as after circumstances proved, was an unusually severe one. The people assembled at a special prayer-meeting, hung the chapel with black, and voted the funeral expenses. It may be mentioned that, Braithwaite's ample resources were about exhausted some years prior to his decease; and he even experienced the pressure of poverty. In 1746, the lease of some property owned by the Church, in Moorfields expired, and this event probably narrowed the pastor's stipend.

A gloomy page in the Society's history opens when we part from the pious Braithwaite. An attempt to bring Henry Lord from Bacup to preach upon probation failing, John Stevens, a West countryman, rose to the pastorate, he then being in about his 30th year. This occurred in the spring of 1750, the young minister having already served several months upon trial. During some following years great popularity attended his labours, so that in addition to stated ministrations he succeeded Dr. Gill in the great Eastcheap Lectureship. This prosperity lasted for about ten years; and then it was suddenly annihilated by blasting charges being brought against the pastor's moral character. This impeachment was sustained by the united testimony of several members who witnessed to his crimes. The majority nobly accomplished their duty by ignominiously expelling from communion an intruder into the Church, who had sullied her purity and disgraced her mission. Stevens impudently opened a room in Redcross Street, where he preached till his death in 1778. About ninety members, by whom of course he was regarded as innocent, followed him thither. This calamity, which very severely tried the Society, entirely resulted from the usurpation, on the part of a wicked man, of the Christian minister's office. During the six following years, only trifling additions were made to the Church.

Three years passed, and the community thus rent and impoverished had not found a suitable leader. The choice at last of Walter Richards, a young man then living at Birmingham, carried with it some apparently happy promises. His brethren affectionately dismissed him, and just before Christmas, 1762, he was ordained in London. The new pastor's ministrations were unsuccessful. The people manifested their dissatisfaction by shunning the chapel. A minority remained, however, who highly esteemed their minister; yet the insulting behaviour of others counteracted such support. Richards resigned, and retired to Ireland, where he probably succeeded better, being referred to nearly fifty years later, as still flourishing in the Emerald Isle.

To supply the pulpit, so soon again vacant, proved to be a difficult task. Richard Hutchings, a Northamptonshire minister, first attracted attention. His own people's affectionate self-denial far exceeded their poverty; and merely through considerations for their pastor's comfort they urged him to seek a charge with ampler means. He visited Devonshire Square, but not receiving an unanimous invitation, he declined accepting it.

Communications were next opened with John Macgowan, who finally assumed the responsible office. A native of Edinburgh, and born in 1726, he merely received in youth an ordinary Scottish education, suitable for the weaving craft, his intended calling. In early life he had embraced Wesleyanism; and, when first religious impressions deepened into real conversion, he promoted the Methodist movement by turning out as a preacher. Growing more Calvinistic his convictions led him

into independency; but by embracing the tenet of believers' baptism he eventually entered the Baptist Denomination. Macgowan then settled with a charge at Bridgenorth, where he entirely failed as a preacher, and he therefore resigned, and departed for London in 1766. After an introduction at Devonshire Square, he accepted a call to the pastorate, and in the following summer he was publicly recognised in a service which Drs. Gill and Stennett conducted. The pastor continued successfully to labour about the old City till removed by death in 1780. He excelled both in preaching and writing, and his fame, won by *The Dialogues of Devils*, to some extent still survives. The first suggestion to produce this strange book may possibly have come from *Dialogues of the Dead*, published in 1760. Contemporary readers justly appreciated the author's several pieces, which, during the present century, have been collected in an uniform edition.

Macgowan's constitution was always weakly; and his strength appears to have been unequal to that habitual application so indispensable for the ministerial profession. This accounts for his oft-recurring mental cloudiness and spiritual dejection. He was, nevertheless, a valuable minister; and, by mere effort of will, he oftentimes laid aside his ever-present physical debility, for the purpose of honouring Christ by building up and comforting His people. A strong imagination, retentive memory, and large stores of general knowledge rendered him an attractive and improving companion, and a desirable counsellor. Macgowan's farewell visit to the old Sanctuary was an affecting occasion long remembered. It occurred upon Sunday, November 12, 1780. Feeble with the weakness attending bodily decay, and suffering from the pains of gradual dissolution, the pastor yet determined once again to dispense to his people the commemorative Bread and Wine. To complete this pious resolve; to confess how he stood there for the last time; and to recommend Timothy Thomas for a successor, the dying pastor's strength sufficed; and the quiet of the Sabbath evening, a fortnight subsequently, witnessed his departure and entrance into rest.

Thomas Timothy—whose ministry many living yet remember—is the last pastor of whom it will be necessary to speak. His family were Welsh Dissenters; and our subject's father held an honourable position in the ministry at Leominster. Thomas was born in 1753, and, after receiving only an ordinary schooling, his parents apprenticed him to the carpentering craft. With a view of attaining increased proficiency, he came to London, whilst still a youth, when, being employed by a member of the Society, he joined the Church at Devonshire Square. Upon shewing an inclination to study for the ministry, the young artisan found himself beset with difficulties. An extreme denominational prejudice then prevailed against any literary training for the pastoral office; and Timothy Thomas was neither gifted nor educated. Perfectly conscious of his shortcomings and unpolished mien, he ventured to express a desire to study at Bristol; but received contemptuous rebukes from persons, who maintained that a Christian's one school was the Church, and his only teacher, Christ. His elders, however, judged of his intellectual strength, by listening to a sermon—a performance they failed to appreciate; but yet rewarded the preacher with admitting his possession of "An infant's gift."

Timothy progressed at Bristol as favourably as the disadvantages he

suffered from would allow. The tutors, Hugh Evans, and his son, Dr. Caleb, were able men; and it was unfortunate for young Thomas, that his pastor's decease in London occasioned a shortening of the allotted term. The people quickly acted upon Macgowan's dying counsel, and despatched a message to Bristol, requiring their fellow member to return and minister to their need. Upon the Sabbath, therefore, of Macgowan's death, his successor preached his first sermons at Devonshire Square; and in the summer following, he was fully installed. A small matter—widely separated from study—had, during the western sojourn, obtained some attention, a principal result being the transformation of the tutor's daughter into Mrs. Thomas.

The young minister's life prospects were now far from being unpromising, though certain drawbacks attended his prosperity. The invitation not having been unanimous, the minority were a source of vexation. Annoyances increased, till, advised by his brethren, the pastor resigned; though the resignation was not accepted, it brought a restoration of peace, and compelled the opposing forces to withdraw. Troubles thus blowing over, life's happiness flowed on uninterruptedly through several years. In 1796 the pastor left his house, No. 51, Houndsditch, and established a school at Islington—a step which was immediately followed by the untimely death of Mrs Thomas.

As he grew in years, our divine increased in favour amongst his contemporaries. The man's broad open countenance revealed the inward generous and honest nature. He very heartily loved his denomination, and worked hard for its well-being, besides faithfully distributing the *Regium Donum*. The heavy afflictions that visited the pastor in his last years need not to be here particularly mentioned. The principal was a stroke of paralysis, which, in 1824, disabled him from frequently preaching for ever after. The members' affection, however, would listen to nothing about resignation. They preferred looking into Bristol College for assistance. In the search they found Thomas Price. For the purpose of hearing his colleague, and then of dispensing the Sacrament, Timothy Thomas entered the chapel for the last time upon the first Sabbath of 1827. Illness debarred him from accomplishing the second part of this design. Being carried home, he lingered till the opening days of summer, when he too passed into the rest so many of his predecessors already enjoyed.

Our sketch must now conclude. Dr. Price's recent and lamented death might properly have occasioned a reference to his career, and his connection with this ancient Church, had not the particulars of his life been already so widely diffused. A rebuilding of the meeting-house celebrated his accession to the pastorate, the present chapel having been opened in 1829.

In our own day, the name of John Howard Hinton has long been indissolubly associated with Devonshire Square. His term of office extended through twenty-seven years—1837 to 1863. Upon accepting Mr. Hinton's resignation, the members invited the Rev. W. T. Henderson from Banbury; and this gentleman,—who then removed to London to comply with their wishes, by accepting the pastorate,—still retains his office and the people's affections; to whom his ministrations are peculiarly acceptable.

The Metropolitan Railway Company being about to extend their line to Tower Hill, the site of the chapel will be required. The Church is thus necessitated to forsake a spot

which sacred and ancient associations have endeared to the whole denomination. As in all things, Providence is to be trusted in this matter likewise; for, out of present difficulties, good will doubtless arise; and in a new sphere—wherever that may be—we fervently trust the connection between pastor and flock may continue unbroken through many succeeding prosperous years.

Some eminent thinkers have supposed the saints, enjoying eternal rest, are acquainted with and interested in terrestrial affairs. If this be so, then Kiffen, Braithwaite, Macgowan, and a multitude more, are daily witnessing the taking away of this old Christian landmark from the spot they loved so well and so greatly frequented. Whilst this may be truly so, our desire is, that they who remain, by mutual love and Christian harmony in action, may prove themselves good members of the Church Militant, and fitting successors to such noble sires.

G. H. P.

THE WESTERN ASSOCIATION DURING THE COMMONWEALTH.

BY THE REV. F. BOSWORTH, M.A.

In the library of the Baptist College, Bristol, is a document of deepest interest and value to us as a denomination. Bound up with publications of but little importance now, are sixteen time-stained leaves on which the eye loves to linger. They form an imperfect copy of the proceedings of the first Association in England of Baptist Churches,*—the first printed proceedings of any Baptist Association whatever. The meetings to which this publication refers were held half-yearly from the 8th and 9th of September, 1653, to the 15th and 16th of July, 1657. The first, second, and sixth were held at Wells, the third at Taunton, the fourth and seventh at Bridgewater, the fifth and eighth at Chard, and the ninth at Tiverton. They were then either discontinued, or the publication of their proceedings ceased.

The records of these meetings consist of queries and their answers, entitled—"Several resolutions, and answers of queries, sent in from several congregations, at several general meetings of messengers from the said congregations, in the county of Somerset and the counties near adjacent," and of circular letters to the Churches. The former document is complete, and consists of sixteen pages. The latter is imperfect, containing but six letters in full out of nine. From these we shall largely quote, giving first some of the queries presented by the Churches, and the answers returned by the associated body. It is asked "Whether a gross

* The Churches comprising this Association at the time were Bridgewater, Stoke, Taunton, Wells, Wedmore, Hatch, Riden, Chard, Dalwood, Bristol, Somerton, Abingdon, Sodbury, Lyme, Dartmouth, Totnes, Lupit (Upottery), Bradley, Wincanton, and Monticute.

offender be to be rejected before admonition?" The answer is—"Not before admonition, nor at all, if the evil be repented of (2 Cor. xii. 20—21; Tit. iii. 10), repentance being the end of all Church dealings and censures; if the end be attained, before rejection, we know no rule to reject, yet in such cases the Church ought to have full satisfaction of the truth of such repentance by visible fruits, before they admit such a person to full communion; therefore, we judge that he may be set apart in such case for a time, as in the case of Miriam, Numb. xii. 14—15, and as in the case of the leper, Lev. xiv. 3—8." Another question is "Whether it be an ordinance of Christ for disciples to wash one another's feet, according to John xiii. 14." The answer given is—"We understand that Christ in that Scripture teacheth disciples humility, and to serve each other in love, and if need be to wash each other's feet. Heb. xiii. 1; 1 Pet. v. 5." Another query is to the following effect:—"Whether a man dissatisfied with an act in the Church may leave his place in the Church during the time of the Church's proceedings in that business?" To this the answer is—"If a member do so in heat and passion, we judge it his sin, of which he ought to repent; but if in tenderness of conscience, in peace, we judge it weakness, and to have the appearance of evil in it, and therefore should by the Church be tenderly dehorted from such a practice. 1 Col. iii. 8; Phil. ii. 2, 3, 4."

It may, perhaps, be better to arrange the other extracts we wish to make from these documents under separate headings. *The earnest love and reverence* of these Baptists of the Commonwealth, *for the truth* is most marked. On a disputed point, the brethren then meeting at Bridgewater, 1655, give their opinion very guardedly, and add:—"This is that which at present we see; and further, we cannot speak, but wait on the Lord for further light, when He shall pour forth more of His Spirit." On another question proposed to them, they say:—"We, being not fully persuaded of the mind of the Lord in this matter, desire to be silent until we have received further light; and in relation to this and to other things in which we want light from the Lord, we desire the Churches to be earnest with the Lord, for the pouring out of His Spirit more abundantly." The following year, they reply to a query:—"We cannot at present determine this question, but desire to wait on the Lord for further light in it," and they urge, "that the saints be very wary and weighty in their spirits how they receive any apprehensions that seem to lead us beside plain and positive Scripture grounds of practice. That they be very humble and self-judging in all such inquiries, taking heed how they censure and despise one another in their differing apprehensions, lest they be wise in their own conceit, and lest they decline from the power of godliness through intruding into things that are not seen as yet, and not keeping the unity of the Spirit in the bond of peace." It may be well to compare these expressions with the following words from the confession of faith of the London Churches in 1646:—"We confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part, to show us from the word of God that we see not, we shall have cause to be thank-to God and them."

We may further notice *their enlarged views of Christian duty towards others.* One of the queries proposed to the Association meeting at Bridgewater, 1656, was:—"Whether it be

an absolute duty now lying on several churches speedily to send forth persons fitted for the great and good work of preaching the Gospel to the world?" The answer is:—"We judge it to be a duty, and at this time much to be laid to heart and performed, to send forth such brethren as are fitted, to the work of preaching the Gospel to poor sinners that they might be saved." "It much concerns us all," is the language of the letter for February, 1656, "to be up and be doing, to put our hands to the work, not only in this nation, but also to pray that it may be carried on in other parts of the world, as the Lord may open a way." The brethren six months after express a wish that the Churches of Christ "would be free to part with some of their ablest brethren, and to send them forth unto the Lord's work in the world." Quite in keeping with this language is the thirty-fourth Article in the Confession of Faith of these Churches:—"That as it is an ordinance of Christ, so it is the duty of His Church, in His authority to send forth such brethren as are fitly gifted and qualified through the Spirit of Christ, to preach the Gospel to the world." Deeply interesting is it to find that these brethren manifested a constant concern for the spiritual well-being of the Jews. In their Thirty-fifth Article they affirm, "that it is the duty of us Gentiles not to be ignorant of that blindness that yet lieth on Israel, that none of us may boast, but to have bowels of love and compassion to them, praying for them, expecting their calling, and so much the rather, because their conversion will be to us life from the dead." In answer to a question as to what was the special work for Christians then, they say it concerns saints "to be found in the Lord's way, not only by prayer, but by self-denying endeavours to the utmost, that the everlasting Gospel may be preached to poor sinners that they may be saved, especially to the anciently beloved people of God, the seed of Abraham according to the flesh." In their letter for 1656 they write, "it is in our hearts to wait for the call of poor dispersed Israel after the flesh . . . and we earnestly entreat you, both in congregations, families, and closets, to make it your business to cry mightily to the Lord, even night and day, to give the Lord no rest until He makes Jerusalem a praise in the whole earth." So also in the letter for 1657, they pray "that the Lord would call in His ancient people, the seed of Abraham his friend." Indeed, scarcely a meeting was held during which there was not some reference to the conversion of the Jews.

The fervent piety of these brethren of the Western Churches is especially prominent. In their letter for 1655, they thus express themselves:—"Let us not despise the day of small things, yea, let us diligently improve our present measure, prizing the gift of God in any degree upon this account, though we have just cause to be humbled for our unworthy frames in this work, yet we are willing to improve our small measure, that we might provoke you to lift up holy hands to God in the heavens incessantly, until the Spirit be poured out from on high, and the wilderness become a fruitful field. Give us leave to cry unto you: Oh, awake, awake, it is high time to seek the Lord, who is ready to rain down upon you with His holy, sweet, and blessed Spirit. Having tasted a little of this honey, we have been made to say, Oh! how are our eyes enlightened, our hearts united, enlarged, quickened, and greatly comforted." In the next letter they say, "Oh! if the crumbs be so sweet, as to make us rejoice with joy unspeakable and full of

glory, what will it be, when faith and hope shall stand aside, and we sit down at table to enjoy the fulness of glory?" "Make it your business," they advise in the letter of 1657, "to walk with God in your retired work between the Lord and your own souls. Be daily in self-examination, heart searching, heavenly meditation, reading of the Scripture, studying much the principles of godliness. Give yourselves much to prayer. In every thing let your requests be made known to God. Take heed, let not worldly business thrust out heavenly duties, but perform them in the first place. Be faithful and diligent in your families, towards children and servants, and others committed to your charge, as those that must give an account at the day of Christ. . . . See that you love one another with a pure heart unfeignedly, and let all things be done in love, watching one over another, bearing one another's burdens. Let there be an esteeming of one another, better than ourselves. Keep to your assemblies, and be punctual to your appointed hour, lest you rob God of what you vow unto Him; and in all your speakings, either in prayer or prophecy, take heed of vain repetitions, but study brevity, and compose your matter in few words. Be forward, as God doth bless you, to communicate to the poor saints. Press much after spirituality and faith in the worship of God. Take heed of entertaining hard thoughts upon reports of each other, or of telling the faults of each other behind their backs, but keep close to that rule, Matt. xviii. 15, 16. . . . Oh, let the love of Christ constrain you, and the riches of glory engage you in following these instructions; look much unto the Lord for strength to perform them. Take heed you do not only give us the bare reading and hearing of these things, but so mind them as those that must give an account to the Lord at His appearing. If you know these things, happy are ye if ye do them. Bear with our plainness herein, for we must be faithful unto the Lord, and to you, lest we become guilty of the blood of your souls. If you will not hear, our souls shall weep in secret for you, where we shall go and pour forth our complaints to the Father. The Lord set these things with power upon your hearts." In the last letter but one, they say, "Contend earnestly (in the meek spirit of Jesus) for the faith which was once delivered to the saints; building up yourselves and one another in the most holy faith, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Let it be your care, yea, great care, to endeavour to get your hearts affected with these things, and seasoned with grace from on high, living by faith in the unchangeable covenant of grace, seasoned with the fear of the Lord, and the dread of His glorious name, with love to Him above all, and zeal for Him."

"The report," say these brethren in their letter for 1656, "of the life and union, and the appearance of the Lord, that have been found among you in this work, hath provoked very many, both Churches and saints *in the south and north parts of this nation, to assemble together*, and have fellowship with you." May these resuscitated words go on working their quickening work still, to the glory of the same Lord!

JOHN FRYTH—MARTYR.

BY THE REV. R. G. MOSES, FALMOUTH.

AT the end of the Communion Office in the Book of Common Prayer, there is a paragraph explaining the order that all communicants shall receive the Lord's Supper kneeling, which concludes with the following declaration :—"It is hereby declared that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

This paragraph is pretty well known under the name of the Black Rubric. It owes this name to the High Churchmen and Ritualists, who, for obvious reasons, regard it with great aversion. In their eyes, it is a "black rubric" indeed, and they have solemnly vowed its destruction at the earliest possible moment after the assembling of a free and independent Convocation. Whatever fate may await this rubric in the future, its past history is sufficiently interesting to repay the pains of inquirers. It first appeared in the Second or Revised Prayer Book of Edward the Sixth, published in 1552, and, after about a year of feeble vitality, vanished with the Prayer Book itself, on the accession of Mary. When Elizabeth succeeded her sister, in 1558, the Prayer Book was subjected to review, prior to its republication under the royal authority, and as this rubric was considered too positively Protestant for the times, it was omitted in Queen Elizabeth's book. For more than a century, during which the Protestant element waxed stronger and stronger, it was conspicuous by its absence, to the grief and bitter chagrin of all haters of Popery. When Charles the Second had been established in the throne by the help of the Presbyterians, the Prayer Book was again subjected to review in the celebrated Savoy Conference, and amongst the few concessions of the bishops to their Puritan brethren, was the restoration of this notable rubric. But even this small concession was made ungraciously, and after once refusing to do so. "The world is now in more danger of profanation than of idolatry," replied Sheldon and his brother persecutors, with a taunt. Nevertheless, it appeared in the revised Prayer Book of 1662, but with a significant alteration. Cranmer and Ridley, or perhaps Cranmer alone, had written in King Edward's book, the words "real and essential presence." In the Prayer Book as now authorized, we read "corporal presence," an alteration intended, as Bishop Burnet says, to reconcile the opinion of a *real presence* in the sacrament with the last words of the rubric concerning the natural body and blood of Christ,

which "are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

These last words, so mathematically demonstrative of the absurdity of transubstantiation, have a history peculiarly interesting. They were written for the Prayer Book of 1552, most probably by the pen of Cranmer himself; but they were an echo, not an original utterance of his mind. Strange to say, Cranmer had heard these very words, nearly twenty years before, from the lips of a prisoner charged with heresy, who went from the Ecclesiastical Court, of which Cranmer was president, to the stake in Smithfield, because he would not retract them. That man was John Fryth.

It is somewhat singular that a letter of Cranmer's is extant, in which he describes, lightly enough indeed, the heretical opinions, which, in the judgment of the Archbishop's court, were intolerable in Christendom. The Archbishop is writing to the English ambassador to the Emperor Charles the Fifth, and he occupies much space with a narrative of the grand doings and display at the new Queen's (Anne Boleyn) coronation. After finishing the story of a pageant in which he had played so prominent a part, he says:—"Other news have we none notable, but that one Fryth, which was in the Tower in prison, was appointed by the King's Grace to be examined before me, my Lord of London, my Lord of Winchester, my Lord of Suffolk, my Lord Chancellor, and my Lord of Wiltshire—whose opinion was so totally erroneous, that we could not despatch him, but was fain to leave him to the determination of his ordinary, which is the Bishop of London. His said opinion is of such a nature that he thought it not necessary to be believed, as an article of our faith, that there is the very corporal presence of Christ within the host and sacrament of the altar, and holdeth of this point most after the opinion of Æcolampadius. And surely I myself sent for him three or four times, to persuade him to leave that his imagination, but for all that we could do therein, he would not apply to any counsel. Notwithstanding, now he is at a final end with all examinations, for my Lord of London hath given sentence and delivered him to the secular power, where he looketh every day to go unto the fire. And there is also condemned with him, one Andrew, a tailor of London, for the said selfsame opinion. . . From my manor of Croydon, the 17th day of June, 1533."

It would be a great mistake to conclude from Cranmer's speaking of him as "one Fryth," that the condemned heretic was an obscure person. The ambassador abroad was not likely to be acquainted with him, but statesmen and prelates at home were familiar enough with his name and abilities. Young as Fryth was,—not thirty years old, he had achieved distinction as a scholar, a divine, and a controversialist. So great a a champion of Rome as Sir Thomas More did not disdain to break a lance with him, although he could not help sneering at him as "the young man." The pains that Cranmer and his compeers took to induce him to recant are likewise a proof of the esteem in which his eminent adversaries held him; while amongst the reformers he was reckoned second only to Tyndal himself, who also loved him as his own soul.

The most trustworthy accounts of Fryth's early life report that he was born at Westerham, near Sevenoaks, Kent, in 1503, where his father kept an inn, and that he proceeded to Cambridge while very young. He

was a student of King's College, and had the celebrated Stephen Gardiner, afterwards Bishop of Winchester, for his tutor. He came to Cambridge just at the time when Erasmus's Latin New Testament was exciting universal attention among the learned and studious. Fryth was soon distinguished for his mathematical acquirements and facile mastery of the ordinary subjects of study. Natural capacity and diligent application gave him a foremost place amongst the younger men of the University, and the greatest expectations were cherished by all who knew him concerning his future career.

About 1519, William Tyndal came to Cambridge from Oxford, his position in his own university having become perilous in the extreme. At Cambridge, Tyndal met Bilney and other lovers of the Gospel, so lately revealed through Erasmus's Latin Testament, and the Scripturists, as they were called, rapidly increased in numbers. How Fryth became acquainted with Tyndal is not recorded; but it is testified by Foxe, in common with other authorities, that it was through Tyndal's instrumentality that Fryth "first received into his heart the seed of the Gospel and sincere godliness." The little society of Reformers had gained an adherent of brilliant ability and unflinching spirit, who now solemnly devoted himself to the service of the Church of Christ. Other prospects seem to have attracted him before his conversion, but henceforth he determined to be a servant of Christ in the Gospel.

His association with Tyndal at Cambridge could not have extended over a year, as we find Tyndal preaching at Bristol in 1520, and residing as tutor in the house of Sir John Walsh at Sodbury. Tyndal's departure from Cambridge occurred a little while before the conversion of Latimer, and it is very probable that their keen sense of loss stirred Bilney and his brethren to pray mightily to the Lord for help. Certain, however, it is that the prayers of Bilney prevailed to win Latimer to the Gospel the very same year. With Bilney and Latimer, Fryth zealously laboured for some two years or more.

In 1523 he joined his friend Tyndal in London, most probably invited, as being "his own son in the faith," and like-minded with him concerning the great work of translating the Scriptures into English. In the house of the courageous merchant, Humphrey Monmouth, the two friends spent some months at least, until fear of apprehension compelled Tyndal to seek security on the Continent. Fryth seems to have returned to Cambridge forthwith, for in 1525 he was chosen by Cardinal Wolsey to be one of the Fellows of his new College of Christchurch at Oxford, which he intended should be "the most glorious in the world." It is a proof of Fryth's distinguished reputation that he was selected, although so young, and also known to belong to the Reform party in the University. In company with several other Cambridge graduates, he entered into residence in 1525, and at once became leader in a society of Scripturists there, which met regularly for prayer and study of God's Word. A few months passed away in quietness, when the publication of Simon Fish's celebrated attack on the clergy, entitled the Supplication of the Beggars, roused the Papal party to fury. Fish had a plentiful vocabulary of strong words, and the imaginary supplicants entreat His Majesty the King to "tie the holy idle thieves to the cart," and "to send the holy vagabonds, the sturdy loobies abroad into the world to take them wives of their

own, and get their living in the sweat of their faces." The ecclesiastics, who had hitherto urged Wolsey in vain against the Reformers, now found him as eager as themselves. He determined not to spare this time. "A secret search" was instituted simultaneously in London, Oxford, and Cambridge, and to Wolsey's intense annoyance his own college, the fellows of which he had chosen with such pains to get the best men, was found to be a very nest of heretics. All the Scripturists were immediately imprisoned—several, Fryth included, being shut up in a cellar, where the butler of Christchurch kept his salt fish. In this den, which proved fatal to four of the prisoners, they were confined nearly six months, when the Cardinal sent orders for their release on condition of not moving above ten miles from Oxford. Their deliverance took place in August, 1526, and in September Fryth contrived to join Tyndal on the Continent. In company with and assisting Tyndal in the translating and publishing of at least two editions of the New Testament, he spent two or three years, living at Worms, Antwerp, and other places as convenience or safety required.

Fryth's first publication marks the beginning of a new chapter in the history of the English Reformation. It was a translation from the German, entitled "The Revelation of Anti-Christ," with a prefatory epistle to the Christian reader, and, by way of appendix, "An Antithesis between Christ and the Pope." The name of Richard Brightwell appears on the title-page, and it was published at Marburg, in Hesse, on July 12th, 1529. The Reformers had been outspoken enough in their denunciations of the vices and follies of the clergy. The prelates, as well as the parish priests and itinerant friars, had been unsparingly handled. But the peculiar veneration which for ages past had been associated with Englishmen's thoughts of the Pope, had not yet vanished away. Only the bolder spirits among the Scripturists dared to try the Pope's pretensions by the Word of God, and Fryth was one of the first to declare his conclusions. That he published under an assumed name, sufficiently indicates how perilous the venture was, although he lived abroad.

His next book was the "Disputation of Purgatory," published in 1531. It was an answer in three parts to three treatises on purgatory which had been provoked by Fish's "Supplication of the Beggars." Fish had maintained "that if there were any purgatory out of which the Pope might deliver one soul by his pardon, then may he by the same authority deliver many; and if he may deliver many, then may he deliver all. And if he can deliver them for money, then may he also deliver them without money. And then is he a very cruel tyrant which keepeth them in pains so intolerable until they pay money." Three champions of the Church, Rastell, a printer, related to Sir Thomas More, Bishop Fisher, of Rochester, and More himself rushed into print. The first attempted to prove there is a purgatory by natural philosophy; the bishop relied mainly on the Fathers, and More on Scripture. Fryth made short work in his first part with Rastell's natural philosophy, and in the second and third dealt with his learned antagonists. Mighty in the Scriptures and well versed in patristic divinity, he showed how More contradicted Fisher, and that Scripture and the ancient doctors contradicted both. The boldness of his spirit may be judged of by the following retort to the bishop's plea, "The Church hath affirmed it, we must needs believe it, for the Church

cannot err." Fryth says "It is the synagogue of Satan that maketh articles of faith, and bindeth men's consciences further than the Scripture will." The distinguished abilities and eminent rank of his antagonists only made his triumph the more complete.

Fryth seems to have come over to England probably through stress of poverty about the middle of 1532. Foxe says "he was forced secretly to return over to this realm to be relieved of his friends, namely, of the Prior of Reading," and as it was thought, to induce the Prior to go back with him. Being at Reading, he was apprehended and put in the stocks for a vagabond, because he would not give any satisfactory account of himself. Through the intervention of the schoolmaster, Leonard Coxe, to whom in elegant Latin he had bewailed his state, the magistrates released him after many hours' detention, and he proceeded to London. There he remained communing in secret with the brethren, until it became unsafe for him to abide longer in England. With the view of reaching the Continent he removed from place to place, and adopted various disguises to evade apprehension by the spies whom Sir Thomas More, the Chancellor, employed with promise of great rewards to track his steps. At length, however, just when he had reached the Essex coast to embark, he was seized and sent to the Tower of London.

During the period that Fryth was at large, Tyndal sent him a letter which is interesting, not only as showing their mutual affection and esteem, but also for its disclosure of the spirit in which the great work of translating the Scriptures was carried through. "Cleave fast to the rock of the help of God, and commit the end of all things to Him; and if God shall call you that you may use the wisdom of the world as far as you perceive the glory of God may come thereof, refuse it not; and ever among thrust in that the Scripture may be in the *mother tongue*, and learning set up in the Universities Beloved of my heart, there liveth not, in whom I have so good hope and trust, and in whom my heart rejoiceth and my soul comforteth herself, as in you; not the thousandth part so much for your learning and what other gifts else you have, as that you will creep alow by the ground, and walk in those things that the conscience may feel and not in the imaginations of the brain; in fear and not in boldness; in open necessary things, and not to pronounce or define of hid secrets, or things that neither help nor hinder, whether they be so or no; in unity and not in seditious opinions; insomuch, that if you be sure you know, yet in things that may abide leisure you will defer and stick you stiffly and stubbornly in earnest and necessary things." In such a strain, showing how well our great translator had caught the meaning of the Lord's words, "Be ye wise as serpents and innocent as doves," the whole letter is composed, and it fitly closes with the sentence, "He is our God if we despair in ourselves and trust in Him; and His is the glory, Amen. I hope our redemption draweth nigh."

Probably Tyndal's hope of redemption sprang from some change in the political aspect of England. The king had given proofs of his intention to depress the clergy and to break with Rome. Sir Thomas More was still exercising the functions of Lord Chancellor, but he had resigned the seals in May, 1532, and was entirely relieved of official duty about the close of the year.

These changes, however, wrought no deliverance for the Reformers. Fryth had been apprehended in the

autumn or winter months, and soon became aware that a manuscript which he had written concerning the Lord's Supper for the use of a few select friends in London had fallen into the hands of More through treachery. Both Tyndal and Fryth had earnestly deprecated any controversy on the Sacraments as untimely and mischievous.

The divisions among the Reformers on the Continent warned them to keep England clear of the Bellum Sacramentarium. Other matters of greater moment demanded all the energy and zeal of the English Reformers; especially the great question of the translation and circulation of the Scriptures. Following this line of action, neither Tyndal nor Fryth had printed anything against the Mass, although they did not conceal their opinions in private conference with the brethren. The betrayal of Fryth's manuscript enabled Sir Thomas More to give the world a further revelation of the abominable heresies of "the young man" who had so vigorously handled his plea for Purgatory. More lost no time in getting into print, for on the 26th of December, Fryth saw a copy of More's pamphlet, and found himself thus spoken of:—"Fryth, the young man, teacheth in a few leaves shortly, all the poison that Wickliffe, Æcolampadius, Huskyn, Tyndal, and Zuinglius have taught in all their books before concerning the Blessed Sacrament of the Altar, not only affirming it to be very bread still, as Luther doth, but also, as these other beasts do, saith it is nothing else." Although enduring grievous privations in his imprisonment, Fryth nevertheless contrived to prepare an answer to this attack, and also to communicate with his friends. He likewise published an answer to a second book by Rastell, on Purgatory, and had the rare satisfaction of converting his opponent to his own views. The accession of Sir Thomas Audley to the Chancellorship was favourable to the Reformers, and Fryth presently enjoyed a relaxation of his bonds. He was suffered to leave the prison at night, under promise to return in the morning, like Bunyan in a later time. The liberty thus afforded, he used for converse with the brethren in London, and in preparation of a treatise on the Lord's Supper, which should serve as a reply to More, and also as an exposition of the Scripture doctrine of the Sacrament. There is a remarkable passage in this treatise, which shows strikingly how little importance he and Tyndal attached to writings of this sort, whilst the Scriptures were shut up in unknown tongues. More had expressed the wish that if they would write, they would keep their writings secretly amongst themselves, intimating what perhaps was his private thought concerning the tendency of the times. Fryth replies, "This hath been offered you, is offered, and shall be offered. Grant that the word of God, I mean the text of Scripture, may go abroad in our English tongue, as other nations have it in their tongues, and my brother William Tyndal, and I, have done, and will promise you to write no more. If you will not grant this condition, then will we be doing while we have breath, and show in few words that the Scripture doth in many, and so at the least save some."

During the imprisonment of his friend, Tyndal had been occupied with his accustomed labours, and also with a work entitled, "The Supper of the Lord," expounding the meaning of John vi. and 1 Cor. xi., and "wherein, incidentally, Master More's letter against John Fryth is confuted." Now that Fryth was in

deadly peril, abstinence from the Sacramental controversy was impossible. Another line of action was imperatively called for, and Tyndal took it at once, conscious though he and Fryth were that their opinions divided them from the Lutherans as well as from the Papists. About the same time that his book reached England he sent another letter to Fryth, whom it probably reached in June, 1533, about a month before his death. No description can adequately convey its tenderness and power:—"Dearly beloved, however the matter be, commit yourself wholly and only unto your most loving Father and most kind Lord, and fear not men that threat, nor trust men that speak fair, but trust Him that is true of promise and able to make His word good. . . . Keep your conscience pure and undefiled, and say against that, nothing. Stick at necessary things, and remember the blasphemies of the enemies of Christ, saying they find none but that will abjure rather than suffer the extremity. Moreover, the death of them that come again after they have once denied, though it be accepted of God and of all that believe, yet it is not glorious, for the hypocrites say, 'he must needs die;' denying (then) helpeth not. Let Bilney be a warning to you. . . . If the pain be above your strength, remember, '*Whatsoever* ye shall ask in my name, I will give it you,' and pray to your Father, in that name, and He shall ease your pain or shorten it. The Lord of peace, of hope, and of faith, be with you. Amen. P.S.—Your wife is well content with the will of God, and would not, for her sake, have the glory of God hindered. William Tyndal."

Scarcely anything except this brief reference is discoverable of Fryth's wife, but the postscript shows she was a worthy member of that little band of martyrs. Hope of deliverance had gone, if it had ever been cherished. On the 10th of June, Fryth was conveyed privately to the Archbishop's palace at Croydon to be examined by the Court expressly appointed by the King for the purpose. Whilst being conveyed thither opportunity of escape was offered him, but he declined it, assuring his escort that he would give himself up if they left him. Cranmer's letter shows that the examination at Croydon ended without any result, and the prisoner was left to the judgment of his ordinary, Stokesley, Bishop of London. Remaining steadfast and calm before the lower tribunal as before the higher, he was sentenced to the stake, and carried to Newgate under the charge of the Mayor and Sheriffs. Here, in a dark dungeon, and loaded with irons, he wrote a letter to his friends, stating the articles for which he was condemned to die. In this letter he says that Purgatory and the Sacrament of the Altar were the points on which he was examined. As to the first, he held neither the affirmative nor the denial of it to be a necessary article of faith. And with respect to the graver matter, he says, "The cause of my death is this—because I cannot in conscience abjure and swear that our prelate's opinion of the Sacrament (that is, that the substance of bread and wine is verily changed into the flesh and blood of our Saviour Jesus Christ) is an undoubted article of the faith necesssary to be believed under pain of damnation." From Newgate to Smithfield was but a short stage. But before Fryth was summoned to take it, a companion was found for him from the congregation of Scripturists in London. Andrew Hewett, a tailor-apprentice, quite a youth, had been betrayed by the

same hypocrite who had brought Fryth's manuscript to More, and being again examined by Stokesley, he avowed himself of Fryth's opinion respecting the Sacrament, and professed his readiness to die with him. The Bishop seems to have thought it probable that the King would show mercy at the last moment, but no notice was taken of the report he sent to the palace on July 3rd. Therefore the next morning the two condemned heretics were led out of Newgate to the stake in the presence of a great crowd, who openly testified their sympathy. A furious bigot, named Cooke, parson of All-Hallows, Honey Lane, exhorted the people "not to pray for them any more than they would for a dog, at which words Fryth, smiling, desired the Lord to forgive him." The fire soon did its work, and they who stood by reported that, instead of bewailing his own protracted sufferings, Fryth seemed to rejoice that his humble fellow-martyr was less tortured than himself. He evidently remembered the counsels of Tyndal, and realised in his fiery trial that Divine succour which mitigates pain and strengthens endurance.

The deep impression produced by Fryth's steadfastness was soon evident. He was the first notable man amongst the Reformers, who had stood firm without flinching. Bilney and several others had died for the truth, but in every case only after having once abjured through fear. Even Latimer's bold spirit had quailed at the prospect of the fire. One of the youngest of the leaders had the honour of setting a noble example, and of creating a conviction in the minds both of enemies and friends, that the dread of the stake was not unconquerable. Also in the very first sitting of Parliament after the event, the House of Commons framed a bill to restrict the proceedings of the Bishops' Courts in cases of heresy, which soon passed the Houses, and became law, so that, as Burnet says, "this was the last act of the clergy's cruelty against men's lives." Fryth's youth, ability, moderation, and piety made his courageous death of mightier effect than his life could have been if it had been lengthened to fourscore years. The heavens brightened over the Reformers from that time.

Men have died for falsehood as well as for truth, and no conclusions can be drawn from heroic endurance of sufferings in favour of the soundness of the sufferer's creed. But with that entry in Bishop Stokesley's register, "Fryth thinketh and judgeth that the natural body of Christ is not in the Sacrament of the Altar, but in one place only at once," and Cranmer's admission that he was much indebted to Fryth's book for his arguments for the Reformed faith, it will always be a hard thing to prove that when the Church of England was reformed, the Romish doctrine of the Mass was retained. Juggle as divines may with the words "corporeal presence" and "real presence," the martyrology of the Church will always convince the unsophisticated that the leaders of the English Reformation testified against the Mass with their blood, because they believed the Eternal Priest was present in the Communion Feast "in the heart," and "not in the hand."

A SERMON FOR LITTLE FOLKS ON A GREAT QUESTION.

"What manner of child shall this be?"—LUKE i. 66.

EVERY child has a name. You may be very young, but I dare say you could tell us what your name is. It may be William, or Thomas; Elizabeth, or Mary. But do you know the name of the child about whom this question was asked? At first he was called Zacharias, for that, as you know, was the name of his father. One of you little girls may be called after your mother. A little boy may have the same name as his father; and some people thought that it ought to have been so with this child. When his mother told them what his name was to be, they didn't like it. And they said to her, "There is none of thy kindred that is called by this name." They soon found, however, that the father, as well as the mother of the child, wished him to be called John. And they were all very much astonished at it. "But why did Zacharias and Elizabeth give this name to their little boy, when so many of their relations wanted him to be called by some other name?" "Because God had commanded them to do so; and we should always do what he tells us, although ever so many people may wish us not to do it." Children too often forget this. They sometimes try to please others by doing what they know to be wrong. "Do they feel happy when they think of their conduct?" "No," for they know that they ought to have listened to that little voice within, which tells them to obey God. It is always better to do so, even though all our companions may wish us to do something else. Hence the parents of this child called him John, as no doubt God had commanded them, although a many of their neighbours and cousins wished them to give him some other name. Well, now, it is necessary for a boy to have a name, and it is very well for him to have a nice one; but there is something which is of more importance than that. I mean, what he is, and what he is likely to become. After this child, of whom we read in the text, had had a name given to him, and a very good name too, some of the people were asking, "What *manner* of child shall this be?" which is a more important question than "What shall this child be called?" For a good child may have an ugly name, and a wicked child may have one of the best names that can be found. A little boy may be called Cain, but instead of hating, he may love his brother. A little girl may be called Mary, but instead of sitting, as Mary did, at Jesu's feet, and choosing the good part which shall never be taken away from her, she may never think of the Saviour, never read His Word, never ask for His blessing. I think, now, you will easily understand that what a child is, is of far greater importance than what a child is called. And so it might well be asked, "What *manner* of child shall this be?" Perhaps the people didn't care so much, after all, about his name, but they wanted to know what *sort* of a child he would be. Some children are so naughty, that

their parents are quite ashamed of them. The older they become, the more forgetful, ignorant, and wicked they appear to be. I want you to think, then, of this great question: "What *manner* of child shall this be?" It reminds me of several things that I should like to talk to you about, for you are quite able to understand them, and I am sure you will try to remember what I say.

I. Every child must have a character of his own. I have just used a word which I must try to explain, as some of you may not know what it means. It is the word *character*. What is character? I will try to tell you. If I saw a little boy with dirty hands and face, I might say to him, "My little boy, your hands and face are very dirty; why don't you wash them?" If I came another day and saw the same little boy with dirty hands and face, I should very likely say, "Your hands and face are so dirty, do go and wash them." But suppose I came again, and found the same little boy with dirty hands and face, I should say, "That's a dirty little boy; he doesn't like to wash his hands and face, and be clean." Now this, you see, would be his character: *a dirty little boy*.

Again, if I ask a little girl, "Where was Jesus born?" and she says, "I don't know;" or, "Where was Jesus crucified?" and she says, "I don't know;" or, "What is the name of the woman who stood weeping at the sepulchre?" and she says, "I don't know;" or, "When did Jesus rise from the dead?" and she still says, "I *don't know*;" I should say, "What an ignorant little girl!" and this too would be her character: *an ignorant little girl*. Suppose, when visiting a school, we saw a child who was very obedient to his teacher; and then, when calling at his home, we found him behaving in the same way to his parents, we should say, "What an obedient child!" and that, you may be quite sure, would be his character: *an obedient child*. There is a difference between children. One child is clean, another is dirty; one is good-tempered, another is ill-tempered; one is diligent, another is idle; one is clever, another is very stupid; one is prayerful, another never prays; one can remember almost everything which he hears or reads, another forgets almost everything; one is truthful, another will not speak the truth; one is loved by almost everybody; another nobody can love. I think you all know now what is meant by character.

Well, every child must have a character of his own. Your brother or sister may have an excellent one; but then, their character is not yours. Look at yourself: what manner of child are you? Do you say, "Oh I should so like to have a good character! how may I get one?" You cannot borrow one. A borrowed character will never do. A little boy may borrow his brother's book, or his brother's cap; but he cannot borrow his brother's character. No, it must be his own. Neither can you buy a character. Not all the gold in the world would be sufficient to purchase one. Parents can, no doubt, buy a great many good things for their children; but there is no place where they could buy such a precious thing as a character for one of their boys or girls. And then, you can never beg a character. Nobody has the power to bestow such a valuable gift. I know people do sometimes write something upon a sheet of paper, and call it "a character;" but then, it is no more like *a character*, than a *painted sun* is like the *sun* itself. You must try to have something better than that. It is a sad thing when grown-up people try to give a child a character which does not belong to him. If a man

found a tree in his garden that had no fruit on, would he say, "I want it to be thought that this is a good tree. I will get a quantity of the very best fruit, and tie some on every branch, so that it may appear to be heavily laden?" No, he wouldn't think of saying, much less of doing, such a foolish thing. But if he did, would that make it a fruitful tree? You know it would not. The fruit must be its own, or all the fruit in the world would not make it a good one. And it is equally useless for anybody to try to make it appear that a boy is this, that, or the other, if he isn't; it is sure to be found out. You remember who has said, "*By their fruits ye shall know them.*" Fruitful trees make use of the rain that falls, the sun that shines, the winds that blow, and so they bear plenty of fruit. If you wish to have a good character, you must make use of all the blessings which God gives you. He is sure to give you enough to make you good and happy. You don't like to be called dirty; very well then, *be clean.* God has given plenty of water to wash your hands and face; make use of it. You don't like to be called ignorant; then, learn to read, and try to remember what you read. God has given you the Bible, and a memory; make use of these things; if you do so, you will not grow up in ignorance. You don't like to be called idle, do you? Well, then, be diligent. God gives everybody something to do. When you feel that you ought to do a thing, *do it.* If you try to get somebody to do it for you, or, if you say, "I will do it, but not now," you are tempted to be idle. Try to overcome this temptation; if you do so to-day, you will be all the stronger to do so again to-morrrow; and instead of becoming idle, you will every day be winning a more than golden prize—a character for diligence. God has given you a great many advantages; but very much depends upon the use which you make of them. Don't forget that character is what you are, and that every child must have a character of his own.

II. Every child has a future of his own. What manner of child shall this be? We know what he is now, but what will he become? Let us look at one of your school-fellows. We see what he is to-day, but if we meet him in five, ten, or twenty years hence, what will he be then? We shall hardly know him, he will be so changed. A stone will remain what it is. If it is a common sandstone to-day, it can never become marble. But a child will change. He can make progress. He can become something better than he is. A naughty child may become good; a wicked child may become pious; an ignorant child may become intelligent; a filthy child may become clean; a foolish child may become wise; a little child may become a great man. Every child has a future of his own. A little boy may say, "A future! A future! What do you mean by a future? I have never seen a future, and I should like to know what it is." Nor have I ever seen such a thing, and yet I can, perhaps, make you understand what is meant by it. Have you not said, sometimes, "I shall do this or that at Christmas. I shall have some of my schoolfellows to see me, and we shall sing, and play, and be so happy?" Yes, very often. Well, but Christmas is not here yet; then it is future; it is to come. But a little boy may not live till next Christmas; has he then a future? Yes, for though he does not live and think and feel in this world, he does in that great world which is to come; and so, you see, he has a future of his own. It may

not be like yours, for you may live in this world until you are an old man. I should like you to understand this. Let us fancy that we see two ships on the sea, sailing for America; they are both going to New York, but one may get there much sooner than the other: one may have fair weather, and the other foul; one may even be wrecked, and the other get safely into port. So it may be with two little boys: they are both going to another world; but one may arrive there much sooner than the other; one may have a great deal of joy, and the other a great deal of sorrow on the way. And then, if we look beyond the present, to that great world of which we read in the Bible, and to which we are all going—one boy trusting in Jesus Christ will get safely to heaven, while another who does not love the Saviour will be lost; one will be very happy, and another will be very miserable. Every child has a future of his own, not only in this world, but also in that which is to come. It is this which makes us think so much about you. When we look at a little boy or a little girl we cannot help asking: "What manner of child shall this be?" We want you to be intelligent, thoughtful, prayerful, useful, and happy—useful and happy now, more useful if you live to be grown-up people, and still more happy when you die and go into that world of which God tells us in His Word. I should like you to trust in Jesus. He will bless you, save you, and make you happy for ever. Don't forget that every child has a future of his own. Oh that yours may be a blessed one!

III. Every child is now beginning to answer this question as his own, —What manner of child shall this be? This is a very important question, and it is a very difficult one to answer. If it is asked,—What shall the name of this child be? your father and mother can answer that question. But if, pointing to you, I ask,—What manner of child shall this be? not all the wise men in England can answer it. Suppose we turn to your parents and teachers, what can they say in reply to such a question. "We hope," they say, "he will be a good child, a pious child, an intelligent child. We will give him a good education, and we will do all we can to make him a useful man? But, after all, *we* cannot tell whether he will be wise or foolish." Well now, this question, which parents and teachers are quite ready to ask, but which none of them are able to answer, every child is beginning to answer for himself. I say, *beginning*, for it will take days, weeks, months, and years to answer it. All you say, and all you do; all you think, and all you feel; at home or at school; when your parents do not see you, as well as when they do; when you are angry, as well as when you are pleased;—all, I say, is in answer to this great question,—What manner of child shall this be? What you will become, very much depends upon what you are now trying to be. Look at that tree in the garden. It grows every day, although you cannot see it grow. And it is very much the same with your character. Every day you are becoming what you shall be. If you are a thoughtful boy, we cannot think that you will become a thoughtless man; if you are an idle girl, we can hardly expect you to become a diligent woman. If you love and obey Jesus now, we have every reason to believe that you will love Him more, and serve Him better, when you are older. Then what you are now, is the best answer that can be given to anyone who may wish to know what you are likely to become. Don't forget that

when you are at school, when you are in the street, when you are at play, when you are learning your lesson, when you are at home—nay, everywhere and at all times, you are answering this question,—What manner of child shall this be?

Well now, there are several things that I want to mention, and then I shall have said all that I have to say to you to-day.

This child had a good father and mother. Some of you have pious parents—parents who love God, and keep His commandments. Be thankful for them. Try to be like them.

This child was related to the Saviour. His mother, Elizabeth, was cousin to Mary, the mother of our Lord. Every little boy and girl may be related to the Saviour. How? By trusting in Him, loving Him, and doing His will.

This child possessed the Holy Spirit. He hadn't to wait until he became a man, but he was filled with the Holy Spirit of God while he was a little child. And you, dear children, may now be blessed with the same spirit, for the Saviour tells us that God is more ready to give His Holy Spirit to them that ask Him, than parents are to give good gifts unto their children (Luke xi., 13). You may be a little child, but you can ask God to fill your heart with his own Spirit.

This child became a very useful man. And each of you little boys may become a useful man, each little girl may become a useful woman. Try to be useful. Begin to-day.

There is one child whom all other children should try to be like. What is his name? Is it Timothy? No. Is it Samuel? No. Is it this child, John, of whom we read here? No; but THE CHILD JESUS. Jesus was once a little child. He was holy, obedient, loving. Try to be like *Him.* He will help you, if you ask Him. He is the Saviour of children. Oh, that every little child may hear of Jesus and trust in Him! Amen.

THE BAPTISTS AND POPULAR EDUCATION.

SOME one has well said that "Great events take little heed of the repose of nations." Empires, like individual men, often find circumstances too strong for them. "The logic of facts" is apt to shatter alike the shibboleths of party, the traditions of defunct systems, and the complacent platitudes of the admirers of things as they are. Statesmen are very ready to say to a great event, which "casts its shadow before," what Felix said to Paul, "Go thy way; at a more convenient season I will call for thee." But it *won't* go; it won't "move on" to please either policeman or Prime Minister; and all attempts to interfere with it are about as successful as Dame Partington's were, to push back the waves of the Atlantic with her mop. Among the great political problems which will soon demand a national solution—in the midst of the stern necessities which may soon be among us, in the "Imperative mood," will certainly be the subject of popular education. All thinking Englishmen are

watching its approaches, and making preparation for it. Whig and Tory, Liberal and Radical, Churchman and Dissenter, Senator and Statesman, are all agreed in this, that "Something must be done;" and we confidently trust that the coming session of Parliament will leave us the good legacy of a national system of education, with the minimum of interference with the great principles of civil and religious liberty. In the meanwhile we should like to take a short retrospect of the subject, and on the good principle of "*Suum cuique*"—giving every one his due—claim for one of our "Baptist Worthies," the praise, most justly his right, of being a strong and successful pioneer in the great work of popular education. About a quarter of a century ago, a dignitary of the Established Church stood up under the dome of St. Paul's Cathedral, and said, "It is not now a question, my brethren, whether or not the common people shall be educated: our enemies have decided that." For "Our enemies," read "Dissenters;" and among the foremost of those Dissenters regard with reverence that truly good man, and truly great genius, our own John Foster. In the year 1815, that memorable year which witnessed "The battle of the Gauls at Waterloo," the noble institution came into being, which we now call "The British and Foreign School Society." The then Duke of Bedford, the father of Earl Russell, was foremost at its formation, and his good example was not long without imitators. The ever active city of Bristol soon moved in the matter; an "Auxiliary" was formed, and in 1818, now nearly fifty years ago, a sermon was preached in connection with it by Mr. Foster, which he afterwards expanded and elaborated into that, perhaps, most thoughtful of all his productions, "An Essay on the Evils of Popular Ignorance." Our space of course prohibits any attempt at a detailed criticism of the style and subject matter of the work. Suffice it to say, that it is quite equal, probably superior, to the other "Essays" of its truly talented author; that every page teems with strong, suggestive, and oftentimes very striking and sublime thoughts, that one rises from its perusal unable to decide which most to admire—the man of genius, the censor of public morals, the philanthropist, or "the man of God;" which most to praise—the scathing satire which he hurls at the "Rulers of the people," who saw in the ignorance of the masses a sure guarantee of their contentment and piety; the moral courage which sustained him in his chivalrous onslaught upon a great national evil; or the spirit of truly Christian philanthropy, that glows with the radiance and purity of a sacred flame in almost every sentence of this truly astonishing work. To some of our readers we may seem to be indulging in what, across the Atlantic, they term, "tall talk;" but we feel sure that our eulogy of the "Essay" will appear least extravagant to those who know it best. But even if competent critics should not award to Mr. Foster all the praise as a literary man, which we willingly accord to him, the opinion will be unanimous that his essay stands alone in its exhaustive and elegant treatment of a great theme; that he is a "*facile princeps*," a great hero, in the eventful fight of knowledge against national ignorance and all its "hellish crew." We know that our liberal statesmen have studied Mr. Foster's work, and quoted it from their place in parliament, and we feel sure that none of our readers can do better than make themselves familiar with the contents of the essay, in order to

prepare for taking a worthy and successful part in the discussions and legislation which await the great subject of National Education. As the following quotation will show, no man more than Mr. Foster knew how to subordinate the claims of mere secular knowledge to the more important and enduring principles of spiritual truth.

"Let us not be suspected of having lost sight of the fact that vice and misery have, in our nature, a deeper source than ignorance; or of being so absurd as to imagine that if the inestimable truths unknown to the heathen could have been, on the contrary, in all men's knowledge, but a slight portion of the depravity and wretchedness we have described could then have had an existence. To say that under long absence of the sun any tract of terrestrial nature *must infallibly* be reduced to desolation, is not to say or imply, that under the benignant influence of that luminary the same region must, as necessarily and unconditionally, be a scene of beauty; but the only hope, for the only possibility, is for the field visited by much of that social influence. And it were an absurdity no less gross in the opposite extreme to the one just mentioned, to assert the uselessness, for rectifying the moral world, of a diffusion of the knowledge which shall compel men to see what is wrong; to deny that the impulses of the corrupt passions and will must suffer some abatement of their force and daring when encountered, like Balaam meeting the angel, by a clear manifestation of their bad and ruinous tendency, by a convinced judgment, a protesting conscience, and the aspect of the Almighty Judge, instead of their being under the tolerance of a judgment not instructed to condemn them, or (as ignorance is sure to quicken into error), perverted to abet them."

Our readers will not suppose us so wrong-headed as to wish to claim for John Foster all or most of the honours connected with the establishment of a system of national popular instruction. To not a few the potential voice had come,—"Men of thought, and men of action, clear the way." Among the "men of action" we render especial praise to Robert Raikes, Dr. Bell, Joseph Lancaster, Lord Brougham, and Earl Russell. Among the men of thought we see John Foster, standing, in mental stature, a "head and shoulders" higher than the rest. It was he who preached the best "missionary sermon" that has yet been delivered, and to his wonderful mind we owe the most conclusive and cogent appeal to the nation's conscience in condemnation of "popular ignorance;" and we trust we may be permitted to congratulate ourselves, as Baptists, upon the fact that the man was one of ourselves, who has spoken most convincingly on behalf of the pitiable myriads both at home and abroad, who are perishing "for lack of knowledge."

THE DIFFICULTIES AND THE ENCOURAGEMENTS OF THE MISSIONARY ENTERPRISE.

BY THE REV. R. H. ROBERTS, OF BOOTLE, NEAR LIVERPOOL.

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, &c."—Isaiah lxiv., 1—4.

No one ought to be surprised or alarmed at the occurrence of difficulties in the history of the Church of God. Never has there been a time when difficulties were entirely absent. Never has there been a time when difficulties, however numerous, and however formidable, have not been overcome,—and there is no department of Christian labour in which they are more likely to meet us, than in the evangelizing of the heathen. It may prove exceedingly useful, therefore, to look them fairly in the face—to endeavour to realize their true proportions—to see what is to be learned regarding them from the experience of the past, and to contemplate the forces at our command by which they are to be surmounted. And into some such train of thought as this we are guided by the language of the Prophet which I have read for my text. There were mountains then,—steep and towering mountains,—the frowning masses of which stood immovable and impassable in the way of God's people, and cast down dense and gloomy shadows upon their prospects. But the Prophet is not in despair. His trust is in God. Let but His mighty presence be made manifest, and these obstacles cannot stand for an instant. He calls to mind the great things done by Jehovah in the days of old, whereby their hearts had been made glad—and the retrospect kindles into the prayer of faith—"Oh that thou wouldest rend, &c."

We propose then to apply these words to the present aspects of our Missionary operations, and in doing so, shall notice—

I.—The difficulties which, in the work of evangelizing the heathen, the Church of Christ must at all times expect more or less to encounter.

They will arise principally from three sources:—

1.—There are those springing out of the magnitude and nature of the undertaking. What is it? It is an undertaking which aims at the conversion of the vast multitudes by which this earth is inhabited. Its professed object is to carry the Gospel to every member of the human family; and if possible to bring all without exception, to a saving knowledge of the "truth as it is in Jesus." Now without doubt this is a gigantic enterprise.* The population of this globe of ours (to take a rough calculation) may be

* The Baptist Hand Book for 1867 gives the exact number as follows:—Population, 1,283,000,000; of these 335,000,000 are nominal Christians, and more than 900,000,000 are either hostile to, or ignorant of the Gospel.

reckoned at somewhere near 1,200 millions; and of these at the very least 800 millions are entire strangers to the Gospel of the Grace of God; and in this computation we do not include nominal Christians, Roman Catholics, and members of the Greek Church, but only those who do not profess even a formal allegiance to, and in most cases have not any sort of acquaintance with the Lord Jesus Christ. Now just try to realize the state of the case. Think of it simply as a matter of £. s. d. Calculate the money requisite to carry out the project with any fair prospect of success. Think of the languages to be learned,—frequently to be created,—and other difficulties too numerous to mention, which must be encountered by those immediately engaged in prosecuting the work. Above all, think of the deeply seated depravity of the human heart, steeped for centuries in the debasing superstitions of idolatry,—think of the moral blindness which would surely present itself, the strong prejudices certain to be roused, the powerful hold gained by long cherished beliefs and habits of thought which would have to be shaken off. Why, the difficulties attending such an expedition as that now starting for Abyssinia are nothing in comparison. Such an undertaking as this may be compared to an attempt to plant a colony, with cities and parks and gardens and railways, in the midst of some vast mountain-locked desert,—only that even in this case, since the difficulties are not moral and spiritual, but physical, the work would be very much easier of achievement.

2. There are those springing out of the unfriendliness and hostility of the world. It is not to be expected that a movement of this kind will be hailed with universal acclamation, or that it will be allowed to advance without exciting adverse criticism and active opposition. As long as the Spirit of evil continues to exist in the world, it will inevitably follow, that whatever tends to the good of humanity must awaken its antagonism. Sometimes where it is possible this will manifest itself in open and violent persecution. But persecution is not the only means of throwing obstacles in the way of the Gospel Mission—misrepresentation, ridicule, slander, will often work quite as effectually. It is a task as easy as it is invidious and contemptible—to discover some blot,—some drawback, some failing, in everything belonging to earth, if you only care vigorously to prosecute the search. And there are plenty of people ready to magnify and darken the spot, and plenty more ready to accept what is told them with unquestioning simplicity. The result is, that a tale, however baseless, judiciously circulated—a slashing article, however ungenerous, in some flippant review—a cartoon, however extravagant, in the leading comic paper—or a sarcasm, however coarse and untruthful, from a scoffing sceptic—will so far influence public opinion as very seriously to impede evangelistic effort. The confidence of friends will be shaken,—their energy damped,—the half-heartedness of a mere nominal profession will find a plausible excuse for indifference, and all will combine to form a dead weight, a huge opposing mass, greatly obstructing, if not entirely preventing, the onward progress of the Gospel of Christ.

3. There are those springing out of the imperfection which necessarily belongs to the agents in this undertaking. God has been pleased to decree that His work in the world shall be carried on by the instrumentality of redeemed *men*. The presence of the human element,

thus introduced, necesitates a certain measure of imperfection. It would be one of the most marvellous miracles ever achieved were it otherwise. There will be apathy, stinginess, worldliness, the want of generous self-sacrifice and Christ-like charity, on the part of Christians. There will probably be mistakes committed by those entrusted with the management of the work. The organization requisite, will frequently seem cumbrous and incomplete,—apt to degenerate into formal routine, and to smother individual responsibility. Our missionaries will not be always immaculate. Many of them will be marred by very serious defects. Some will be only hypocrites and pretenders: and the consequence of all this again will be, the existence of difficulties more or less formidable which, like mountains, will rear their frowning summits, and cast their darkening shadows athwart the pathway of the Gospel.

But we are led to notice in the second place:

II.—These difficulties, however numerous and formidable, can be removed by the power of God's manifested presence. And without seeking any other proof, I will content myself with referring to the fact that *this has been done: mountains of this very kind, only far mightier than any which present themselves to us*, have been utterly swept out of sight by the strength of the Lord of Hosts. And for illustration of this, let me call to your minds some of the incidents, well known, but ever striking and instructive, which have marked the history of the Church in the past. And it will doubtless occur to every one to remember the very early history and first spread of Christianity.

When the heralds of the Cross met together in the upper room at Jerusalem, waiting for the fulfilment of the promise, the *whole* world lay before them, steeped in the darkness and degradation of a universal heathenism. Superstition, idolatry, infidelity, presented a vast unbroken front, stronghold upon stronghold rising, an endless chain of mountains, hemming them in on every side, and forbidding apparently all hope of advance. But on the day of Pentecost God came down, as a "mighty rushing wind," and as "a melting fire," and straightway the mountains began to flow, the strongholds of sin, apparently impregnable, began to totter, and this first great convulsion gave Christianity a clear standing-place in Judea, and prepared the way for the onward march of its standard to new victories and wider conquests.

When that illustrious pioneer of Baptist Missionaries, the Apostle Paul, had stood musing upon the shores of the Ægean, and gazed across its blue waters at the dimly outlined profile of the Macedonian hills, he caught a voiceless but most potent cry of appealing misery—"Come over and help us." And he at once hastened to respond to that cry. The whole continent of Europe was stretched before his view, but hopelessly in the power of the Prince of this world, and to human vision girded about with impenetrable barriers. No herald of the Cross had ever as yet proclaimed the message of Redeeming mercy on its shores; no footing had been obtained on this portion of Satan's territories; no breach had been made in the defence. The world was arrayed against him. Its prejudices, its influence, its armies, would all conspire to oppose his march; nevertheless, he attempted the enterprize, and you know well enough the result. The obstacles melted away and disappeared like mountains of mist; prisons were shaken to their very

foundations. The Roman power itself quivered and gave promise of ultimate capitulation, a promise which the event fulfilled. And again this second great convulsion gave Christianity a firm standing in Europe, and prepared the way for a further advance to still wider conquests.

But it may be objected that the cases are not parallel. These men were endowed with miraculous powers. They possessed, therefore, means of success which are entirely wanting to us. How do we know then that the experience will be repeated in our case? I proceed to look for an illustration more directly analogous. And passing by others of very great interest, what more suitable one can we desire or discover, than that which we find in the early history of the very cause which we plead for to-day? The narrative is known to most of you; but bear with me whilst I recal the leading features to your memories, because of the remarkable testimony which they bear to the point under consideration. A Northamptonshire cobbler got possessed by the idea, that it was the duty of the Christian Church to "preach the Gospel to every creature." And his mind became so inflamed and absorbed by this one notion, that it never allowed him to rest. He endeavoured to inspire others with his own enthusiasm; but for a long while in vain. One can easily fancy how it would appear to good Christian people as the mad scheme of a hare-brained visionary. Religious bigotry became arrayed against it. Even his own brethren in the ministry regarded it with almost universal suspicion and dislike. The feeling of a large number of them was probably conveyed in the rebuke of Mr. Ryland, at the ministers' meeting in Northampton :—"Young man, sit down. When God pleases to convert the heathen, He'll do it without your aid, or mine." At last, after years of waiting, praying, and arguing, a number of the Northamptonshire ministers are won over into sympathy with his views; and on the 2nd of October, 1792, at a meeting held in Kettering, the bold project is entered upon; a committee of five is nominated; the Baptist Foreign Missionary Society is formed, and the sum of £13 2s. 6d. is raised!

Now let us pause, to contemplate their position. According to their reckoning then, there were about four hundred millions of their fellow men in a state of pagan darkness. Appalling prospect! And to convey the Gospel to these masses, there were five provincial Baptist ministers, with a sum of £13. 2s. 6d.!! The London ministers and Churches stood aloof; and we can scarcely wonder at it, for the scheme seemed as wild as any well could be. But this was only the beginning of difficulties. Circumstances directed their attention to India, and an arrangement was made to send out two missionaries (Mr. Carey and Mr. Thomas) to occupy that field of labour. But then the question was how to get them there, for (1.) they were deficient in funds, and (2.) they would be sure to excite the most determined opposition of the East India Company, by whom the country was then ruled. Sufficient proof had been given of this in the effort made to establish a mission in connection with the Established Church of England, which after having been snubbed by all the high dignitaries, both civil and ecclesiastical, was actually advocated in the House of Commons by Mr. Wilberforce; but so fierce was the storm of irreligious bigotry excited, that the clause was hopelessly lost. It was not likely, therefore, that this

opposition would yield to the enthusiasm of two unknown dissenting ministers, and, consequently, they had to brave the hostility of the East India Company, backed by the force of the English Government. At last, however, this part of the difficulty was surmounted. In 1793 (the very year in which the motion was lost in the House of Commons,) the forlorn hope begins its campaign. The voyage is made in a Danish ship, and a landing is effected quietly and unobservedly in Calcutta. I suppose that the arch-enemy was so confident in his impregnability, that having defeated the movement in the English Parliament, he thought the landing of two Baptist ministers in Calcutta as unworthy of notice, and therefore made no extra effort to prevent the accomplishment of their purpose. He allowed them to rush (as he thought) upon certain failure, and perhaps destruction: and truly the prospect seemed dark enough. For ages Satan had been perfecting his defences, strengthening his bulwarks. Dark mountain breastworks, battlemented and buttressed, founded in hell, seemed to reach to the very heavens; to say nothing now of the language, and the smallness of funds, there are some hundreds of millions firmly wedded to a religion centuries old, which has twined itself around their innermost being. How are they to be reached and affected? Look at the nature of their idolatry: at one point it is buttressed by the priestcraft of the Brahmins; at another, by the dreadful ignorance and degradation of the people; at a third, by that most powerful engine of superstition described in the word "caste." This system looms before them in all the strength of unimpaired vigour; there is nothing to mitigate its terrible character. Sutteeism is everywhere prevalent. Swinging by an iron flesh-hook, and other modes of torture, are of common occurrence. Juggernaut sways an undisputed sceptre. There have been one or two partial attempts made to Christianize the country; but without any material result. Practically the line of defence is unbroken. They had to strike the first blow—to make the first impression—upon this gigantic system of evil.

In 1799 four other missionaries proceeded to join Mr. Carey and Mr. Thomas. Satan seems to have been somewhat disturbed by this time, and an attempt is made to prevent their landing, but it is, however, ineffectual. They are sailing under the Danish flag, and disembarked at the Danish settlement of Serampore, they have soon to encounter an outburst of violent political animosity. Several most virulent attacks are directed against them. Satire dips its pen in gall, in order to pour forth a flood of venom upon this "nest of Consecrated cobblers," the disturbers of the public peace and safety in Bengal. Members of the Imperial Legislature from their places in Parliament, hurl fierce denunciations against these fanatical Anabaptists who are sowing the seeds of sedition and revolution in His Majesty's Eastern dominions. This was the aspect presented by the foreign missions at the beginning of the present century, *no more than fifty years ago.* But look at the contrast now. See what these fifty years have wrought. The loftiest and the mightiest, and the darkest of those mountain heights have melted like snow in the presence of the Lord of Hosts, whilst the names of Carey and Marshman and Ward shine out like stars undimmed by the faintest cloud in the firmament of religious history—and the misrepresentations of their traducers are either buried in oblivion or

remembered with shame and contempt. But this is only a small part of the matter. A very great work has been already accomplished. The utopian vision of those glorious dreamers of Kettering, sneers and gloomy vaticinations notwithstanding, has become a splendid reality. The Gospel has been planted in India, and that so firmly, that hell's wildest rage must prove unable to shake it, much less root it out. The cruel rites of heathenism were early abolished, and that in consequence of the direct personal representations of Dr. Carey. Other practices, equally cruel and equally degrading, have also passed away before the irresistible influence of an elevated Christian opinion,—an opinion which these missionaries helped most materially to create and to cherish. This has increased to such an extent that at the last festival of Juggernaut the priests were unable to excite a sufficient number of volunteers to move the world-famed car of the monster God. The two original missionaries have by this time multiplied into thousands who everywhere proclaim the story of redemption to the dying sons of men. The Bible has been translated into almost every language under heaven, for since that initial movement other portions of the Church of Christ have taken up the cause. Even in 1807, Robert Southey, writing in the pages of the *Quarterly Review*, could reply to the somewhat coarse jesting of Sydney Smith: "In fourteen years these low-born, low-bred mechanics have done more to spread the knowledge of the Scriptures among the heathen than has been accomplished or even attempted by all the world beside." But since that time the work of translating the Bible has increased to an almost incredible extent. The word of life has been given "to the inhabitants of the old lands of Egypt Ethiopia, Palestine, Asia Minor, and Persia, to the indomitable Circassian, to the mountaineers of Afghanistan, to the dwellers in Burmah, Assam, and Siam, to the islands of Madagascar and Ceylon, to the Malays and Javanese of the Eastern Seas, to the millions of China and the wandering Kalmuck beyond her great wall, to the brave New Zealander, to the island groups which are scattered over the southern Pacific, to many of the African races from the Cape to Sierra Leone, to the Esquimaux and the Greenlander within the Arctic circle, and to the Indian tribes of North America. All these may read in their own tongues "the wonderful works of God," and are we not bound to trace these results to the mighty power of God's manifested presence. Remember that this movement which has spread out to such a vast extent, and out of which have grown such eventful issues, was initiated by a few ministers of the Northamptonshire Association. It was not the banner of a wealthy influential Established Church which floated in the van. It was *they* who bore the brunt of the fiercest battle. It was at the blast of the Gospel trumpet as sounded from *their* lips, that the walls of this Jericho of idolatry began to totter into ruins. It was before *them* that the gates of the kingdom of darkness flew open, and it was when this had been done by their unaided efforts, that the advancing regiments of the army of Immanuel hastened through open gates to possess the land. Had the movement been initiated under the auspices of some great temporal religious power,—had it been sanctioned by the élite of the Nonconformist Churches, the presence of a Divine hand would have been less strikingly manifest.

But as of old, God did not call the

wise, and the noble, and the wealthy, to do his work, but chose "weak things of the world to confound the things that are mighty" in order to show that "the excellency of the power is of Him." And as we behold these men march forth with no other panoply than faith and love, and hope, and prayer, to do battle with the pride of the chivalry of hell; and as we behold them throw themselves into the very heart of the enemy's country, and then see the "great mountain become a plain," and the foundations of the heavenly temple laid amid the ruins of a tottering idolatry, we are constrained to cry, "Not by might, nor by power, but by the Spirit of the Lord of Hosts." "It was Thou, O Lord, that didst terrible things which we looked not for; thou camest down and the mountains flowed down at Thy presence."

3. A third remark pertinent to the subject suggested by my text (which, however, time will only permit me to announce ere we pass on) is this. That God is not to be limited either in the mode, or the time, or the extent of his operations. Our faith, as the prophet's language more than hints, is often very feeble and very unworthy. We want to tie God down to our own slow plans, to confine his Almightiness within the bounds of our impotence; but the fact is:—

(*a.*) That as to mode, he can accomplish His work in any way that may seem to be more fitting to himself, often by a method which we have never guessed.

(*b.*) As to time, He does not need to wait; He can perform in a year, or in a week, or in a day, what to us it would seem to require centuries to accomplish. And

(*c.*) As to extent He can achieve results, the magnitude of which will fill us with astonishment. I proceed then to ask,—What should be the effect of such facts and truths as these upon the minds of Baptist Christians in regard to the present aspect of our foreign missions? As we have already said, there are great difficulties to be encountered still. Much has been done, but much more remains to be accomplished, the work enlarges, the field is an immense one, the supplies are painfully inadequate, and therefore the difficulty arising from a deficiency of funds is ever and anon cropping up. What should be the spirit and conduct of the true disciples of Christ, in face of such obstacles as these?

Shall we relax our efforts and relinquish the undertaking? God forbid: to give up the task or *even to diminish our exertions*, would be cowardly and unworthy. All the memories of the past would rise up to cry shame upon us for so doing. Permit me once again to recal those memories in the form of a vision. I picture to myself a vast and almost boundless desert. A wilderness of mountains over which thick clouds hang palling the whole dismal scene in sepulchral gloom. Among those mountains Idolatry sits enthroned a terrible tyrant, trampling into the dust the liberties of his subjects, and revelling in the blood of his countless victims. His prime minister, Superstition, holds guard over the abject myriads which lie crouching round, bound hand and foot, and every now and then a fresh hecatomb of human victims is brought up to the altar—the earth reeks with human gore—groans rend the air—and still the ruthless monster cries for more. And again the altars smoke, and again the cry of blood goes up to heaven, and the desert is strewed with the whitening bones of innumerable votaries, when suddenly there appears in the midst of that scene a solitary figure, bearing aloft a white flag, floating

from a cross; and I hear the voice of *one* crying *in the wilderness*, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Three-quarters of a century pass by, and I look again, and now what a change do I behold! Those heavy overhanging mists have been partially dispersed, and bright beams of sunlight are breaking through on every hand; many of those mountains have been levelled. There is already a large portion of the King's own royal highway completed and opened; along that way the chariot of salvation is rolling, and numerous regiments of the army of Messiah are marching forward, carrying deliverance to the captive, and bearing the blessing of Christian civilization to those steeped in misery and sin. Superstition has received a deadly wound from which he cannot recover. The temples are crumbling into ruins; the altars deserted and cold; no longer does the earth reek with gore, but thousands of the intended victims are standing up free men in Christ; and myriads more are beginning to shake off their galling chains. Before this advancing tide of civilization idolatry is retreating, taking refuge in one mountain fastness after another, only to desert that for another still; and instead of "the voice of *one* crying in the wilderness," I hear the ringing shout of *many* surrounded by these various signs of moral and spiritual improvement. "Prepare ye the way of the Lord, make straight a highway for our God." And will any one be found to counsel retreat at such a moment as this? Is this the time to flinch? What! when the outworks have already been stormed, and the battle is half won. Our fathers did not shrink in the hour of densest darkness and most trying peril. They did not hesitate to lead the forlorn hope, and shall we shrink in our duty, when the severest crisis is gone by, and Heaven is smiling on our arms? This would be nothing less than treachery—treachery to the commander and to the cause. Do you point one to the mountains in front? I point you to the *level plain* behind; look at that glorious past, and by the remembrance of it, instead of relaxing your energies, gird yourselves for sterner and steadier, and more self-sacrificing conflict than ever. Oh, Brethren, it must not be ours, if we would prove worthy of our illustrious ancestry, it must not be ours if we would prove worthy of the name we bear, to wait until difficulties have been taken out of the way. Do as our fathers did—grasp with an unyielding, all conquering trust in God, the weapons not carnal, and then throw yourselves with all the force of an inspired consecration upon the very "gates of Hell," and difficulties will be compelled to give way.

Yes, that is what we need—sublimer trust in God, expressing itself in *daring* effort, accompanied with unceasing prayer. We need not be specially anxious about altering or tinkering our machinery; I think that on the whole our present machinery is as good as any that can be devised, and perhaps we are too apt to blame the machinery when the fault lies in our own condition. What we want is to have more of the divine life of faith, and hope, and love, infused into the universal Christian consciousness; and that, like fresh health in the human constitution, will soon work out the renovation which the organism requires. More of the fire of devotion, more of the oil of grace in the heart and centre of motion, will soon make the wheels run swifter and smoother. We want the grand devotion which will inspire us to at-

tempt great things for God. And we want more of the grand confidence which will enable us to expect great things from God. Oh, let us get rid of our narrow, earthbound faith which limits the Almighty. You think it will take centuries of labour yet to convert India, and centuries more ere the mountains are removed, and the Gospel occupies Africa and China. So it would, if it depended upon your hammer and chisel and pickaxe, and puny arm—centuries upon centuries would be swallowed up, and even then the work would be undone; but it does not depend upon this. God only asks you to convey the powder of faith, even though it be but a grain, and lay the train, and apply the match, and speedily the mountains will shake, and "be carried into the midst of the sea," and a free course opened for the progress of the truth. Let the Church look more to her God, and difficulties will cease to awaken any fear or doubt. Let the Church cry more to her God, and difficulties, even the most formidable, will ere long disappear.

We have seen to-day that obstacles of all kinds have been swept time after time out of the way of God's sacramental host—obstacles far more serious than any we have to encounter. And if we want a repetition of the old experience we must cry, with a fervour and an unwearied perseverance that proves we mean it, "Oh! that thou," &c. And then before us again, as in the ancient days, "Every valley shall be exalted," &c. (Isaiah xl. 4, 5). Apathy will dissolve like snow over a melting fire, and speedily mount up to the boiling point. The debt will be clean wiped out once for all by a deep-flowing perennial tide of Christian liberality. The heaviest and most pernicious systems of superstition will crumble into dust, and amid their ruins the palaces of Messiah's kingdom will rise in magnificent grandeur. Idol temples will be converted into Gospel Sanctuaries, their altars, redolent with the sweet incense of "living sacrifices, holy and acceptable unto God," and their arches ringing with the choral hallelujahs of myriads washed in the fountain of the Lamb's redeeming blood. Nor to a faith like this does it seem impossible that even within the *limits of the present century*, the day of millennial brightness with which "all the promises do travail," shall have broken "over the gloomy hills of darkness," or at least shall be near its dawn, the day in which "the mountain of the Lord's house shall be established upon the top of the mountains, and exalted above the hills, and all nations shall flow unto it." The day in which "the stone cut out without hands" shall have smitten the last remnant of the image into pieces, and itself fill the whole earth. The day in which the "seventh trumpet" shall have sounded its note of jubilee, and voices in heaven shall announce that "the kingdoms of this earth are become the kingdoms of our God, and of his Christ." The day in which from one world-wide Church shall ascend the pæan of exultant triumph. "We give Thee thanks, O Lord God Almighty, which art and wast, and art to come, because Thou hast taken to thee thy great power, and hast reigned." May God grant it even "in the midst of the years," for His glory's sake. Amen.

SHORT NOTES.

FEMALE EDUCATION IN FRANCE.—An important movement is at the present time in progress in France in connection with the education of girls, which has hitherto been conducted only in convents, and thus placed under the direction of the priests. The instruction given in those establishments is, for the most part, confined to the rites and doctrines of the Roman Catholic creed, and the females enter upon the duties of life without any knowledge of the various branches of a liberal education. Any attempt to introduce improvements into the conventual seminaries would be useless, and Mons. Duruy, the Minister of Public Instruction, has therefore instituted a course of public education to be given to the girls by the professors of the University, and of other institutions. The Empress, though as devout a Catholic as any in France, has led the way in patronizing this improved system of education, by sending her own nieces, the daughters of the late Duchess of Berwick and Alva, to attend the lectures. The most enlightened journals in Paris hail the scheme of the Minister as the solution of "the vital question of the day, the emancipation of France from the priests, who now rule the young girls, and through them, when they become wives and mothers, the men and the families of France. The result of this movement will be to take the education of girls out of the hands of the religious bodies, and raise up a generation of mothers, whose families will no longer subserve the ends of the clergy." The clergy are fully alive to the danger which threatens them. The Bishop of Orleans, the great champion of Roman Catholicism in France, has published two letters denouncing the innovation with all the energy of self-interest, and the unction of bigotry. He maintains, and with great truth, "that it will take the girls of France from the knees of the Church, and throw them into the arms of the University," and he has published the "enthusiastic addresses" of Cardinals, Archbishops, and Bishops, thanking him for his exertions in the cause of the Church. The struggle between sacerdotalism and illumination will doubtless be sharp and protracted in France, but we are much mistaken in the spirit of the age, if it does not issue in the eventual triumph of liberal principles.

EDUCATION IN AUSTRIA.—The reader need not be reminded that some years ago, the Emperor of Austria, to the great disgust of all enlightened Germans, concluded a Concordat with the Pope, which gave the same ascendancy to the Roman Catholic hierarchy and priesthood in Austria which they enjoy in Spain, and placed the most important transactions of life under their influence. Among other concessions made by the priest-ridden emperor, was that of giving the unqualified direction and control of education to the ecclesiastics, to be moulded according to their wishes, and made subservient to their clerical ends. Austria has now obtained a Constitution, one of the earliest results of

which is the demand made in the Reichsrath, in a voice of thunder, that the Concordat shall be abolished root and branch, and public-education emancipated from priestly domination. The emperor is obliged to yield to the national will, and to inform the successor of St. Peter, that what he conceded as an absolute monarch, he is constrained to revoke as a constitutional sovereign. If the consent of Rome cannot be obtained to the formal revocation of the Concordat, it must at all events become inoperative, and die a natural death, for it cannot be enforced. The change hereby introduced into all the relations of life in Austria, will be stupendous. But it is only one of the signs of the times, and demonstrates the uprising of the national mind in France, in Austria, and, pre-eminently, in Italy, against that system of sacerdotal interference and despotism, which Archbishop Manning is endeavouring to introduce into England.

EDUCATION IN ENGLAND.—If coming events cast their shadows before them, there can be little doubt that the great problem of national education will become the subject of substantial action in the coming session. It is when public opinion on any measure of domestic policy has been fully matured out of doors, that the House embodies it in an act of legislation. No question has more earnestly occupied the attention of public men of all parties, and of public meetings, and of the public press, since the constituency was doubled by the Reform Bill, than that of the instruction of the masses. The conference recently held at Manchester, and which was attended by men of every shade of opinion, has given a fresh impulse to the movement, and the spirit of energy and calmness with which it has been supported by all the leading journals may be considered the harbinger of success. The old feeling of indifference to the subject has passed away, and a new spirit of zeal appears now to animate the nation from the peer to the artizan. It is fully admitted that at no former period of our history, have more noble and successful efforts been made by men of all denominations to remove popular ignorance than during the last twenty-five years, but confessedly that they are inadequate to the great task. Notwithstanding the most strenuous efforts of benevolence, there are still a million of children growing up in as complete ignorance of the common rudiments of learning as the Red Indian. The contrast between the state of national education in the colonies planted across the Atlantic, and at the South Pole, and that in the old mother country, is felt to be a national disgrace, and there is a growing determination that it shall be suffered to exist no longer. It is asserted by men of all classes, and with increasing energy, that it is the State which must now undertake the charge of public instruction; that the State is bound to substitute the preventive discipline of the school for the penal agency of the law, and that it is under the same obligation to provide for education as for vaccination. The obstacles which have hitherto been interposed to the more effectual diffusion of knowledge, on the one hand by objections to the conscience clause, and on the other by the refusal of all aid from the State, will be swept away by the rising tide of public opinion. Where ministers of religion, either in the ranks of the Established Church or of Dissent, continue from any motive, however conscientious, to decline all co-operation with the Government of the country in removing the evil of popular ignorance, there will be,

we fear, no alternative but to establish mere secular schools, which we cannot contemplate without deep regret. The present temper of the public mind would appear to be irresistibly tending to the doctrine of compulsory education, by a system of compulsory rating in each parish where the means of instruction are defective.

THE OLD ENGLISH FONT.—The assertion has sometimes been controverted that infants were invariably baptized by dipping down to a late period in the reign of Queen Elizabeth, but we have always been in the habit of determining the antiquity of a church by the size of the font. This opinion was confirmed on a recent visit to Cumberland, where in one of the most ancient churches we perceived a font of the most capacious dimensions. On questioning the sexton, he replied: "This, sir, is a very old church, and the font was constructed for immersion; it is none of your modern saucers." The ancient mode of baptism is placed beyond all controversy in Froude's admirable History of England, in which, after noticing the birth of James Stuart, afterwards King James the First of England, he says, "The Duke of Bedford, who was sent as ambassador from Queen Elizabeth to Queen Mary, took with him a magnificent font of gold, weighing 330 ounces, as a splendid present to the heir of the English throne. The prince, who was to have been dipped in it at his baptism, had grown too large by the delay of the ceremony; but Elizabeth suggested that it might be used for the next child." James never had a brother, and the font was melted down soon after to pay the Scotch troops.

THE NEW CHURCH RATE BILL.—The salient provisions of the revised Church Rate Bill which Mr. Gladstone, Sir George Grey, and Sir Roundell Palmer have introduced into Parliament, and which will come under discussion in the coming session, are—That in future no proceedings shall be taken to compel the payment of any Church-rate either in England or in Wales, except rates made before the passing of the Act, or for the payment of money raised on the security of Church-rates by Act of Parliament. A voluntary rate may be made by the vestry in any parish, or ecclesiastical district, and assessed on the owners or occupiers of property. If a poll be demanded, voters must subscribe a declaration that they are ready and willing to pay their share of the voluntary rate. Any person may agree to pay the voluntary assessment, or any voluntary contribution towards any purpose for which Church-rates have hitherto been paid, and the Act is not to prevent legal proceedings for enforcing such an agreement on the faith of which expenditure or liability shall have been incurred. No person is to have a vote upon any question as to making the assessment or the disposal of the funds (except the Clergyman) who shall not have paid-up his voluntary assessment, for any year in which a voluntary rate shall have been made, or have paid an equally voluntary contribution.

It is sincerely to be hoped that this question of Church-rates, which has been the scandal of this civilized and enlightened country for a quarter of a century, will now be brought to a satisfactory termination. The Bill appears to have been drawn with the express view of meeting the reasonable desires of all parties. The Nonconformists desire only to be relieved from compulsory contributions to the services of a Church

from which they conscientiously dissent—and the contribution is to be rendered voluntary. The Low Church and the Broad Church, we believe, only deprecate the loss of those resources from which the fabric has hitherto been kept in repair, and the ministrations of religion have been maintained—and the Bill will preserve the machinery for assessing the rate, and collecting it from voluntary contributors, intact, leaving it to be rendered efficacious and fruitful from the spontaneous efforts of those who are attached to the Church. But the Bill will probably prove unpalatable to the High Church party who cling to the compulsory collection of rates as a token of the sacerdotal supremacy of the Established Church, and not less as a symbol of the homage paid to the loftiness of their position upon the ecclesiastical ladder. But even the present Parliament will scarcely legislate on such a principle; at all events we are sure that the Household Suffrage Parliament, to use a homely expression, will "stand no such nonsense." Of our new masters who come in for a share in the government of the country next year, not even a tenth attend the services of the Church of England. Of the remainder, the best go to the conventicle, and the worst go nowhere. A Parliament chosen under such influences is not likely to sanction the unreasonable claims of ecclesiastical bigotry.

CHRISTMAS PANTOMIMES.—There is a new sign of the times. During the Christmas week the London journals have been in the habit of devoting many columns to a description of the Christmas Pantomimes in the different theatres of the metropolis. In the present season, they have endeavoured to increase the interest of the paper by placing in juxta-position a description of what—if it be not deemed profane—we would term the ecclesiastical pantomimes of the various Ritualistic Churches of the town and its neighbourhood. Every season brings out ritualism in bolder relief. The Churches vie with each other in the splendour of their decorations, the gorgeousness of their rites and ceremonies, and the attraction of instrumental music and of professional singing, and, on quitting the sanctuary, the mind is painfully impressed by the idea that the performance differs from the opera only in price. It need hardly be stated that during the last Christmas, St. Alban's carried away the palm.

IS THIS RIGHT?—We commend the following to fashionable professors of religion. We pray them to put the question to their consciences—Is it right? "A mother not long since was at the communion table on the Sabbath, and when an earnest appeal was made for an offering to help to spread the gospel abroad in the destitute districts of our country and in heathen lands abroad, she gave *five cents*, and afterwards complained before her children that calls of this kind were so frequently made. During the following week she paid out nearly *twenty dollars* for the merest shadow of a bonnet of the latest style for one of her children. A young woman recently at a monthly concert of prayer for missions, gave a three cent currency note into the collection box, and the next day paid several dollars for a more fashionable pair of ear-rings than she was wearing. Not long ago a man who had long been a member of a church, declared he had nothing to give when an application was made to him for help to build a plain but much needed house of worship

in a growing but poor district of one of our cities, yet in the course of the next few weeks he spent several hundred dollars at various fashionable watering-places, entirely in pleasurable gratifications."—*Philadelphia Baptist.*

Reviews.

Springdale Abbey: Extracts from the Diaries and Letters of an English Preacher. London: Longmans, Green, and Co.

THIS is an attractive, and at the same time eccentric, and extraordinary work. On account of the disguise which the author has adopted, and the vigorous writing with which he entertains his readers, we have devoted considerable attention to its perusal. Our first impression was that the aim of this book was a cutting satire against Dissent; and that the writer is an ultra-High-Church clergyman, who cultivates rabid intolerance of "the sect of tallow-chandlers and cheesemongers," until he is favourably influenced by the spirit and character of a Dissenting minister, yclept Matthew Washington. A further examination suggested the notion that the author is a Dissenter, whose satire is aimed at the Anglican Church, and that, consequently, the diaries and other vehicles of the story are mere fictions, and stage properties. If our first hypothesis be correct, the clergyman has narrated his experiences very candidly and cleverly; if the latter, the author is not only a man of great ability, but possessed of inventive faculty of the highest order. The book abounds with exact and forcible descriptions of character, the parishioners of the English preacher being portrayed with an amount of humour often worthy of Charles Dickens himself. Even the memoranda of school-life, which precede the weightier annals of manhood, are highly graphic. *Teste Tom Balson:*—

"March 30.—Tom Balson is the sharpest fellow over his prayers I ever knew. He's no sooner down than he's up. I asked him what he said when he prayed, and he told me that he said, 'Our Father 'chart in heaven, *and cetera*, Amen.' The '*and cetera*' explained the brevity fully to my satisfaction."

Squire Fogden is the type of a class of most respectable people, very worthy in their way, but whose propriety is is thrust *ad nauseam* into other people's faces: it is grammatical, educational, philosophical, moral propriety, which drills all his household so rigidly, that were it not for his easy-going good-tempered wife, the whole family would have been as stiff as wooden soldiers, and their movements as regular as those of the squadrons we have seen in the nursery, opening and closing their ranks on the pivots of an expanding and contracting frame-work.

"The old Squire was not unkind when judged in a certain way; there was plenty on his table, and his guests might be sure of a most ungrudging welcome to anything in his house, but he was a decidedly starched piece of human buckram, priding himself as the upholder of a system of domestic discipline founded on morals, and shedding upon the entire household a most unwholesome dread of his own vast and overshadowing respectability."

The following is a little homily of the preacher's, full of wisdom, and worthy of preservation:—

"Love swings on little hinges. It keeps an active little servant to do a good deal of its fine work. The name of that little servan-

is *Tact.* Tact is nimble footed and quick-fingered, tact sees without looking, tact has always a good deal of small change on hand, tact carries no heavy weapons, but can do wonders with a sling and stone, tact never runs its head against a stone wall, tact always spies a sycamore tree, up which to climb when things are getting crowded and unmanageable on the level ground, tact has a cunning way of availing itself of a nod or a smile or a gracious wave of the hand, tact carries a bunch of curiously-fashioned keys which can turn all sorts of locks, tact plants its monosyllables wisely, for being a monosyllable itself, it arranges its own order with all the familiarity of friendship; tact (sly, versatile, diving, running, flying, tact) governs the great world, yet touches the big baby so coaxingly as to leave the big baby under the impression that it has not been touched at all, tact is the wife's best friend and the children's best protector."

Mr. and Mrs. Annerson are both of them characters vigorously drawn.

Of a laugh *attached* to Mr. Annerson the author says:—

"The principal thing, though, that struck me at the outset, and of which I made a good deal of inquiry, was a peculiar *laugh;* I don't know how to put the idea better, but I mean that as a man might have a pug nose or a cross eye, so Matthew Annerson had a laugh. I have heard it many a time. It was a shrill, hollow, spectral laugh, sometimes like the ghost of a scream, sometimes flat and meditative. This laugh was always at command, he laughed when nobody could tell what he was laughing at; he laughed before answering a question, he laughed while answering it, and he laughed after he had answered it. I found on inquiry that this laugh was so useful and profitable that it might have been announced as a member of the firm; the style and title might actually have been 'Annerson and Laugh.' While he indulged it he was considering what he could say next; it kept him out of many a fix by keeping him out of a good deal of extemporaneous speech. He laughed, too, at unlikely times; I have heard, for example, that when a poor debtor went into the sweating room, Matthew would call up the said spectral laugh, which gave the unsuspecting customer the idea that Matthew would probably run his pen through the account, and so end a troublesome business. But this pleasant delusion was soon dispelled. The laugh gave an opportunity for reflection, and reflection never brought Matthew Annerson to a generous view of any case; he could have laughed while signing a death warrant. If the debtor could make out a tolerably promising case, he went away with the impression that Matthew Annerson was a nice, good tempered man, and started a rumour to that effect, so that Matthew had two contrary reputations in the parish."

The following is pithy and to the point, and worthy the attention of all preachers:—

"*Use short sentences.*—The whole of my experience has gone to show that much of my success in public speaking has been the result of condensation. At the beginning of my ministry, I wrote sentences that covered the most of a page, but I never heard more of them. On the other hand, I often found my short sentences cropping up in the conversation of my parishioners. They are easy of remembrance; once into the memory, they live and work there for a lifetime. Elaborate argument is forgotten, and brilliant declamation is recollected only as a deafening noise, but compact sentences never leave the memory. The gorgeous, or parenthetic, or cumulative style, simply *won't do* for the nine hundred. Your sentences must be like bullets, and you must be sure that every one of them bangs the target right in the centre. Away with tawdy flourishes, and tinsel cornicing and floral coronals! Pray never go up to the age, and after elaborate oratoric attitudinising, call it either 'my fellow sinner' or 'my dear brother.' A few nights ago a great political meeting broke up in disorder, and about a thousand malcontents adjourned to a lamp post, when a comely looking preacher, very neatly shaved, endeavoured to calm the fierce democracy by calling out 'my *beloved* friends.' The fact being that he had never seen one of the mob before, and would not have lent sixpence to any man in the crowd.

"You ask me if you may *read* your lectures. Sir, had I a hundred mouths, a hundred tongues, and throats of brass, inspired with iron lungs, I would answer, *No!* At the same time, I would frankly admit that some men are much more effective in reading than in free speech. In *your* case, however, no reading! Nature evidently meant you to be a talker. Speak out like a man, and if you stick, why—*stick.* What crime is there in sticking? Be sure of this, that a stuck man (pardon the expression) will often excite livelier attention than a ranting gabbler, whose runaway tongue is master of him. You have seen

many a gallant orator come plump to the edge of a pit, and then what a look! His trembling hand is put out towards the tumbler, and at once the generous multitude claps its hands and hurrahs him across the chasm. Sticking is excellent discipline. A fledgling orator is none the worse for feeling how dry the roof of his mouth may become, and how like an oven the hollow of his hand can become. If I hear of you sticking, I shall forbid any tear to make its way to my eye; but if I hear of you abandoning your work *because* you have stuck, then all my tears may come together if they like."

We have not space to furnish our readers with the sketches of the Particular Baptist, or the Primitive Methodist; one quotation will in conclusion exhibit the tendencies of the book and the aim which its author has kept steadily in view.

"And let me tell you another thing that I have seen. I have seen that one set form of religion can never meet the necessities of the innumerable temperaments and grades of education which are found in society. One man is silent, let him go to the Quakers; another is very passionate and demonstrative, let him go to the Primitive Methodists; another is very sober and Conservative, let him go into the Established Church; and so let men distribute and classify themselves according to temperament and education, but let no man be foolish enough to quarrel with the world because he is not adopted as the pattern by which all other people are to be clipped and shaped. I see that Primitive Methodism suits you; yours is not a quiet meditative spirit; it is inflammable, and can find satisfaction and enjoyment only where there is much display of feeling,—well, be it so; I shall not quarrel with you; Primitive Methodism, as you have now represented it, would kill me, it is too emotional and strains too heavily the finer sensibilities of the heart,—you don't feel it so, you like it, you profit by it; we must, then, go different roads, but we need not arrive at different goals. Good bye. God be with us both!"

The City Diary, 1868. London: Collingridge, Aldersgate Street. Price One Shilling.

A most compact and useful book for the counting-house, and full of information respecting the metropolitan institutions.

The Bible Students' Life of our Lord in its Histor al, Chronological and Geographical Relations. By the Rev. Samuel J. Andrews. London: Strahan, 56, Ludgate Hill.

This is a work upon which "*painful*" labour has been expended; we use the epithet in a Puritan sense. Mr. Andrews has not troubled himself with textual criticism, or questions of authorship, inspiration, or interpretation. Verbal criticism, and archæological inquiry, are not in his range, but the field which he has occupied is neither limited nor unimportant: it is that of the Synoptist. The harmony of the Gospel records—the chronological arrangement of the events in the Saviour's life, the dates of His birth and death, and the duration of His public ministry, are all ably and diligently discussed. Difficulties as to matters of fact which the several narratives of the Evangelists are supposed to present are most carefully considered. The latest fruits of the tree of Biblical research are here presented, and the mere foot-notes referring to authorities, German, English, and American, afford ample evidence of the devotion and untiring labour of the author. He wisely says, "That all will find the solution of alleged discrepancies and contradictions here given, satisfactory, is not to be expected. Nor will the chronological order, or topographical results, be received by all. But it is a great point gained, to be able to see just what the amount of discrepancy or contradiction, if it really exists, is. Those readers who have been accustomed to hear, through sceptical critics, of the numerous errors and mistakes of the Evangelists, will be surprised to learn how few the points of real difficulty, and how often these are exaggerated by the misinterpretation of the critic himself. There are not a few commentators who adopt the rigid literalism of Ossiander; not like him, to defend the credibility of the Gospel narrative, but to destroy it."

We have tested this book before attempting to review it, in some Bible

Classes of thoughtful and intelligent people, and it has afforded us so much help that we unhesitatingly recommend it to all who require a harmony of the Gospel, based upon the latest discoveries, and it will greatly help in the solutions of supposed discrepancies and differences in the Evangelic record. As we are anxious that our readers, especially those who are engaged in the ministry and exposition of the Word, should avail themselves of this valuable and inexpensive work, we append a specimen, taken almost at random from its pages :—

"After this there was a Feast of the Jews; and Jesus went up to Jerusalem." Which Feast was this? Opinions are divided between Purim in March, Passover in April, Pentecost in May, and Tabernacle in September. Before considering the arguments used in favour of each by their respective advocates, let us examine the statement of John. There is much doubt as to the true reading, whether a Feast, or the Feast, ἑορτη or ἡ ἑορτη. Tischendorf retains the article, Meyer and Alford reject it. The weight of authority seems against it, and at any rate the reading is so doubtful that we can lay no stress upon it. But if it were 'the Feast,' ἡ ἑορτη, this would not of itself, as some suppose, decide in favour of the Passover, as it might refer either to Passover or Tabernacles, the two most prominent Feasts. Of the latter, Josephus speaks as 'a Feast most holy and eminent,' and again as 'a festival very much observed amongst us.' But if the article would not limit this Feast to the Passover, it would certainly exclude the lesser Feasts, as that of Purim.

"But if the article be wanting, it is said that the Feast is still defined by the addition to it of the explanatory words of the Jews' των Ιουδαιων. It is given as a rule of Hebrew, and so transferred to Scripture Greek, that the noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive. Thus the phrase before us should be rendered 'the Feast of the Jews,' or 'the Jews' Festival,' which must be understood of the Passover. But the rule is given with an important qualification by Winer. 'The article is frequently omitted, when a noun, denoting an object of which the individual referred to possesses but one, is clearly defined by means of a genitive following.' As there was but one Feast of Tabernacles, the phrase ἑορτη τῶν σκηνῶν would be properly rendered 'the Feast of Tabernacles;' but as there were several Feasts kept by the Jews, ἑορτη των Ιουδαιων, 'Feast of the Jews' may mean any Feast. The passages cited by Robinson come all under the above rule.

"From the form of the expression, then, nothing can be determined. We learn simply that Jesus went up to Jerusalem at one of the Jewish Feasts. We do not even learn whether it was one of the greater or lesser Feasts. It seems to be mentioned only as giving the occasion why He went up to Jerusalem. He would not have gone except there had been a Feast, but its name was unimportant to the Evangelist's purpose."

Mr. Andrews then most elaborately inquires into the light thrown upon the subject by the general scope of the Gospel. We regret that neither space nor time will admit of the completion of the argument, which after discussing the claims of the several Feasts, assigns the greatest degree of probability to the Passover:—

"We give the following order as the result of our enquiries:—Jesus ceases baptizing and leaves Judea in December, 780 (A.U.C.). His disciples depart to their homes, and He lives in retirement till March, 781, when He goes up to this Feast, the Passover. At this time, on His way or after His arrival, He hears of the imprisonment of John, and returns to Galilee to begin His work there."

Our quotations will, we hope, sufficiently exhibit the extreme care with which the author has collated the results of modern Biblical studies. We are sure that his work will have a great success.

The Christian Teacher in Sunday Schools. By the Rev. Robert Steel, M.A., Author of "Doing Good, &c., &c." Pp. 249. London: T. Nelson & Sons, Paternoster Row. 1867.

This is a work of more than average merit, and can be cordially commended to our esteemed young friends who are engaged in the good and great work of Sabbath School instruc-

tion. The following quotation is interesting and suggestive. "How many minds the influence and example of Mr. Raikes stirred up to seek the Lord, and to labour for the good of others, it is impossible to know until the great day. The institution of Sunday Schools is his abiding monument, and every teacher is more or less a fruit of his labour of love. His was a creative mind which set thousands of others working, and thus perpetuated his own philanthropy and zeal to succeeding generations. His influence on individuals whom he personally met was also very impressive. The following is a striking instance. It was found on the fly-leaf of a well-known Bible. 'This Bible was presented to me by Mr. Raikes, at the Town of Hertford, January, 1781, as a reward for my punctual attendance at the Sunday School, and good behaviour when there; and after having been my companion fifty-three years, forty-one of which I spent in sea service, during which I was in fifty-four engagements, received thirteen wounds, was three times shipwrecked, once burnt out, once capsized in a boat, and had fevers of different sorts fifteen times; this Bible was my consolation, and was neatly bound for me by James Bishop, of Edinburgh, on the 26th October, 1834, the day I completed the sixtieth year of my age. As witness my hand.'"

Scripture Immersion: or Arguments showing Infant Baptism to be Unscriptural, &c. By SILAS MEAD, Pastor of Flinders Street Baptist Church, Adelaide. Second Thousand. Adelaide: Andrews, Thomas, & Clark.

THIS is a "reply" to a work by the Rev. John Hannah issued by the Wesleyan Conference, and apparently considered as the text-book of that learned body. But though simply an answer to another work, we are constrained to say that we never saw a book in which the views of Baptists, especially upon certain particular passages, are so fully and ably displayed.

It would seem that the Wesleyan author has imagined that the invariable "Baptist" translation of "baptize" is "dip," and acting upon this original supposition, has produced one or two instances from classic literature in which there was no dipping, and yet "baptizing" is spoken of. Mr. Mead reminds him that the term preferred by Baptists, as the translation of the Greek term, is "immerse," shows that the difficulty of the passages quoted vanishes when "immerse" is adopted, and affirms that "dip" is an unsatisfactory and inaccurate translation of "baptize," and in this view we agree with him.

Besides these the Wesleyan gentleman adduces one or two quotations from the Scriptures, by which he proves that no dipping is implied in baptism, clearly showing also, however, that immersion is, as Mr. Mead points out. Many other instances tend to show the superiority of "immerse" over "dip" as a translation of "baptize." Mr. Mead gives plain and satisfactory, nay, convincing answers to all his adversary's "arguments," and besides bringing forward overwhelming Scripture evidence, to the utter confounding of his antagonist's "logic," his observations are enforced by well-selected quotations from Christian authors of every denomination.

We deeply regret that Mr. Mead should have to complain of some too personal remarks that have slipped from his opponent's pen. The quoted passages are, as Mr. Mead says, "a serious breach against the acknowledged rules of public Christian discussion and controversy."

We again commend this little work to our readers, not only as a criticism of, and a thorough reply to, the text-book of the Wesleyan Conference, but also as a complete declaration of Baptist sentiments on the most important disputed passages of the Holy Scriptures.

The Standard of the Cross in the Champ de Mars. London: J. Nisbet & Co., Berners Street.

THIS book is edited by the lady who published a similar record of the Evangelistic efforts made in connection with our own exhibition of 1862. It is a most interesting memorial of the good work in Paris: it abounds with anecdotes and instances of usefulness, and cannot fail to gratify all who are concerned for the extension of gospel truth and the salvation of souls. The following is a truthful description of the little Baptist Church in Paris :—

"Perhaps the most interesting Protestant congregation in Paris meets for worship in the Rue de Bons Enfants. They are about seventy in number, and, with their two pastors, are all converts from Popery. Brought into the liberty of the gospel, they will not even acknowledge the baptism of what they style the Roman apostacy; and have therefore all been baptized by immersion, and form a Baptist Church. I was asked to address them one Sunday afternoon, which I did, upon the blessings and the security we have in Christ; and while speaking, I felt as though I was addressing a company of primitive Christians. Every countenance had a devoutly earnest expression, and I was conscious of that influence which is the preacher's joy,—a sympathy between his own heart and that of his people. There was not a moment's flagging of interest, and at times every face was lit up with a heavenly joy. Their hymn singing was a pure expression of holy feeling, and I heartily shared in their devout gratitude. The people wished me to come again; so I addressed them for several Sabbaths in succession, the saving truths of the gospel and the justification of believers being my constant theme. Many of these converts, and especially those amongst them who are in a good position, suffer persecution in their families and in their calling, because of their boldness in acting up to convictions. The influence of persecution, however, is to purify, and this company of believers is 'a peculiar people, zealous of good works.' They keep the Sabbath, which is unfortunately the exception, even with French Protestants; and the common report about them is, that they 'abound in every good word and work.'"

Retrospect and Forecast in relation to Missionary Enterprise. Two sermons preached at Kettering, by JAMES MURSELL. London: Elliot Stock.

TWO admirable sermons, worthy of Kettering, and of the honoured name borne by the preacher.

The River of Life Pilgrims, or Homeward Bound, &c. A Sacred Allegory. London: Collingridge, Aldersgate Street.

SEVEN hundred and twenty pages, octavo, in which we discover much pious sentiment, but enveloped in so much mystery that we have not been able to read the whole.

The Non-such Professor; to which is added, The Wedding Ring. A Sermon. By WILLIAM SECKER. Pp. 269. London: Richard D. Dickinson, Farringdon Street. 1867.

THIS is a republication of a well-known book full of old divinity, and as full of quaint, racy expressions; which, rather like John Bunyan's "burrs," stick fast in the memory. In proportion to its size it is as full of tropes as Gurnall's "Christian Armour," and, in the main, as worthy of perusal.

Remarks on the Unbelief of the Age. By T. W. FLETCHER. Pp. 161. London: Job Caudwell, 335, Strand.

THIS book contains a series of sensible remarks upon a momentous subject; but seeing that myriads of remarks on the same subject, and as sensible, are incessantly being made in the pulpit and in the parlour, we don't see any very strong reason why our Author should have "rushed into print" with his.

The Divine Glory of Christ. By C. J. BROWN, D.D., Edinburgh. London: Nelson & Sons, Paternoster Row.

THIS is a charming little treatise on the sweetest of themes. Aimed at the Socinian heresy, it is not polemical in tone, but in every line is fitted to edify the reader. The department of proof which Dr. Charles Brown has taken up is that afforded by the *indirect* and *incidental* testimonies of Scripture to the Saviour's divinity. The bearings of the whole on forms of doctrinal error, and on Christian faith and love, are logically applied, and yield practical lessons of the gravest import.

The Desert and the Holy Land. By ALEXANDER WALLACE, D.D. Edinburgh: W. Oliphant & Co. 1868.

WE have had so many books on the Holy Land, of late, that any new claimant for popular attention on this subject had need to possess strong recommendations.

Dr. Wallace writes in a lively manner, and as he followed the Suez and Sinaitic, instead of the beaten track viâ Jaffa, he has some materials that are not found in every work of the kind.

Missionary Labours and Scenes in Southern Africa. By ROBERT MOFFAT. Thirtieth thousand. John Snow, 2, Ivy Lane.

A LARGE shilling's worth, even in these days of cheap literature. Our old friend has come out in a form well calculated to attract purchasers, entirely unabridged, and embellished with twenty wood engravings. Of course it will be needless to laud a work which has already attained such popularity as to be above praise. This the words "thirtieth thousand" abundantly prove. The only advice we can give to those who have not read the narrative, is, buy this shilling edition.

Songs of Praise for Sunday Schools. Selected by a Committee of Sunday-school Teachers. London: Jarrold & Sons, Paternoster Row. Price Twopence.

A VERY valuable and comprehensive collection, containing as many as two hundred and forty-five hymns. We like it all the better for the absence of some of the doggrel rhymes which have been recently published, and which could not fail to vitiate the taste of our Sunday-school children.

Pearls of Great Price, or Words of Wisdom. Selected and arranged from the Holy Scriptures. By C. H. COLLETTE. London: Partridge & Co. Price One Shilling.

A SELECTION of sacred Scripture, arranged under the headings: The Wisdom and Power of God — Meditation — Warning — Encouragement — Precept. It is impossible that there should be too many books of this kind. The Pearls of Great Price will adorn any setting, and with their sweet silvery light gladden every eye.

The Beauties and Peculiarities of the Bible. By W. CARPENTER. London: Heywood & Co., 335, Strand. Price One Shilling and Sixpence.

WE have already spoken favourably of the series of educational works on Biblical literature, of which this book forms a part. Mr. Carpenter's labours in this direction are deserving of support. His treatise on Hebrew poetry, and its parallelism, contained in this little book, will be valuable to those who have not the means of procuring the more costly volumes in which the subject is generally discussed.

Manual of Hermeneutics for the Writings of the New Testament. By J. J. DOEDES, D.D., Professor of Theology, University of Utrecht. Translated from the Dutch by G. W. Stegmann, Jun. Edinburgh: T. & T. Clark, 38, George Street.

DR. DOEDES is one of the champions of orthodoxy in the University of Utrecht, and as a defender of the Scripture version of the miracles of Christ, he has done good service to the Church. In the work before us he first defines the province of Hermeneutics, and then reviews the labours of the different schools of Exegesis. In the second part he gives the theory of Exegesis. There is as little meandering in his logic as there is in a Dutch canal, and his style is clear and incisive. Messrs. Clark have published few books more valuable than this will be to the Biblical student.

The Daily Prayer Book for the Use of Families. By ROBERT VAUGHAN, D.D. London: Jackson, Walford & Hodder, Paternoster Row.

PRAYERS for both morning and evening, extending through twelve weeks, are herein provided for the use of families. They all suppose the previous reading of a portion of Scripture which is prescribed for the day. The name of their author is a sufficient guarantee for the appropriateness and earnestness of the petitions to be employed. But even when Dr. Vaughan is the author, forms of prayer fall very far short of the rudest outpourings of the heart moved to converse with God by the potent sympathies of the domestic circle.

Standard Essays on State Churches. London: Arthur Miall, 18, Bouverie Street, Fleet Street.

THIS republication in a convenient form of some of the early papers of the Liberation Society is wise and seasonable. The relations between Church and State are pressing more and more upon public attention, and will soon be ripe for legislative action. We are glad to see the old weapons in this warfare once more polished and whetted before they are hung up in the hall.

Prize Essay on Education. By the Rev. W. N. MOLESWORTH, Donor. The Rev. J. A. EMERTON, D.D. Pp. 103.

A SENSIBLE treatise on a very important subject.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. H. Lefevre has announced his intention of closing his labours in connection with Park Street Baptist Chapel, Thaxted.

The Rev. Benwell Bird has resigned the pastorate of the Church at Stourbridge, and accepted the charge of the Baptist Church, Heneage Street, Birmingham.

The Rev. W. Jenkins has announced his intention of resigning the pastorate of the Welsh Baptist Chapel, Meria Risca, in March next.

Mr. B. W. Ostler, of Wellington, Somerset, has accepted the unanimous invitation of the Baptist Church at North Curry and Fivehead.

The Rev. W. H. Tredway, of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of Norland Chapel, Queen's Road, Notting-hill.

The Rev. H. H. Bourn has intimated to the Church, City Road, Winchester, that he intends resigning the pastorate at the end of April.

MISCELLANEOUS.

HOWDEN-ON-TYNE.—On December 29 the building formerly occupied by the Presbyterians was opened for public worship as a branch of the Jarrow Baptist Chapel. The Rev. Charles Morgan preached twice to good congregations. There is every prospect of a large and useful church being formed in this place. For the present the services are to be conducted by the pastor and evangelists from the church at Jarrow.

CORNWALL-ROAD, NOTTING-HILL.—The Rev. J. A. Spurgeon having resigned his ministry to become co-pastor with his brother at the Tabernacle, had on December 31st a parting gift presented to him by the congregation. It consisted of a valuable gold watch, key, and seal. The watch bore a suitable inscription. The presentation took place at a social meeting, which was attended by a large number of friends.

WEST HADDON.—Services were held on December 23, in the Baptist chapel, West Haddon, Northamptonshire, to give a friendly recognition to Mr. Thomas Watkinson (late of Lydbrook and Stratford-on-Avon), as the pastor of the church. After a tea-meeting, the friends retired to the chapel, when the assembly was ably addressed by the Rev. J. T. Brown, of Northampton, and the following neighbouring ministers:—Rev. T. Symonds, Guildsborough; Coles, Spratton; Rose, Long Buckby; Bilson, Welford; Masters, Ravensthorpe.

LINCOLN.—On December 30, a social meeting was held in the school-room of Mint-lane Baptist chapel, to take an affectionate farewell of the pastor, the Rev. W. K. Armstrong, B.A., and his wife on their departure for Lancashire. Mr. Freer then presented him and Mrs. Armstrong in the name of the church and congregation, with an elegant walnut escritoire, a gift which was suitably acknowledged. Messrs. Barnes, Bausor, and Rowlett, and Charles Doughty, Esq., J. P., severally expressed their sorrow at Mr. Armstrong's departure, the benefits they had received from his ministry and society, and their wishes for the prosperity of himself and family in their new home.

CITY-ROAD CHAPEL, BRISTOL.—On January 9, the Rev. J. R. Wood was publicly recognized as pastor of this church and congregation. There was a very large gathering of ministers and friends from the various congregations of the city. Nearly 600 sat down to tea, and at the subsequent meeting the chapel was crowded. The utmost good feeling prevailed, and the congratulations offered to the new minister and his people were hearty and sincere. In opening the meeting, Mr. Wood gave an account of his conversion, his training for the ministry, and his connection with the people of his late charge in Barnstaple,

North Devon. Addresses were then delivered by the Revs. S. Mann (Exeter), D. Thomas, J. Penny, S. Hebditch, Dr. Gotch, J. Morris, R. P. Macmaster, T. A. Wheeler, and M. Dickie (Presbyterian). Mr. Medway (deacon) gave Mr. Wood a hearty welcome on behalf of the church and congregation. In the course of the evening, touching allusions were made to the late Rev. E. Probert, who for thirty-two years was pastor of the church.

LONDON, Temperance Hall, Liverpool Buildings, City.—On Friday, 17th January, the members of the Metropolitan Tabernacle, who have been for the past three months worshipping in the above place, were formed into a Baptist Church, at the house of Mr. W. Macdonald, 3, Threadneedle Street, by the Rev. Jas. A. Spurgeon. Messrs. Macdonald and Brittain were chosen deacons, and Wm. Coombs, of the Tabernacle, pastor. The cause in this place is making good progress under the blessing of the Lord.

SURREY MISSION.—The 70th Autumnal Meeting of this Society was held at Kingston-on-Thames, Oct. 23rd. Sermons were preached at the Baptist and Independent Chapels, by the Rev. W. A. Essery and the Rev. David Jones, B.A. More than twenty ministers, from different parts of the county, and other friends, dined together in Eden-street School-room, under the presidency of the Mayor, who spoke of the Mission as one of the oldest and most valuable institutions of Surrey. Its main object is to sustain and extend the preaching of the Gospel in the rural districts of the county most destitute of the light of truth. It employs eight Evangelists, who teach and preach Jesus Christ from house to house, during the week, and in about twenty village chapels on the Lord's Day. Their several districts embrace upwards of forty parishes and hamlets, with a population of 20,000 souls. Much as the Society has been honoured of God and blessed in its labours, those labours were never more needed than at the present time. One of the secretaries—Rev. I. M. Soule, Battersea Rise—immediately after the meeting, received an offer of half the salary for a ninth Evangelist, if the other half can be secured. This society numbered among its originators and devoted friends, the honoured names of *Joseph Hughes*, *Rowland Hill*, *Dr. Collyer*, *James Upton*, *George Clayton*, and others equally zealous in the Saviour's cause, who by their concern for the evangelization of the villages, and harmonious co-operation in the Surrey Mission, have left an example which their successors may well and worthily follow.

RECENT DEATH.

MRS. SHOOBRIDGE.

"Died, at Blackheath, on Aug. 13, 1867, Elizabeth Shoobridge, wife of Samuel Shoobridge, Esq., late of Worlington House, North Devon, and eldest daughter of the late James Edwards, Esq., of Lyme Regis, Dorset."

This is the simple record of the passing of one from among us, whose life and character were living exemplifications of the simplicity and power of the gospel of Christ. She was the retiring disciple, whose Christian graces diffused lustre over home, family, and friends. With untiring energy and loving regard, she sought to make her home the dwelling of peace, affection, and unostentatious hospitality. Her usefulness was limited only by her resources. She would gladly have done more than she could, although ever mourning that what she could she did not. Her consideration for others and neglect of self were regretted by all who knew her, and the last few years of feebleness and indisposition did not quench these generous Christian graces. She was taught in early life, by a pious mother, to reverence the truth and to follow Christ. The mother's superior character, and Christian example, left an impress that death itself could not destroy. From youth to mature age the remembrance continued, and maternal influence largely trained the character, and, by the Divine blessing, secured a long life of consistent devotion to the cause of God.

Elizabeth Edwards was baptized at an early age. Her father was an honoured deacon of the Baptist Church at Lyme Regis, of which the revered Mr. Wayland was then the youthful pastor. She was the first-born of a large family, some of whom in after years imitated her example of obedience to Christ. Naturally she was neither proud nor ambitious, or her position would have tempted her to desert the faith of her fathers, and conform to the more seductive worship of the greater number of her friends. The same sincerity of purpose and integrity of character that marked her mature age, were the ornaments of her youth, and the little Baptist community of her native town satisfied her heart with its fellowship, and her ambition with its worship. She loved her Zion, delighted in its sacred songs, and heard the Word with an obedient heart. Some of the sweetest

hours in her last years were those in which the old melodies or tunes were repeated to the good old hymns of Doddridge or of Watts. She sang well, with a sweet and plaintive voice, but never with such joy as when recalling these former days of sacred song. She removed from her native town and settled at Bath. Here for years, through great trials, she sustained a Christian character, marked by much simplicity, purity, and faith. Her second removal was to the North of Devon. Here she secured increased opportunities of usefulness, and diligently improved them. Her residence was in a hamlet, distant from evangelical instruction, and her dwelling became a house of worship, and the village chapel. Under the pastorate of her husband a little flock was soon gathered together, and a church in the house was happily formed. She threw her whole heart into the services, and was ever solicitous that the poorest should share in the spiritual and temporal blessings of this household of faith. Many can remember the generous hospitality of this true Christian home, and recollect with unfeigned admiration her who gave to it so much of its value. The little Church gathering strength, the blessing resting on the ministry, and the extending sympathy felt in the secluded work and worship of the brethren, seemed but the first-fruits of a coming harvest. All felt that it was meet to give God thanks, and to take courage. But a change came. Trials and clouds overlook this scene of prosperity. Mrs. Shoobridge was attacked by bronchitis, which became chronic. Every effort was made to subdue the disease, but in vain, and change of place became inevitable. Her removal was necessary, and the establishment was broken up. This to our esteemed friends was among their deepest trials. The anxiety was lessened by the timely help of neighbouring Christian friends, and a new station was established in the village, which still secures for the people the proclamation of the Gospel.

Mrs. Shoobridge passed the remainder of her life in sojourning in various favourite resorts for invalids. At Clifton, Bath, and Clevedon, she found some amelioration of her symptoms, but death was gradually approaching. She was able, by Divine grace, to bear testimony to the value of sanctified affliction, and although sometimes in bondage through fear of death, her meek and lowly spirit peacefully rested in God. Her interest in the simple and saving truths of the Gospel became more exclusive, until a distaste was felt for all that savoured not of Christ, and Him crucified. On Sabbath evenings her husband expounded to her the Word of God, and read the printed sermon preached by Mr. Spurgeon on the previous Sabbath. These words of living truth and force cheered and strengthened her in the loneliness of her affliction. She was weekly refreshed by the streams that issued from this distant spring, and loved the servant for his fidelity in ministering so affectionately and truthfully the waters of eternal life. The bodily strength still decayed, but the spiritual gradually grew stronger. She was in the furnace, but the heat was so tempered as only to purify and strengthen. The frail tabernacle was gradually dissolving. All that medical skill and conjugal affection could do, was done, but in vain. After years of severe conflict, and some premonitions of sudden death, the end came, and she fell asleep in Jesus on August 13th, 1867. In the morning of the 10th inst., she had been out for a ride with a beloved sister from Clifton, but she appeared unequal to the effort, and arrived home exhausted and fearful of the result. Her sister had gone, but was soon summoned to her side. She found her very ill. Her husband was away, and with strangers around the deepest anxiety was felt. Before medical aid could be obtained, Mrs. Shoobridge was struggling in a fit. Her husband came only to find his beloved partner apparently unconscious. A word or two of endearment were heard, the pleasing evidence that those weeping around her were not unknown. Thirty-six hours of peaceful, calm sleep ensued, and the last messenger came. A low, subdued sigh was heard, as if an expression of regret that the way home was so mysterious, and the spirit passed to its own place amongst the ransomed children of God. If the departed now values any earthly memorial, it would be the imitation of her example in so far as she followed Christ.

THE MISSIONARY HERALD.

At the last Quarterly Meeting, the Committee had to deal with questions of unusual importance, and which required the gravest and most prayerful consideration. To two of them, more especially, we earnestly invite the serious attention of our readers; and we beg them not to be content with simply reading what we write, but to ponder the facts, and as in the sight of God to ask themselves *what they ought to do.*

For a long series of years the Committee, in all cases involving fresh outlay, have largely depended on the faith and liberality of the churches. It has, indeed, grown to be a sort of maxim, "send out the men, and do the work, and the means will come;" and if by acting upon it a debt has, in any case, been the result, they have sometimes had to bear sharp and severe rebuke. But the facts which we shall shortly advert to, will plainly indicate, that for the present at least, the Committee are compelled to pause.

Nothing is easier than to denounce an evil; few things more difficult than to suggest the remedy. In the present circumstances of the Society, events which no one could foresee, and which have occasioned unlooked-for but inevitable expenditure—the commercial condition of the country for the last eighteen months, with trade paralysed, entailing enormous losses and bringing severe distress on numerous classes of persons, among whom were to bo found some of the most liberal supporters of the Mission, and the purely voluntary nature of the Society—have been too much overlooked. Moreover, its essentially aggressive character, and the success which our Divine Lord has graciously vouchsafed to its Agents, necessarily requiring larger means, have been sometimes forgotten.

But what is the remedy? Raise the income is the reply. Efforts have been made to do that. Separate appeals for augmented yearly contributions have been sent to pastors and churches, to *all* the members of the Society, and to our various chapels throughout the country; so that each attendant might see them. Very many have also been sent to *non-contri-*

buting churches, in the hope that they might be induced to put their hand to the good work. What the effect will be, we cannot yet tell; nor shall we be able to do so until the financial year is closed.

Meanwhile the appeal on behalf of the debt, for personal contributions, and congregational collections, in commemoration of the seventy-fifth year of the Society's existence, has been freely responded to. By the time these lines are in the hands of our readers, nearly £4,000 will have been sent up. This has been done with a spontaneity that has surprised us; and most of the letters we have received breathe a spirit of warm attachment to the Society, and express the most ardent wishes for its prosperity.

Then, again, reduction of expenditure is urged. Such expenditure as the Committee could at once deal with, *has* been reduced as far, perhaps, as is consistent with the efficient conduct of the Society's affairs. But to reduce it in the Mission field is not so easy, and requires *time*. Even if missionaries were at once recalled, months must elapse ere they would cease to be a charge on our funds. Moreover, there is a wide-spread and deep repugnance to such a step; nor should it be taken at all, except from dire necessity. "Anything rather than that," is often said, and in a tone which indicates the distress it would inflict.

There was only one other course open to the Committee, and in present circumstances inevitable,—resolutely to avoid *increasing* the expenditure. Only three missionaries have been sent out during the past three years. These have not supplied the losses occasioned by sickness and death. Benares, Delhi, Jessore, Barrisal and Eastern Bengal, cry out for help. In China, Mr. Laughton is now alone. Africa calls aloud for more labourers, and Mr. Allen's place in Ceylon has not yet been filled. In the face of these facts no one can question the sincerity of the Committee in their desire and effort to prevent, *as far as it is in their power*, any renewal of debt. Ponder, we beseech you, what follows!

Last year Mr. Knight, of Rawdon College, offered himself for Mission service. His own letters, those of his tutors, and others from friends who know him well, and had heard him preach, were indicative of a superior fitness for the work. As his period of study was not then expired, he was requested to renew his application; this he has done. Mr. Orwin, of Regent's Park, also offered for service in India; and his testimonials were equally satisfactory. Mr. Gordon, a member of the Church at Allahabad, born in India, growing up in familiar acquaintance with the languages, customs, habits of thought, and superstitions of the people, formerly a student at Serampore, and whose determination to preach the gospel to the heathen was the result of many striking indications of Providence, requested the Committee to take him into service, and place him under Mr. Evans's direction, that his qualifications might be *tested*. Being

native born, and therefore accustomed to the climate; already in the country, and therefore requiring no expenditure for outfit and passage; and living with his parents, and needing but little for his support, his offer was most difficult to resist.

Here, then, are three cases, such as, in ordinary circumstances, would have occasioned little hesitation; and if these brethren had been accepted, their acceptance would have given a thrill of joy to all our friends; for it is a joy to send forth a preacher of the gospel to the heathen! What was the duty of the Committee? Plainly to act on the resolution they had formed. It cost a struggle to do it, and it was not done without pain. But we believe they will have the sympathy and approval of their constituents. The following resolution sets forth the fact and grounds of their procedure:—

> Resolved—"That this Committee record, with great sorrow, that although they have had before them three offers for Missionary Service, they have deemed it so essential to avoid additional expenditure in the present condition of the Society's finances, that they have felt it their duty to decline, for the present, to entertain such applications."

The condition of our China mission has, for some months, engaged the attention of the Committee. They have been deterred from all efforts to strengthen it by the state of the funds. But it has been said,—"Why not accept offers of service from men who are willing to go out in faith, not looking to the Society for help, but trusting in God for it, and prepared to run all risk of finding it in the country, and from the contributions of sympathising friends at home." Now, there is nothing in the constitution or practice of the Society to forbid this. The first missionaries did so, and, more recently, the late Mr. Cassidy; and Mr. Gillott, who proceeded to Poonah to join him, did so too. Mr. Taylor, formerly connected with the Chinese Evangelical Society, who returned from China some years ago, to study in the medical schools of London, left for that country about eighteen months since, taking with him a considerable number of men and women. They depend on no Society, but a friend, who deeply sympathises with Mr. Taylor, receives contributions, from these funds they have assistance, as it may be wanted. They have no salaries, and hope, mainly, to obtain support in China itself, either from personal labour, or from the people they may gather together. We have not yet received sufficient intelligence to justify any decisive opinion on the scheme as a *general one;* nor whether the actual success has equalled the expectations raised. It is enough, perhaps, at present, to say, that this enterprise may lead to some modification of the modes of conducting missionary labour. There is no reason whatever to prevent our adopting *any* plan which time and circumstances may show to be expedient. There is some danger, doubtless, of great organizations falling into a stereo-

typed system of action; nor is it, on the other hand, desirable to make changes for the sake of change. Rather should it be our care to give our plans all the elasticity of which they are susceptible.

Moreover, there is something heroic in thus going forth in this spirit of faith. It is a great gift, and not given to all the Lord's servants. Just now, at least, it cannot become the sole principle of action. One thing, however, must not be forgotten. Any one going forth on this principle who has not attained to a full belief in it, will be sure to fail. Disappointment and distress will inevitably be his lot who has not the firmest possible hold of and confidence in it. But we should honour those on whom this gift is bestowed, and be ready to assist them to the full extent of our power. As far as the means placed at the disposal of the Committee will permit, brethren animated by this spirit will be cordially welcomed. The opinions of the Committee on the subject will be best understood from the resolution which they have passed, and which we subjoin:—

> Resolved,—"That the Committee will be happy to receive proposals to labour in China, under the auspices of the Society (as has been done with respect to other parts of the mission field), from brethren who are disposed to enter on the service of Christ, to find, mainly or altogether, their support in the resources which the country they seek to evangelize may furnish, the Committee rendering only such aid, from time to time, as it may be in their power to afford."
>
> Resolved,—"That the Committee are prepared to receive any contributions specially given for the use of such brethren, by Churches or private Christians, and to forward such funds to the brethren for whose aid they are designed."

There is one class of men to whom, on this ground, we may, with great propriety, appeal, as we have done on some former occasions—we mean men of cultivated talent and ample means. Why should not they consecrate their talents and their property to the cause of Christ, and, for His sake, go out to heathen lands? Young men of social position and ability do not hesitate, when opportunity offers, to go to India or China, or any other distant country, for pleasure, or to amass wealth, and then return. Is it unreasonable to ask the disciples of Jesus who can do this, to go and spend and be spent in the glorious work of preaching the Gospel? What Missionary Society would not welcome them with open arms? How great the interest they would awaken in the Churches! Self-sacrifice and devotion of this lofty order would kindle a holy fire in Christian hearts, awaken an intense spirit of zeal and prayer, and bring again the heroism of former days! "The romance of missions is gone." This may, in part, be true, and not very difficult to account for. A few such examples as we have supposed would surely restore it; and without upsetting present plans of operation, or creating new organizations, or disarranging those already in existence, would impart to them the warmth and glow of a renewed life.

THE VOYAGE OF THE SHANNON.

BY THE REV. T. MARTIN.

November 29th, 1867.—We are in the Hooghly, and expect to reach Calcutta in a few hours. The voyage has been a prosperous one, though not so speedy as was anticipated. God has mercifully preserved the lives of all on board, and the health of some of them has greatly improved. You will be sorry to learn, however, that Mr. Lewis and Mrs. Martin have not derived as much benefit from the voyage as you and we hoped they might. Their appetite seemed to fail both of them a good deal, and during the last few weeks Mrs. Martin has suffered much from cough and extreme debility; but we trust the few months of the cold season that still remain will make amends for all. The rest of our mission circle, and all the children on board, have enjoyed excellent health. A few hours will put us in possession of the news for which we are anxiously waiting, respecting the dear ones whom we have left behind us. God grant that the tidings may be such as will cheer our hearts, and strengthen us for our future labours! Hitherto hath the Lord helped us. Blessed be the name of the Lord!

During the voyage there were no incidents worth mentioning. In rounding the Cape, our course for some weeks was upwards of forty-two degrees south of the Equator, and consequently we had cold squally weather, and a rough heavy sea. When we again entered the Tropics, we were the better able to appreciate the genial warmth of the sun.

We have on board thirty-two first-class passengers with eight children, six second-class passengers, and three Ayahs. Among the first-class passengers are the Rev. Mr. Roberts, a chaplain of the Established Church of Scotland; the Rev. Mr. Hacon, who, we understand, is connected with the "Additional Clergy Aid Society;" and the Rev. Mr. Scott of the American Baptist Mission. Mr. Hacon, the second of these gentlemen, is a young man, and a member of the Church of England. Being connected with the "Additional Clergy Aid Society," he has consequently no connection with the Government. Nevertheless, the captain singled him out from the beginning, and conferred upon him the honour of saying "grace," and returning thanks at dinner. He also exclusively read prayers every Sunday morning, and after prayers preached when the weather permitted.

We have had delightful services on board. At Mr. Lewis's request the captain gave us permission to hold a short service every morning in the cuddy, and to preach every Sunday evening when the weather was favourable. The daily morning service usually lasted about fifteen minutes, and consisted in singing a hymn, reading a portion of Scripture, and prayer. The brethren Scott, Roberts, Lewis, Gregson, Thomas, and myself, conducted these daily morning and Sunday evening services alternately. Most of the passengers attended them regularly, and seemed to appreciate them. We have no doubt their effect has been good. They have at least tended to provoke to love, and to maintain harmony and good-will among us. It is not often that passengers meet together daily for prayer, and we felt thankful that so many on board the "Shannon" availed themselves of the privilege.

Mr. Thomas and I read a good deal of Bengali during the voyage. He applied himself with great diligence, and made considerable progress in the language.

December 6th.—We reached Calcutta at 10 o'clock on the morning of the 30th ult. We are all well, but the news of another cyclone has cast a gloom over us all. Distress and sadness every where. May God be our helper, and the helper of the poor! We go to Serampore to-day.

MISSION WORK IN DELHI.

BY THE REV. JAMES SMITH.

Amid considerable discouragements, I think, we are making progress. Last month our daily average attendance at the boys' schools was 304, and girls about 50. These are not ordinary heathen schools; for the boys are generally untrammelled by caste, and the parents are quite willing that they should receive Christian instruction, for many of them are nominal Christians, and hence a considerable part of them attend services on Lord's Day in the chapel. They are all, with the exception of the central school, taught by our town missionaries or Scripture readers, and I feel confident they are aiding our preaching operations most effectually, in spreading abroad the knowledge of the truth. Not less than 1,000 weekly attend our enquirers' prayer-meetings, at which easy expositions of the Word of God are given, and we have a Sabbath congregation of 150 in the city, besides Pahar Gunge, Purana Killa, and Shahdura, where they have small separate congregations. Crowds assemble every night in the city to hear the Gospel. The Mahommedans fight hard, whilst the Hindus, as usual, look on with apathy. We can see the effect of all this instrumentality, and have no doubt as to the eventual triumph of the truth; but it is nevertheless true that our converts are still counted by units, and when we get them they are a continual source of anxiety to us in consequence of their weakness and inconsistencies.

EXPECTATIONS.

No doubt we expect too much from them, and look for the effects of centuries of culture in as many years. Idolatry eats into the very soul, and produces defects of character, that to an European Christian are incomprehensible. These defects are hereditary, and a better atmosphere must be produced before moral health at all returns. I am tired of theorising. I know well that God has sent his Son to seek and to save the lost, and this seeking is going on wherever the simple Gospel is preached. The length of time necessary for finding treasure, depends a good deal on the amount of rubbish you have to move before you can get at it. So with the Hindu, the rubbish of centuries has to be removed before you get near his conscience; and when you find it, long disuse has produced such insensibility that all its powers have to undergo the vitalising and energising influence of God's Spirit and truth ere it is in a fit state for the performance of its proper functions. Unless we look for the return of the age of miracles, we must be satisfied with a gradual advance towards Christian consistency. This advance will be slow and discouraging in the old converts, and much quicker in their children. I have come to this conclusion after long experience and careful observation. We are responsible for using the means in our hands, viz., telling all we can to obtain access to the one Saviour, and the result is as certain as that the sun drives away night. My dear wife has got three Zenana teachers at work, and her schools are going on well. I hope in a short time we shall have systematic labours such as we have never had before, in the female department of the mission. I need not say that our expenses are very high: £500 per annum will not more than pay our present labourers, and £84 have been withdrawn from us by the Australian churches, that they may have a mission of their own in some way separate from the Baptist Missionary Society. I have just engaged a Mr. Middleton, on 50 rupees per month. He was formerly in the Benares mission in connection with Mr. Small, and is very highly spoken of by the people at Jullundur, where he has long had charge of the Station School. He gives up 25 rupees per month that he may labour in his own denomination, and be engaged entirely in the Lord's work. Do help us with funds, directly or indirectly. The mission, I am sure, was never doing so important a work in Delhi, and I hope we shall not stick for want of funds.

PROGRESS IN POONAH.

BY THE REV. A. O. GILLOTT.

I am very pleased to inform you that the meetings at our chapel are most encouraging—the people take quite a delight in coming to chapel, and it is a hopeful sign that most of them are regular in their attendance. Last Sunday fortnight I administered the ordinance of baptism, when the chapel was full. May the Lord give me many souls, and He shall have all the praise. The congregation, too, have just got up a subscription amongst themselves, and have covered the whole of the chapel floor with cocoa-nut matting. They also have been at a great deal of expense to raise the floor, and really it is now quite a nice comfortable chapel. Several of the members of my congregation gave very liberally indeed. To the Lord be all the praise for all his goodness towards me. "I sought the Lord and He heard me," and therefore I will cry to Him again. You are desirous, dear sir, to know what my prospects and plans are. I desire to give myself *entirely* to the work of the *ministry* without any secular employment at all, if God will. May the Lord guide the committee and Mr. Spurgeon in all their plans for the spread of Christ's kingdom, and especially may He guide them with regard to the mission here at Poonah!

NEWS FROM PATNA.

BY THE REV. D. P. BROADWAY.

I am glad to state our work is going on steadily, by the blessing of God. The people still crowd to us, as soon as we appear in the streets, and the manner in which they listen is very encouraging. I was under the impression for some time that the novelty of hearing strange preachers was drawing them to us in such exceedingly large numbers, but it was a mistake; they continue to assemble in the same way every day and everywhere; therefore, the Gospel must be the attracting power to them. I have carefully noticed the people at our permanent stands; scores are in the habit of attending them regularly, who seem to be convinced of the truth of the Gospel. I have questioned several on the subject, and they have acknowledged, without any hesitation, that such was the case; but when I have pointed out the necessity of throwing off the mask, and embracing it publicly, and the danger of smothering conviction, and so forth, some have told me they had difficulties in their way, and others, the time for them to take such a step had not yet arrived. May the Lord bless them, that conviction may lead to conversion, and make them the heirs of eternal life! I find the women of the middle and lower classes here stand and listen to the Gospel in the streets, and some, who have access to those of the higher class in seclusion, no doubt convey to them what they hear. It is a remarkable fact, that the woman of this country are foremost in all religious observances, and very fond of talking about them; consequently, it is hard to tell what amount of good of this kind a hidden current of the Gospel might produce one of these days. I should like to have either a European or East Indian female in the Mission for Zenana work.

I have been trying for the last two months to establish a good school in the chouk [market place], but have not yet succeeded as well as I had expected. I have no difficulty in getting scholars—the people are willing to send their children to me; in fact, many come to me imploring to have them instructed—but they have been so impoverished by the recent famine, that the largest number of them are unable to help me with means to comply with their wishes. I asked the Government Inspector of Public Instruction of this division for a grant, and he told me he would be happy to let me have it as soon as I would show him a flourishing school, which can't be done without funds for teachers and materials.

I dare say you will be glad to hear that a respectable linen-draper and his son

who have been inquirers a long time, have at length resolved to join the Church. The matter is not likely to be allowed to consummate very quietly. Their friends have commenced persecuting them in every possible way; they even induce the vile fellows of the city to insult them, and seem so determined, that it might yet be necessary to obtain protection for them from the magistrate. I shall let you know more about them, and whatever might occur at their baptism by-and-by; in the mean time pray for them, and for the whole mission here. I was nearly forgetting to say that the number of my Sabbath congregation is increasing. Several Hindoos and Mussulmans have commenced attending my services in the mission house.

I am sorry to say fever, small-pox, and cholera have been prevailing all round us at an alarming rate for some months. The poor creatures run to me for medicine as soon as they are attacked. I have been very successful in treating them, by the blessing of God; but I find it rather expensive for my purse, and will not be able to keep up the practice regularly, unless some kind friends enable me to do so, by supplying me with medicines occasionally. The Killa House is situated in such a place that we are continually in the midst of all sorts of disease, which is very unpleasant; but our comfort is that we are in the Lord's hands, and not a shaft can touch us without His will.

A REMARKABLE WORK OF GRACE.

We have much pleasure in inserting the following extract from a letter addressed to a friend at Maiseyhampton, by the Rev. F. Pinnock, of Amboises Bay, and in appending to it the account of the old woman furnished by our esteemed friend Captain Milbourne. It is a remarkable illustration of the power of Divine grace to transform the most miserable of wretches into a child of God:—

"You and the friends at Maiseyhampton who have taken so deep an interest in the old woman whom you have been supporting for some time past, will be glad to learn that on the first Sunday of the present month she, with six other persons, publicly put on Christ by baptism, and is now in the full fellowship of the Church. You would be delighted to witness the simple trust of this poor old woman, and to listen to her words expressive of the great joy of her heart, consequent on her faith in Christ as her only Saviour. Oh! that we could see many such giving themselves thus unreservedly to the service of Christ, as this poor old woman! But we may hope, however, that if we labour faithfully, our labour shall not be in vain in the Lord. May the case of this poor old woman, and every like case, encourage us to put forth every effort in our power to help and deliver the helpless and the distressed!

"You will please remember us very kindly to the good friends at Maiseyhampton. Tell them how much I thank them for the great help they render me, in taking upon them the support of the old woman living with me, who is now a dear sister with us in Christ Jesus, and whom I trust they will meet at last in heaven. The poor old woman was very ill a little time ago, so ill indeed was she that I quite expected she would have died; but the Lord has mercifully spared her that she might be a witness for Him, before her own people and others, of the fulness and freeness of the grace of God which is in Christ Jesus our Lord. May the testimony which she has been thus enabled to give be not in vain, but may good eventually result from it, by others being brought to see their sinful state by nature, and to accept Christ as their Saviour and Redeemer!"

Capt. Milbourne says:—

"About six years ago, this old woman's daughter died at Fish Town (three miles from Victoria). According to African custom, it was at once concluded by the natives that her death had been occasioned by witchcraft. The mother of the

deceased and an old man were accused of having witched the young woman. The old man was hung on the branch of a tree. A sister of the deceased made out a strong case of her mother's innocence, and obtained a short reprieve till she could confer with a sorcerer in the neighbourhood of Bimbia. On her way to Bimbia, she called at Victoria. Her intense mental distress excited the attention of Mrs. Wilson (Deacon Wilson's wife), who inquired into the cause of her trouble; she explained that her mother was in custody, ready to be sacrificed for witching her sister. The case was made known to our missionary (Brother Pinnock), who at once set off for Fish Town, where he found the old woman in fetters, ready to be sacrificed. Mr. Pinnock's reasoning with the chief so shook their faith in this wicked superstition, that they offered to sell the old woman, and asked for her ransom upwards of £30 in merchandise, which, being so large, could not for a moment be entertained; nevertheless, before our missionary left, they delivered her over to him for two kegs of gunpowder, value 20s. On my return to England, some four years ago, the Church at Maiseyhampton felt so interested in this case, that they undertook to provide for the support of the old woman, and, as you know, have annually contributed £5 for this object. You must have had some account of this interesting case at the time of her purchase. I should judge her age to be about 70."

MORANT BAY MISSION. A MISSIONARY TOUR.

BY THE REV. WILLIAM TEALL.

I left home on the afternoon of Wednesday, the 24th of July. By previous arrangement I had a meeting at Style Hut, about eight miles on the road to Bath. There was formerly a chapel there, but it was burnt in Martial law; so I collected the congregation by the wayside and had a very considerable number, which kept increasing till the service was finished. After the service I went on to Sunflower, the residence of Mr. Murray, the Wesleyan minister of Bath, where I was most kindly entertained for the night On Thursday I went on to Belle Castle, calling at Hordley estate by the way. Belle Castle chapel was well attended in the evening, and I enjoyed preaching to the people on the Ministry of Angels. Sunday, the 28th July, was a wet stormy day, and my congregation was small, but I had service morning and afternoon at the Tabernacle, when I advocated the claims of the Jamaica Baptist Missionary Society. I returned for the night to Mission Cottage, a small residence recently purchased by our missionary committee for the use of the Portland missionary, and where Mr. Service and his wife reside. On Monday, 29th July, Mr. Service and I rode over to Boston for an early prayer-meeting, and returned to the cottage to breakfast, where Mr. Harris, of Belle Castle, joined us.

In the evening we had at Tabernacle a very good missionary meeting, the first of the kind held there. The chair was worthily filled by W. Wemyss Anderson, Esq., the gentleman who so nobly wrote a letter of counsel to G. W. Gordon on board the "Wolverine," but which his murderers destroyed instead of handing to him. Three Baptist ministers and Mr. Pinnock, the Wesleyan minister of Port Antonio, besides the chairman, addressed the meeting. Wednesday morning we had to be astir early to attend a meeting five miles in the mountain south of Port Antonio. At six o'clock Mr. Service baptized, in the Rio Grande, ten persons, on a profession of repentance towards God and faith towards our Lord Jesus Christ. The scene was magnificent as the sun arose, and gilded the tops of the mountains and cast its sheen upon the surface of the flowing river. At noon we had a missionary meeting in the neat, rustic chapel at Fellowship, about half a mile from the place of baptism. Mr. Porter gave some interesting information about two or three of the old native Baptists who first introduced the Gospel into the district many years ago. The meeting was a thoroughly good one and well sustained.

On Friday, the 1st August, I had a meeting at Norwich, a small station

of Mr. Porter's, about three miles to leeward of Port Antonio; after which I went on to Burlington, and missing the proper fording of the Rio Grande, had to cross nearly a mile higher up, and got through and up the further bank with considerable difficulty. With only two bolts of the buggy broken, of which I had taken the precaution to have spare ones with me, I got over Daniel's river and so to Hope Bay, where my friend, Mr. Dias, an old neighbour of mine when I lived in St. Mary's, with his family, was expecting me. At the Hope I spent a pleasant evening, and after the fatigues of the day had a comfortable rest. Friday, 2nd August, leaving the Hope after first coffee, I drove up a steep and difficult ascent, commencing almost immediately after crossing the Swift River. The ascent is called Black Hill. At the top of it I found Mr. Porter, who has a small station called Hopeful there. I stayed an hour and had prayer with as many of the people as could be got together; then I proceeded to Buff Bay, and after resting for a time, went on to Annotto Bay, where Mr. Jones, my old shipmate, was waiting with a saddle-horse for me to accompany him to Ebenezer Cottage, at a distance of five or six miles from the bay. Whilst at the cottage I received a deputation of native Baptists from the high mountains between Annotto Bay and Kingston. They wished to be included in the system of stations I purpose forming to be supplied with native pastors under European supervision. I engaged to see them the following Thursday on my way across the island to Kingston.

On Lord's day, 4th August, I had the pleasure of preaching twice at Annotto Bay, where, twenty-four years ago, I landed and delivered my first address in Jamaica. As in other places, the congregation was much less numerous than in former days; but it was still a large body of people gathered together, and I enjoyed the services, especially the second, which was intended for the young. The Annotto Bay missionary meeting was held on Tuesday, the 6th of August, and was a good one. The attendance was large. To our great regret Mr. Jones became very unwell on the morning of the meeting, and was unable to be present, so I had to occupy the chair in his stead. On Thursday, the 8th August, at five o'clock in the morning, I left Annotto Bay for Kingston, a distance of thirty miles. Mr. Thompson accompanied me as far as Agualta Vale, when he turned off for Brameld and I went on for the Junction Road. The rains in the mountains had been heavy the previous day, and the Agua Alta or Wag-water was much swollen. I had about five fordings to cross before I got to the new road, and some of them were very deep. After getting on to the new road the travelling was better, but there were some places where the mason-work had given way, leaving wide chasms to be crossed on mere green sticks laid over. At one of these breaks there were not two inches to spare between the Buggy wheels and a fall into the river of some seventy feet. But we passed safely, through the protecting care of our Heavenly Father. About eleven or twelve miles on the road I was met by one of the people with a saddled pony, and leaving the buggy by the wayside, I forded the river at a rocky and difficult place, and rode up a steep mountain-pass to one or two villages. I met a considerable body of native Baptists, and had an animated consultation with them. We are to have further communication. This visit detained me three hours, and then I resumed my journey to Kingston, and got there about three o'clock.

ANARCHY AND THE GOSPEL IN CHINA.

BY THE REV. R. F. LAUGHTON.

From my last you will have learned that we have rebels in the neighbourhood. They have not made an attempt on Chefoo; professedly for want of artillery. They are now encamped at a distance of 70 or 80 miles from us. It is reported that they are waiting for another body with artillery, which they expect to join them. Their future plans are not known. They are genuine Tai-Ping rebels, followers

of the late Tien-Wang, and now of his son, who succeeds to his father's titles, &c. There are several "Tai-Ping" armies in the interior, and they seem everywhere able to hold their own. I have one of the rebel general's proclamations which was posted up in this neighbourhood. He states that he comes at the command of Heaven; that his object is the salvation of the country, the establishment of the Tien-Wang's rule, and the submission of the people to his authority, &c., &c. Whether the rebel general will be able to establish the power of the "Tien-Wang" in this province is, I think, impossible to say. I think, from what I hear, that the Tai-Ping cause is gaining strength in the interior. If they should ever get to be as powerful as they were some years ago, I think the foreign powers will acknowledge them. Indeed, if they now approach Chefoo in good numbers, announce their intentions to the foreign consuls, and guarantee the safety of the life and property of foreigners, I do not think that much objection would be made to their taking the ports. The present dynasty is in its old age and apparently near its dissolution. Poor, weak, corrupt, and helpless, it is alike unable to defend its supporters and put down its enemies.

The Tai-Ping rebellion is not the only trouble of the government. The Mahomedans in the provinces of Shen-Si and Kansuh have for some time past been in open rebellion. Last spring their armed men were estimated at 100,000, and they have, doubtless, been considerably increased since then. The last advices from Pekin state that this immense body is marching northward, supposedly for the purpose of attacking Pekin. A celebrated Chinese general has already started from Pekin to endeavour to stop them. The latest news from the south is that a Mahomedan rebellion has broken out in Yunnan, and that the leader of it has assumed the title of Emperor of China. Thus the poor country is everywhere torn by internal dissensions, the people impoverished by rebel and imperial armies; the latter everywhere the worse of the two. The state of things here for the last month can only be believed by those who have witnessed it. The poor people have been rushing from hill to hill for security; their little all lost; their lives in continual danger, and vast numbers captured and made to work as burden-bearers to carry rebel booty. Most of our Christian people fled into Chefoo for protection, and, being helpless, I have had to feed them. Most of them have returned home, but may be back any day. The rebels visited the chapels at Choong-Kia and Han-Khiau, broke the windows, and did other damage, but fortunately did not burn them.

I may be mistaken, but I think that these present troubles have made a very considerable impression on the minds of the thoughtful among the Chinese here.

The Chinese philosophers teach that great calamities are indications of the displeasure of Heaven, and are sent to punish people for their sins. I have found of late that in preaching to the Chinese this conviction has given me a great hold upon them. I have taken advantage of it, and my preaching has been a mixture of the denunciation of the Old Testament with the gospel of the New.

Our country brethren tell me that, when in danger, the heathen entreated that they would pray for them, and themselves kneeled down and joined in their prayers.

I am glad to say that our native Church has still to rejoice that God is with us. It was my pleasure to baptize eight persons on Sunday morning, the 4th of August. They were the wife, mother, and brother of our friend "Chang," from Han-Khiau; the wife of Loo-Woo, and the wife of Ki-Sien-Seng, from Choong-Kia; and a widow and her two sons belonging to Chefoo. It was a high day with us. The country brethren were all in Chefoo to rejoice with us at what God had wrought. I trust that there are one or two other persons who are under the influence of the truth.

Whatever may be the political result of this present rebellion, I believe it will be productive of moral and spiritual results to these poor afflicted people.

HOME PROCEEDINGS.

The only missionary visit we have to chronicle this month is one to Staffordshire, by Mr. Kerry. But the proceedings of the Quarterly Meeting of Committee, to which we have referred in a previous article, will, we trust, excite the attention of the churches, so that the Society may receive from them a larger measure of support for the coming year.

Mr. and Mrs. East, with their two daughters, will be returning to Jamaica, about the 14th instant. He has done right good service for the Society during his visit; while in the interest of Calabar, and the Jamaica School Fund, his untiring efforts have been crowned with signal success. He will leave England with the affectionate good wishes of all our friends for himself and family; and a cordial welcome awaits them on the other side of the Atlantic.

We beg to call the particular attention of the officers of Auxiliaries, and members of the Society to the following notices:—

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries, on or before the 21st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us.

MISSIONARY SCENES.

In consequence of the announcement in the last month's HERALD, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only *one penny*.

CONTRIBUTIONS

From December 19th, 1867, to January 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
Annual Subscriptions.			
Blackmore, Rev. S., Eardisland	1	1	0
Bilbrough, Mr. W. H., Upton Farm, near Andover	1	0	0
C. R.	1	1	0
Chandler, Mr. John, Sydenham	2	10	0
Francis, Mr. J.	1	1	0
Gibbs, Mr. S. N., Plymouth	1	1	0
Macdonald, Mr. W.	0	10	6
Tipping, Mr. C., Richmond	0	10	0
Walker, Mr. Jas., Carnaveron Alford, N. B.	2	0	0
Woollacott, Rev. C.	1	1	0
Donations.			
Bacon, Mr. J. P., for *W & O*	2	0	0
Bible Translation Society for *T.*	300	0	0
Bridges, Miss, Tuxford	0	10	0
Cooke, Mrs. Maria, Lonford Mill, near Sevenoaks, by Mr. John Palmer	50	0	0
Harris, Mr. R., Burnham, Somerset	10	0	0
Johnson, Mr. W., Fulbourne	25	0	0
Morley, Miss F., Tuxford	1	0	0
Reynolds, Mr. J., Malvern Link	10	0	0
Wood, Mr. F. J., LL.D.	50	0	0
For *Cyclone Fund.*			
Acworth, Miss, Putney, by Rev. J. Aldis, Reading	0	10	6
Reynolds, Mr. J., Malvern Link	15	0	0
West, Mr. E., Amersham Hall	50	0	0
Under 10s.	0	5	0
Special for Debt.			
A Friend, Watford, by Mr. J. J. Smith	15	0	0
Anonymous, Carlton Chapel, Southampton	0	10	0
Birmingham, by Mr. Thomas Adams	105	2	6
Chard, by Rev. E. Edwards	5	0	0
Coleman, Mr., by Mr. H. H. Heath, Upper Norwood	4	0	0
Daniell, Rev. C., Somerleyton	1	0	0
Holyhead, Bethel Chapel, by Mr. J. Lewis	2	4	9
Kingstanley, by Rev. J. C. Butterworth, M.A.	4	0	0
Kington, by Mr. Robert Short	4	17	3
Lillycrop, Mrs., Windsor	0	10	0
Neeve, Mr. Jas., Forest Hill	2	0	0
"Nonconformist"	0	11	0
Price, Mr. W. C., by Mr. G. B. Woolley, Hackney	10	0	0
Reynolds, Mr. John, Malvern Link	10	0	0
Roberts, Mr. Isaac, Tabernacle Row, Haverfordwest, by Mr. W. Rees	1	1	0
Scott, Mr. D. T., Sunderland	1	0	0
Shoveller, Mrs., Portsea, by Mr. T. C. Haydon	1	0	0
Stiff, Mr. James	10	0	0
"Thank Offering"	1	1	0
Legacies.			
Ferguson, the late Miss, of Castle Street, Carlisle, by Messrs. S. & S. G. Saul	19	19	0
London and Middlesex.			
Arthur-street, Camberwell-gate—Contribs. Pastor's Bible Class	5	4	0
Bermondsey, Drummond-road—Collection for *W & O*	2	0	0
Camberwell, Denmark-place—Collection for *W & O*	8	0	7
Camden-road—Contribs. Sunday-schl.	5	13	7
Castle-street (Welsh)—Contributions	4	5	9
Colney Hatch—Collection for *W & O*	0	19	3
Enfield—Collections for *W & O*	0	15	0
Hackney Mare Street—Contribs. on account	60	0	0
Hackney-road, Providence Ch.—Collection for *W & O*	3	14	3
Hawley-road—Collection for *W & O*	5	2	3
Highgate—Collection for *W & O*	2	15	0
Contribs. for *N P*	1	3	0
Islington, Cross-street—Contribs. on account	20	0	0
John-street—Contribs. for *China*	3	0	0
Kingsgate-street—Collection for *W & O*	2	2	0
Notting-hill, Norland Church—Collection for *W & O*	1	15	0
St. John's Wood, Abbey Road, Chapel—Collection for *W & O*	8	6	6
Staines—Contributions	5	1	6
Stockwell—Collection for *W & O*	6	10	0
Tottenham—Collection for *W & O*	2	10	0
Upper Holloway—Collection for *W & O*	4	10	0
Walworth-road—Contribs. on account	31	1	2
Contribs. Sunday-schl. for *Rev. F. Pinnock Cameron*	10	0	0
Contribs., Sun.-schl., for *Orphans in Mrs. Anderson's School, Jessore*	5	0	0
Do. do., for *Orphans in Mrs. Hobbs' Sch.*	5	0	0
Wandsworth, East Hill—Collection for *W & O*	2	12	5
Bedfordshire.			
Blunham—Collection for *W & O*	0	6	0
Cranfield—Contribs. for *N P*	0	10	0
Luton, Union Chapel—Contributions	23	8	8
Berkshire.			
Reading, West Street Hall—Collection for *N P*	1	1	11
Wallingford—Collection for *W & O*	2	15	6
Wokingham—Collection for *W & O*	7	8	0
Do., Blackwater, for do	1	10	0
Buckinghamshire.			
Amersham, Upper Meeting—Collection for *W & O*	0	14	0
Contributions	1	16	0
Fenny Stratford—Collection for *W & O*	1	0	0
Gold Hill—Collection for *W & O*	1	0	0
High Wycombe—Collection for *W & O*	2	8	0
Little Kingshill—Collection for *W & O*	0	15	0
Princes Risboro'—Contribs, Sunday-schl.	4	5	10
Swanbourne—Collection for *W & O*	0	2	1
Stoney Stratford—Collection for *W & O*	1	0	0
Cambridgeshire.			
Cambridge—Contribs. on account	59	14	3
Haddenham—Collection for *W & O*	1	2	0
Contributions	10	5	2
Landbeach—Contributions	2	7	0
Melbourn—Contributions	7	7	6
Shelford—Contributions	4	0	0
North-East Cambridgeshire.			
Barton Mills and Mildenhall—Contributions	11	3	7
Burwell—Contributions	7	10	0
Isleham—Contributions	7	18	2
Soham—Contributions	5	19	4
West Row—Collections	2	13	5
	35	4	6
Less Expenses	3	19	6
	31	5	0

	£	s.	d.
CHESHIRE.			
Stockport—			
Collection for *W & O*.	1	5	0
CORNWALL.			
Falmouth, Webber Street—			
Collections — (less Expenses).....	11	7	6
Redruth—			
Collection for *W & O*.	0	10	6
DEVONSHIRE.			
Appledore—			
Collection for *W & O*.	0	15	0
Chudleigh—			
Contributions.....	29	4	0
Do. for *N P*.....	12	0	0
Collumpton—			
Collection for *W & O*.	0	10	0
Devonport, Hope Chapel—			
Collection for *W & O*.	2	5	0
Exeter, Bartholomew Street—			
Contributions.....	9	17	6
Do., South-street—			
Collection for *W & O*	1	2	0
Hemyock —			
Collection for *W & O*.	0	5	0
Lifton—			
Collection for *W & O*.	0	3	0
Plymouth, George Street—			
Contribs. (Weekly Offerings	27	7	4
Stoke Gabriel—			
Collection for *W & O*.	0	10	0
Contribs. for *N P*	0	10	0
Torrington—			
Collection for *W & O*.	0	5	0
DORSET.			
Dorchester—			
Collection for *W & O*.	1	10	0
Gillingham—			
Collection for *W & O*.	0	10	0
Poole—			
Contributions.....	1	5	6
DURHAM.			
Hartlepool—			
Collection for *W & O*.	0	16	0
South Shields, Barrington-Street Contributions...	15	0	0
Sunderland, Sam Street—			
Contributions.....	11	1	6
Wolsingham—			
Collection for *W & O*.	0	8	6
Contribs. for *N P*	0	3	6
ESSEX.			
Barking, Queen's Road—			
Collection for *W & O*.	0	5	6
Earl's Colne—			
Collection for *W & O*.	1	0	0
Loughton—			
Collection for *W & O*.	3	12	2
Romford—			
Collection for *W & O*.	1	0	0
GLOUCESTERSHIRE.			
Bourton-on-the-Water—			
Collection for *W & O*.	1	0	0
Cheltenham, Salem Chapel—			
Collection for *W & O*.	6	10	0
Coleford—			
Collection for *W & O*.	1	5	0
Gosington, Slimbridge—			
Collection for *W & O*.	0	4	0
Kingstanley—			
Collection or *W & O*.	1	0	0
Tewkesbury—			
Contributions.....	6	6	0
East Gloucestershire—			
Contribs. on account by Mr. R. Comely, Treasurer	20	0	0
HAMPSHIRE.			
Brockenhurst—			
Collection for *W & O*	0	7	0
Niton—			
Collection for *W & O*	1	0	0
Contributions.....	8	8	6
Portsmouth, Portsea, and Gosport Auxiliary—			
Contribs., Public Mtg.	13	19	8
Portsea, Kent Street—			
Contributions.....	20	5	3
Do., Sun.-school, for *Rev. J. Smith's N P, Delhi*	12	0	0
Southsea, St. Paul's Square—			
Contributions.....	38	14	0
Do., Maria-le-Bonne Sunday-school ...	28	1	0
Landport, Lake Road Chapel—			
Contributions.....	19	11	6
Do. for *T*	0	16	2
Do., Herbert Street—			
Contributions.....	2	16	6
Southsea, Ebenezer Chapel—			
Contributions.....	8	9	4
Gosport—			
Contributions.....	12	14	2
Wellow—			
Collections	2	1	6
Do. for *W & O*	0	16	6
	160	5	7
Less expenses and amount acknowledged before	132	8	0
	27	17	7
Southampton—			
Collection (United Annual Meeting) at Portland Chapel	5	0	10
Sun.-schl. Missionary Union for *N P, Ram Kanto, Dacca*	15	0	6
Do., Carlton Chapel—			
Contributions.....	10	10	6
Do., Portland Chapel—			
Contributions	36	9	8
Do., East Street—			
Contributions.....	8	9	9
Shirley, Union Chapel—			
Contributions.....	6	8	6
	81	19	9
Less expenses.....	1	4	6
	80	15	3
HEREFORDSHIRE.			
Ledbury—			
Contributions.....	0	1	1
Norton Skenfrith—			
Collection for *W & O*...	0	8	6
Ross—			
Collection for *W & O*...	1	9	9
HERTFORDSHIRE.			
Breachwood Green—			
Collection for *W & O*...	0	8	0
Buntingford—			
Contribs. for *N P*	0	12	8
Chipperfield—			
Collection for *W & O*...	0	10	9
Hitchin—			
Collection for *W & O*...	5	0	7
Watford—			
Contribs. on account...	35	0	0
HUNTINGDONSHIRE.			
On account by Mr. W. Paine, Treasurer	80	0	0
KENT.			
Beasels Green—			
Collection for *W & O*...	2	13	6
Dartford—			
Collection for *W & O*...	1	4	8
Lewisham Road—			
Collection for *W & O*...	4	4	6
Matfield Green—			
Collection for *W & O*...	1	0	0
Tenterden—			
Collection for *W & O*...	1	0	1
LANCASHIRE.			
Astley Bridge—			
Collection for *W & O*...	0	11	2
Bacup, Ebenezer Chapel—			
Collection for *W & O*	1	0	0
Do., Irwell Terrace—			
Collection for *W & O*	1	0	0
Do., Zion Chapel—			
Collection for *W & O*	1	10	0
Bury—			
Collection for *W & O*...	1	5	0
Colne—			
Collection for *W & O*...	1	10	0
Contributions.....	23	0	0
Coniston—			
Contribs. for *N P*	1	14	0
Goodshaw—			
Collection for *W & O*...	0	15	0
Contributions.....	1	1	7
Liverpool, Athol Street (Welsh)—			
Collection for *W & O*...	0	6	6
Manchester—			
Contribs. on account	100	0	0
Oldham, Manchester Street—			
Collection for *W & O*...	1	8	9
Padiham—			
Collection for *W & O*	1	1	0
Do., Assembly Rooms—			
Collection for *W & O*	0	7	2
Preston, Fishergate—			
Collection for *W & O*...	2	3	4
Rochdale, West Street—			
Collection for *W & O*	4	10	0
Do., Drake Street—			
Collection for *W & O*	1	12	6
Wigan, Scarisbrick Street—			
Collection for *W & O*...	1	0	0
LEICESTERSHIRE.			
Blaby and Whetstone—			
Collection for *W & O*...	1	4	0
Leicester, Victoria Church—			
Two-thirds of Congregational Collections	12	15	1
Contributions, Box ...	1	14	6
Sheepshed—			
Contribution	1	0	0
LINCOLNSHIRE.			
Brocklesby—			
Contributions.....	2	5	0
Gt. Grimsby—			
Collection for *W & O*...	0	6	6

	£	s.	d.
NORFOLK.			
Aylsham—			
Collection for *W & O*...	0	18	0
Downham Market—			
Collection for *W & O*...	1	4	0
Fakenham—			
Contributions for *N P*	0	17	10
Gt. Ellingham—			
Collection for *W & O*...	0	6	9
Lynn, Stepney Chapel—			
Collection for *W & O*...	2	0	0
Norwich, Surrey Road—			
Collection for *W & O*...	1	15	0
Swaffham—			
Contribs. for *Chapel at Kotalya*	6	0	0
Thetford—			
Collection for *W & O*...	0	12	8
Yarmouth, Old Baptist Chapel—			
Collection for *W & O*...	1	10	6
NORTHAMPTONSHIRE.			
Blisworth—			
Collection for *W & O*...	0	17	0
Brannston—			
Collection for *W & O*...	0	5	0
Contributions for *N P*	0	14	0
Earl's Barton—			
Collection for *W & O*...	0	8	4
Hackleton—			
Collection for *W & O*...	1	0	0
Patchill—			
Collection for *W & O*...	0	10	0
Northampton, College Street—			
Collection for *W & O*...	7	0	0
Spratton—			
Contributions	1	8	4
West Haddon—			
Collection for *W & O*...	0	8	0
Woollaston—			
Collection for *W & O*...	0	7	0
Woodford—			
Collection for *W & O*...	0	10	0
NORTHUMBERLAND.			
Newcastle, Berwick Street—			
Collection for *W & O*...	7	0	0
NOTTINGHAMSHIRE.			
Carlton le Moreland—			
Collection for *W & O*...	0	6	8
Contributions	1	0	0
Collingham—			
Collection for *W & O*...	0	14	0
Contributions	12	2	6
Newark—			
Collection for *W & O*...	0	15	0
Nottingham—			
Contribs. on account...	30	0	0
Sutton on Trent—			
Collection for *W & O*...	0	12	6
Southwell—			
Collection for *W & O*...	0	12	2
OXFORDSHIRE.			
Oxford—			
Contributions	10	6	0
Thame—			
Contribution	2	0	0
SHROPSHIRE.			
Bridgworth—			
Contribs. Sunday-schl.	0	18	0
Shrewsbury, St. John's Hill—			
Collection for *W & O*...	1	13	0
Wem—			
Collection for *W & O*...	0	10	0
SOMERSETSHIRE.			
Bath, Kensington Chapel—			
Contributions	5	13	0
Bristol—			
Collection at United Communion Service, Broadmead & King Street, for *W & O* ...	7	2	6
Burnham—			
Collection	4	9	6
Burton			
Collection	2	6	0
Chard—			
Collection for *W & O*...	2	0	0
Contribution	50	0	0
Do. for *N P*...	1	5	0
Creech—			
Contributions	2	15	3
Frome, Sheppards Barton—			
Collection for *W & O*...	2	7	0
Do. for *Cyclone Fund*...	2	13	0
Hatch—			
Collection	3	0	0
Highbridge—			
Collection for *W & O*...	0	5	0
Keynsham—			
Collection for *W & O*...	1	10	0
Montacute—			
Collection for *W & O*...	1	0	0
North Curry and Fivehead—			
Collection for *W & O*...	0	6	0
Yeovil—			
Collection for *W & O*...	2	2	0
STAFFORDSHIRE.			
Burton-on-Trent—			
Contributions	0	9	0
Hanley—			
Collection for *W & O*...	1	5	0
Contribs. for *N P*	0	2	6
SUFFOLK.			
Suffolk Auxiliary—			
Contribs. on account, by Mr. S. H. Cowell, Treasurer	60	0	0
Eye—			
Collection for *W & O*...	1	0	0
Ipswich, Stoke Green—			
Collection for *W & O* (moiety)	2	0	0
Somerleyton—			
Collection for *W & O*...	1	0	0
Contributions	13	0	0
SURREY.			
Upper Norwood—			
Collection for *W & O*...	10	14	4
Contribution	1	1	0
Do. for *W & O*	1	18	0
SUSSEX.			
Brighton, Bond Street—			
Collection for *W & O*...	1	0	0
Hastings, Salem Chapel—			
Collection for *W & O*...	1	0	9
Forest Row—			
Collection for *W & O*...	0	6	0
Rye—			
Contributions	0	16	0
WARWICKSHIRE.			
Birmingham, Christ Church, Aston Park—			
Collection for *W & O*...	3	7	6
Coventry, St. Michaels—			
Collection for *W & O*...	1	6	8
WESTMORELAND.			
Sedbergh, Kendal, Vale of Lime Chapel—			
Contributions	2	11	6
WILTSHIRE.			
Bearfield, Bradford-on-Avon—			
Collection for *W & O*...	0	4	0
Chippenham—			
Collection for *W & O*...	1	13	4
Corsham—			
Collection for *W & O*...	0	5	0
Downton—			
Collection for *W & O*...	0	16	0
Ridge, Chilmark—			
Collection for *W & O*...	0	9	0
Salisbury, Brown Street—			
Collection for *W & O*...	2	0	0
Trowbridge—			
Collection for *W & O*...	3	0	0
Westbury Leigh—			
Collection for *W & O*...	1	0	0
Winterlow—			
Collection for *W & O*...	0	5	0
Wootton Bassett—			
Contribution	2	2	0
WORCESTERSHIRE.			
Worcestershire, Sansome Walk—			
Collection for *W & O*...	2	0	0
YORKSHIRE.			
Bradford, Zion Chapel—			
Collection for *W & O*...	7	12	5
Brearley, Luddenden Foot—			
Collection for *W & O*...	0	15	0
Briercliffe, Ebenezer Chapel—			
Contribs. for *N P*	1	7	0
Farsley—			
Collection for *W & O*...	2	0	0
Horkinstone—			
Collection for *W & O*...	0	5	0
Keighley—			
Collection for *W & O*...	0	16	6
Leeds—			
Contribs. on account...	80	0	0
Mirfield—			
Contributions	3	17	7
Rishworth—			
Contribs. for *N P*	1	7	2
Sutton in Craven—			
Collection for *W & O*...	1	0	0
Wakefield—			
Collection for *W & O*...	0	15	0
Contributions	6	2	4
York			
Collection for *W & O*...	1	2	0
NORTH WALES.			
ANGLESEA.			
Caergeiliog—			
Collection for *W & O*...	0	7	0
DENBIGHSHIRE.			
Llangollen—			
Contribs. for *N P*	0	7	8
Wrexham—			
Collection for *W & O*...	1	1	4
SOUTH WALES.			
BRECONSHIRE.			
Brynmawr, Calvary—			
Collection for *W & O*.	0	4	9

	£	s.	d.
CARMARTHEN.			
Ponthrhyd, Bethlehem— Contribs. for *N P*	0	13	5
GLAMORGANSHIRE.			
Aberdare— Contributions	4	11	7
Canton, Hope Chapel— Collection for *W & O*...	1	2	6
Cardiff, Tredegarville— Collection for *W & O*...	2	2	0
Swansea, Mount Zion— Collection for *W & O*...	0	15	0
MONMOUTHSHIRE.			
Chepstow— Collection for *W & O*...	1	0	0
Contributions.....	5	14	3
Henllys, Zoar— Collection for *W & O*...	0	10	0
Llanvihangel, Ystrad— Contributions	1	8	6
This amount was received in November, and acknowledged in error in the December HERALD *as from Coleford.*			
Maindee, Summer Hill— Contributions	3	0	3
Newport, Commercial Street— Contributions	56	1	10
Whitebrook— Collection	1	5	0
PEMBROKESHIRE.			
Bethabara— Contributions	8	11	0
Haverfordwest— Contributions.....	167	19	4
Bethlehem— Collection	3	16	1
Neyland— Contributions	1	8	9
Pope Hill— Collection.....	0	8	10
	173	12	0
Less district expenses	3	15	6
	169	16	6
Pembroke Dock— Contributions	19	14	10
SCOTLAND.			
Airdrie— Contributions for *N P*	1	0	0
Galashiels— Coll., surplus, for *W&O*	1	10	6
Glasgow, John Street— Collection for *W & O*...	5	0	0
Hawick— Collection for *W & O*...	0	19	3
Perth— Contribs., Sun.-school	0	6	6
St. Andrew's— Collection for *W & O*...	0	16	6
Westray, Orkneys— Contributions	10	0	0
IRELAND.			
Ballymoney Garrydoo— Collection for *W & O*...	0	5	0
Tandragee— Contributions.....	1	0	0
FOREIGN.			
SWITZERLAND.			
Berne— Contributions by M. B. de Watteville, for *Rev. J. Wenger's N P, Kader Buksh, Calcutta*	15	17	6

CALABAR COLLEGE REMOVAL FUND.

	£	s.	d.
Various, by Rev. D. J. East	180	5	0
Plymouth, George Street— Weekly Offerings, by Mr. T. W. Popham	10	10	0
Tritton, Mr. Joseph	50	0	0
Hoby, Rev. J., D.D.....	2	2	0

CALCUTTA ZENANA MISSION FUND.

Contributions, per Lady Peto, Treasurer £37 7 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Nov. 11, 26, 27, 30; Fuller, J. J., Dec. 11; Pinnock, F., Nov. 11, Dec. 6; Thomson, Q. W., Nov. 11 & 26.
SIERRA LEONE, Smith, R., Dec. 24.
ASIA, INDIA—
CALCUTTA, ALLAHABAD, Evans, T., Nov. 23; Gordon, C. M., Nov. 23; Deacons of Church, Nov. 23.
BARISAL, Bate, J. D., Dec. 3.
BENARES, Heinig, H., Nov. 23.
BOMBAY, Edwards, E., Dec. 28; Lindon, W., Dec. 13.
CALCUTTA, Wenger, J., Nov. 23; Dec. 7, 23.
CHITTAGONG, McKenna, A., Nov. 12; Lewis, C. B., Nov. 30, Dec. 5, 6, 22.
DARJEELING, Mullar, M. W., Nov. 29.
DELHI, Smith, J.
RIVER HOOGHLY, Martin, T., Nov. 29.
MONGHYR, Parsons, J., Aug. 24, Dec. 5.
HOWRAH, Morgan, T., Dec. 3.
JESSORE, Hobbs, W. A., Dec. 4.
SERAMPORE, Anderson, J. H., Nov. 23, Dec. 9.
SEWRY, Johnson, E. C., Dec. 6, 13.
COLOMBO—Pigott, H. R., Nov. 26; Waldock, F. D., Nov. 15.
WEST INDIES—BAHAMAS, NASSAU, Davey, J., Dec. 14.
GRAND TURK, Kerr, D. L., Nov. 26.
HAYTI, Webley, W. H., Nov. 20, 24.
HAITIAN, Dutton, J., Dec. 19.
TRINIDAD, Gamble, W. H., Dec. 19; Law, J., Dec. 6.
WEST INDIES—
ANNOTTA BAY, Jones, S., Dec. 2.
BROWN'S TOWN, Clark, J., Dec. 9.
CLARKSONVILLE, Maxwell, J., Dec. 7.
FOUR PATHS, Claydon, W., Dec. 7.
MORANT BAY, Teall, W., Dec. 7.
MONTEGO BAY, Dendy, W., Dec. 4.
SPANISH TOWN, Phillippo, J. M., Dec. 23.
ST. ANN'S BAY, Millard, B., Dec. 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

"Juvenile Dorcas Society," Salem Chapel, Cheltenham, per Mrs. Whittard, for a Parcel of Clothing for *Mrs. Millard, Jamaica.*
Kelsall, Mr. Henry, Rochdale, for 20 vols. "Words of Comfort" for *Missionaries.*
Mrs. Stevenson, Blackheath, for a Parcel of Magazines.
Denmark Place, Camberwell, per Miss Jemima Davies, for a Box of Clothing, for *Mrs. Sale, Calcutta.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



FEBRUARY, 1868.

MISSION WORK AT THE STATIONS.

LONDON.—The three following cases are taken from Mr. Heisig's report. They were in type, and marked for insertion last month, but had to be left out for want of room. They illustrate in very *pleasing* manner, the usefulness of the German Mission in the East of London.

THE WANDERER AT REST.—"Another case is that of a man, formerly a nominal Roman Catholic. For upwards of twenty years his mind had been unsettled, seeking for something to satisfy his soul. Sometimes he was given up to despair, so much so, that on several occasions he had meditated committing suicide, but the Lord, who had something better in store for him, kept him from harming himself. At other times he fell a prey to infidelity, denying, or trying to deny, the very existence of God. One of our members (converted last year at the Hall) was the means of bringing him to our meetings, and after that he could not remain at home, but felt an inward drawing to the place. The Word of God melted and subdued his heart, and soon he was brought to Christ; he is now happy in Jesus, and tries to make his family so; his wife comes generally to the Sunday evening service, and also to other meetings; she sees in her husband the change the Gospel has effected, and though not yet decided, we have great hope that she will also turn to the Saviour."

LIKE APOLLOS.—"A man, knowing and loving the Lord, met with us, like Apollos of old. We expounded unto him the way of the Lord more perfectly. After meditating on the truth set before him, he received it in the love of it. We had the pleasure of admitting him into our fellowship, which has been of mutual benefit. He had been trying to do good among Germans, after his daily labour, and for Sunday afternoons English friends had lent him a hall in which to preach to his countrymen; but he stood alone, and could therefore not succeed. Now some of the brethren help him, and he can get more to hear the Word; for whilst he (or one of the brethren who can do so), or myself, preaches, others stand at the doors, or go down Ratcliff Highway, and almost compel them to come in."

THE HUNGARIAN CONVERT.—"A few months ago we received into our fellowship, by a public profession of his faith, a young man from Hungary, who has also been converted from Romanism. He has since been useful in connexion with our work; but having an ardent zeal to go back to benighted Hungary, and preach the unsearchable riches of Christ Jesus to his countrymen, he has now been admitted into Chamber Hall College, near Bury, to receive some more instruction in Divine things, and thus be able to go well prepared to this work, which he believes the Lord has assigned to him."

TANDRAGEE.—*A Missionary's Narrative of how a "Meeting House" was*

built.—The Mission in this town is among the many permanent and blessed fruits of the great awakening of 1859. A few years since, Mr. Taylor took charge of the station, and God has signally blessed his labours. The congregation worshipped in an "upper room," which was small and inconvenient. With remarkable self-consecration and energy, Mr. Taylor and his friends undertook the arduous work of erecting a place of worship, and how it was accomplished will be seen by the following narrative which has been furnished by Mr. Taylor, and which will well repay an attentive perusal.

"We feel that it is due to the Lord, and to those who have an interest in His work in Ireland, that we should briefly state some of the great things He has done for us in Tandragee.

"About eighteen months ago, it was laid on our hearts to seek a more convenient and commodious place for the worship of God, and the proclamation of His Son's Gospel. Believing that this desire was from the Lord, we set ourselves, by prayer and supplication, to seek His counsel and guidance still further in the matter. We applied to his Grace the Duke of Manchester, who is lord of the soil in this part, for a site whereon to build a suitable house for the above purpose. To our great joy, our prayer was most cordially granted. Having succeeded thus far, our next inquiry was, 'In what *way*, or by what *means* shall *we* be able to raise sufficient funds to accomplish such an undertaking?' Less than £400, we concluded, would be of no service. We were few in number, and very poor; humanly speaking without friends, and surrounded by many enemies. Under such circumstances, what could we do? Why, we remembered that 'the gold and silver are the Lord's,' and so took courage, and proceeded to raise as much of the above sum as possible. We subscribed amongst ourselves about £50, and with what we obtained from the friends of Jesus of all denominations in Ireland, we realized about £180 in all, by this first effort. With this sum we hoped to be able to erect the walls, and provide at least part of the roof. The next thing was to obtain faithful workmen, and for this also we besought the Lord, *and He heard us.* Of this I believe you will have no doubt, when I tell you that five masons, in less than seven weeks, builded the walls of a most *substantial* house, 64 feet by 34 feet, and 18 feet high inside the walls. This done, we found we had a balance in favour of the roof, but not nearly sufficient to perfect it, and what were we to do? We had commenced on the principle of 'owing no man anything but love,' and we felt that we must be faithful, and by God's grace we were faithful, and we were *richly* rewarded, for the Lord disposed a dear servant of His own, to offer freely the sum necessary to complete the roof.

"But now our funds were exhausted, and so the work ceased. Yes, it *ceased* until our enemies thought God had forsaken us. But *we* knew that He would appear again to our joy. 'It is good that a man should both hope and quietly wait for the salvation of the Lord.' Accordingly, about the month of August last, we made a second attempt to raise the remainder of the £400. We obtained a number of subscriptions, but at the same time it was evident that the hand of almost every man was sealed up. But this did not quite discourage us. So we betook ourselves to '*All prayer.*' And for this purpose we set apart a week, in order to plead with the Lord specially, for means to perfect what He had begun; and our pleadings were not in vain, for almost immediately after, a dear friend to whom God has given riches, and a heart to use them, sent for me, and authorized me to proceed at once with the work, and whatever might be necessary to perfect it, he would provide. Surely it shall be said, 'What hath God wrought!' With a joyful heart I went and did as I was commanded. And now the house is finished, and in less than eight months from the time when the foundation stone was laid. Yes, *finished!* so far as the interior is concerned, except some painting, at a cost of about £440, *and we owe no man anything but love.*

"One word respecting the *dedication* of this house to the worship of God. Well,

the way in which we dedicated it was like everything else connected with it. We first of all appointed a week of special thanksgiving and prayer, which terminated on the 21st inst., and on the following day, being the Lord's Day, Dec. 22, our brother, Mr. Banks, from Banbridge, preached us two excellent sermons from 1st Kings, viii. 63—66. And as an additional token to our gratitude to the Lord, we took upon that occasion a 'thank offering' to be divided amongst the *Missions* in connection with the various denominations who aided us in the building. *And thus we dedicated the Tandragee Baptist Meeting House.*

"And now, dear brethren, will you strive together with us in prayer to God, that He would save very many precious souls in this house which *He* has so marvellously helped us to erect? This is what we now want. And if this be not granted, what avails our house! He has blessed us greatly already, and we know He will bless us still; but He says, 'For all these things will I be enquired of by the house of Israel to do them for thee.'"

CONSETT.—A few months since we gave—in the CHRONICLE—a brief account of the work which had been taken up by our Northern brethren at Consett, in Durham. The following letter will show that the undertaking has already been attended with some pleasing results:—

"Two centuries ago several small churches sprang up in the North of England. Of these, some gave light for a time, then flickered in the socket, and finally became extinct; while the light of others has shone steadily down many generations, 'shining more and more unto the perfect day.' The small church at Rowley, in Durham, is one of these latter. The Gospel has been preached in it since the time of Oliver Cromwell, and from it many of the regions beyond have heard the glad tidings. Shotley Bridge is a vigorous offshoot from Rowley, the child having outgrown the parent. The united churches, wishing to evangelize Consett, consulted with the Northern Association, which gave a hearty response, as did also the British Mission. Mr. Macgregor, from Glasgow University and the Baptist College, has been labouring there for the past six months. The success has been very pleasing. An excellent congregation has been raised, a Sunday School and Bible Class established, and an amount of real work done, which has told around.

"Unlike many congregations, the one in Consett Town Hall is largely composed of middle-aged men, who appear to be in downright earnest. Perhaps, however, it has been to some a cave of Adullam, to which those who were in distress and in debt, and every one that was discontented, gathered themselves; but out of even such, there arose of old, a band of determined warriors. Hampered as the Consett brethren are by the want of a chapel, they have, on week days, used kitchens and upper-rooms for their meetings, and even there the Master has often met them.

"Preparations are making for further effort. It is pleasing to find that other denominations have suffered little; have rather been stirred up to more effort. The Town Hall hearers stood aloof, and went nowhere. Seven have already been baptized, and others have all but made up their minds. In many minds, the idea of a Baptist was something between a Mormon and a Unitarian, but this notion is being fast removed, and will, ere long, give place to true views of what we are. At Consett, and around, the usual amount of 'Christian' opposition prevails. But 'patient continuance in well doing' is making this yield. The Master's blessing is what we most need and pray for."

TOO BUSY TO FREEZE.

BY THE LATE MR. F. BERRYMAN, FORMERLY SECRETARY OF THE KINGSLAND RAGGED SCHOOL, AND A MEMBER OF THE CHURCH AT SALTER'S HALL.

How swiftly the glittering brook runs by!
Pursuing its busy career,
Reflecting the beams of the cheerful sun,
In waters transparent and clear;
Kissing the reeds and the lowly flowers;
Refreshing the roots of the trees;
Happy all Summer to ripple a song,
In Winter too busy to freeze.

Onward it glides, whether sunshine or storm
Await, on its vigorous way,
And prattles of hope and sustaining love,
Whether cloudy or bright the day.
Chill Winter around may his torpor fling,
And on lazier waters seize,
But the nimble brook is too much for him,
Being far too busy to freeze.

May we, like the brook, in our path through life,
As active and steady pursue
The course in which real utility lies,
That is useful and lovely too.
Still nourish the needy, refresh the sad,
And, despising unfruitful ease,
Adorn life's current with generous work,
With love that's too busy to freeze.

Yes, while there's a brother to warn from sin,
A sister to save from despair;
A penitent heart to be meekly taught
To utter the prodigal's prayer:
An outcast child to be turn'd to God;
The blasphemer brought to his knees;
And RAGGED ONES yet to be clothed and taught,
We MUST be too busy to freeze!

Contributions from December 24th, 1867, to January 20th, 1868.

	£	s.	d.
Loughton, Mrs. W. G. Gould	1	0	0
Liverpool, Welsh Baptist Church	1	0	0
Tritton, Mr. Joseph	5	5	0
Portadown	2	0	0
Bridgewater, Collection by Mr. J. W. Sully	2	15	3
Marshman, Mr. J. C.	2	2	0
Northern Auxiliary, by Mr. G. Angus, Berwick, collection	10	0	0
Donoughmore	5	0	0
Great Sampford	1	2	0
Thaxted, Mr. Tarrant	0	2	0
Norwich, Friends by Mrs. Edward Smith	2	18	0
Grantham, Sunday-school, by Mr. Roe	0	0	6
Hepburn, Mr. James	2	2	0
Hepburn, Mr. Augustus	2	2	0
Haverfordwest, Mr. Rees	5	0	0
,, Mrs. Rees	5	0	0
Deryneil	5	0	0
Darlington, balance by Mr. J. Williamson	3	5	0
Long Buckby, collection by Rev. T. Rose	3	0	0
Birmingham, Bond-street, by Mr. Dean	1	0	0
Tandragee	1	0	0
Uley, by Rev. W. C. Taylor, Collection	1	4	7
,, A Church Friend	0	10	0
Padiham, by Rev. T. Ryder, Collections	1	4	7
,, ,, Subscriptions	0	10	0
Loughborough, by Mr. J. Pagyt	2	0	0
Stroud, by Rev. W. Yates	6	2	6
Arthur-street, Camberwell-gate, Mr. Barrett	1	1	0
Upton Farm, Mr. Bilborough	1	0	0
Clonmel, by Mr. A. L. Cooke	4	2	2
Williamson, Mr. R.	0	5	0
Glamorganshire Auxiliary, by Mr. W. Thomas	6	13	3
St. Alban's, Rev. T. Watts	0	5	0
Battle, by Miss Jenner and Miss S. Mannington	1	13	6
Thame, Mr. E. Dodwell	2	0	0
Oliver, Mr. E. J.	1	1	0
Ipswich, Stoke Green, by Mr. R. Lacey, Collections	1	12	7
,, ,, Subscriptions	5	7	0
,, Collected by Miss Howard	2	0	0
,, ,, by Miss Goodchild	0	8	0
,, Taylor, Mr. W.	0	5	0
Reynolds, Mr. J.	15	0	0
Corke, Mrs. M.	50	0	0
Great Broughton, by Mr. J. Collier	1	1	0
Abingdon, by Mr. John Berry, Collections	2	1	6
,, ,, Subscriptions	2	10	0
Harlow, by Rev. F. Edwards, B.A., Collections	6	11	0
,, The late Miss S. Barnard's Box	0	11	6
,, Potter-street, Collection	0	16	7
Walworth-road, on account, by Mrs. Watson	9	5	6
Eardisland, Rev. S. Blackmore	1	1	0
Chandler, Mr. J.	2	2	0
Faringdon, Collection	0	16	6
,, Wearing, Mr. W. B.	1	0	0
Cirencester	0	5	0
Fairford, Contributions	1	2	6
Shortwood, ,,	2	2	6
Wotton-under-Edge, Contribs. on account	3	2	6
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THE

BAPTIST MAGAZINE.

MARCH, 1868.

OLD BAPTIST CHAPELS IN SOUTHWARK.

I.

In the days of Charles I. or probably still earlier, there existed in Southern London a Baptist Society which customarily communed in private houses, the dangers of the times rendering caution necessary. Very grave professors and severe moralists were those old Puritans; and they loved to make their daily life reflect the very letter of Scripture. Differences, which their descendants have learned to tolerate in one another, sometimes harassed the pastors, and divided the people into parties. Many amongst these old Southwark Baptists were prosperous merchants; and there is reason to believe, therefore, that their first pastor, William Rider, was an able divine and well provided for. Yet only very little is known about him, other than that he wrote a small work wherein he vindicated the practice of laying on of hands at ordinations. After the Long Parliament had assembled, and had executed Laud, Rider's Church, hitherto vexed by civil magistrates' interference, and the bishop's malice, found leisure in smoother times for controversy amongst themselves. In 1652 disagreements about doctrinal or discipline matters occasioned a separation, and the seceders provided themselves a meeting-house in Goat's Passage, Horslydown. It is not known when Rider died, though his death occurred several years prior to Keach's accession in 1668.

The Baptist historian, Thomas Crosby, wedded Keach's youngest daughter, and he has left us a full relation of his father-in-law's career. Keach was born at Stokehamah, Bucks, upon February the 29th, 1640. His parents' worldly circumstances debarred them from affording him even an average education. They intended their son should succeed themselves in trade; and never appear to have coveted for him the station in life he was destined so ably to fill. Whilst yet a child, young Keach devoted his spare hours to Scriptural studies; and the Pædobaptist tenets he had learned beneath the parental roof were so early relinquished, that when he had attained his fifteenth year, he joined a Baptist community, and three years later commenced preaching. Naturally enough, at that early age,

he had not arrived at any maturity of sentiment. He is therefore soon found forsaking his first associates, the General Baptists, for their brethren of the moderate Calvinistic school. Entering upon his life's work during the Interregnum, Keach was not allowed to pursue a peaceful course after the Restoration. He still preached about his native county; but did so at a continual hazard of arrest by the military who scoured the neighbourhood. The evangelist grew quite inured to seizures, bindings, and releasings upon bail, and such like legal routine. Upon certain occasions even life was endangered. Once, whilst instructing a rustic assembly, as may be imagined, in some barn or outhouse, an ominous tramp of horses' feet suddenly startled the congregation; and ere they could retire, if, indeed, any attempted to retire, the troopers were in their midst, threatening to murder the preacher. Keach lay bound upon the floor, and their officer's timely arrival only prevented the men from riding over their victim. As it happened, he only suffered the lesser penalty of being strapped across a horse and carried to jail.

After being liberated from this confinement, the apparently harmless action of writing a primer involved our divine in further trouble. The issue of this publication prompted his enemies to action. A county justice, with a constable's aid, searched Keach's house, and seized what volumes he could discover; meanwhile, binding the author to appear at the autumn assizes of 1664. Crosby, in his second volume, has described this curious yet disgraceful trial which ended in Keach being imprisoned for fourteen days, besides having to pay a fine of £20, stand in Aylesbury stocks, and find sureties for future good behaviour, which meant an abstinence from preaching and authorship. Whilst standing in the pillory, Keach freely addressed the crowd; and likewise a clergyman who tauntingly referred to his theological errors. The country folk appear to have taken the prisoner's part, and to have reproached the churchman with his drunken habits till he silently stole away. The market people were next entertained with a bonfire of primers, and Keach was brought from prison to witness this public burning of his books. When he finally escaped from all this, trouble of another kind overtook him during his journey to London in 1668.* Robbers attacked the coach, and carried off his money; but this calamity his friends repaired, and the amount was eventually recovered from the county.

The chapel in Keach's time presented to the casual passenger anything but an unpicturesque appearance. But little traffic in those days disturbed the surrounding quietness. In front of the meeting-house was a court, bounded by a brick wall; and a peep through the iron gates would have revealed a

* Ivimey's History certainly requires to be purged of its errors and misprints; for anyone who consults his pages as they now stand needs to be cautious about accepting his authority. We are informed, for instance, naively enough, that Keach probably laboured for twenty years amongst the people previously to accepting the pastorate; and our historian imagines this arose from difficulties arising from the abounding persecution. Upon a proper examination of the authorities any schoolboy would at once see through the matter without any difficulty. It is almost certain Keach never beheld his predecessor William Rider, and he assumed the pastorate immediately upon his arrival in London in 1668. This Crosby has misprinted 1688, and Ivimey has, therefore, copied the error without using his understanding; for had he done so, the next sentence would have set him right, "Being in the 28th year of his age."

pretty avenue of limes leading to the principal entrance. In this present century's earlier years an ancient Baptist might have been occasionally met with, who remembered the spot as it originally existed in the period we speak of. The sanctuary eventually became a cooperage, and afterwards a blacksmith's forge.

When he came to London, our pastor settled down into a hard-working evangelist, and controversialist. This latter appeared to be his natural element; for whether he opposed Pædobaptists, disputed with Quakers, argued the claims of the Christian Sabbath, or denounced Socinus, he was equally happy, and in his art proved himself an adept. He once engaged to hold a baptismal controversy with some Gravesend Anglicans. During the voyage down the river, a clergyman upon the boat had not long joined in the conversation ere he discovered Keach was the Achilles his compeers were expecting. Upon landing, he at once hastened to acquaint the combatants what kind of a prospect really lay before them. The description he gave of their antagonist's intellectual calibre so dismayed the party, that they refused to proceed with the debate, and Keach returned disappointed to London.

For twenty years the pastor's Southwark life was pre-eminently a rough one. Unwelcome visitors often disturbed the meetings; and after the Revolution persecuting attacks gave place to internal disagreements which demanded frequent attention. Keach, and a number more, were for introducing singing —a practice hitherto unknown in the Denominational Churches. They succeeded in effecting their object; but the conscience of the majority refused to yield to what they deemed an anti-Christian innovation. These seceders are now to be regarded as the ancestors of the Church at Maze Pond, which they planted in 1691. Keach also experienced some difficulty with a company who had contracted some "Seventh day notions." A certain busybody had managed to upset the minds of the young people and apprentices, by arguing that Saturday was God's only Sabbath. A series of discourses upon the subject entirely quashed all such quibbles; and when these were published as, "The Jewish Sabbath Abrogated" the Archbishop of Canterbury complimented the author upon his performance.

Keach never possessed a strong constitution; and it was really wonderful how his weakly body sustained so long the excessive strain he imposed upon it. Whether such a course be true economy may be justly questioned; for at the age of sixty-four, in July, 1704, Benjamin Keach finished his course, and died, completely worn out by the arduous round of labours his unflagging zeal had prompted him to pursue.

* The country clergy were often very insolent. As an illustration of the occasional assistance a county brother might require in the rough days that followed the Restoration, may be related an incident that befel John Tredwell, the Lavingham Baptist minister. This good man's evangelizing efforts greatly discomposed his neighbour, the parson. The latter, therefore, sought to ease the mental torture he endured, by declaiming weekly in the parish pulpit, against the meeting-house, care being taken more particularly to denounce its pastor. Tredwell only replied by attempting to prove his own tenets, and by writing a gentle remonstrance to his boisterous opponent. The upshot was, that the rector one day entered the chapel, and insisted upon delivering a discourse two hours long upon Baptism. Having concluded, he and his fellow rioters walked off, and refused to listen to any reply from the Baptist pastor. Tredwell applied to Keach, who forthwith wrote and published his, "Rector Rectified"

A member of the congregation celebrated the pastor's decease in a broadside poem, very creditably executed for those times, *e.g.*

"Is he no more, has Heaven withdrawn his light,
And left us to lament in sable shades of night.
Our loss?
Death boasts his triumph, for the rumour's spread
Through Salem's plains, Keach, dear Keach is dead."*

Benjamin Stinton was likewise Keach's son-in-law, and a deacon of his church. With his dying words the pastor had implored his relative to succeed him. Although the latter eventually consented, his modesty made him very reluctant to follow such a course in life. Stinton, at this time was in his 30th year; yet he had not received any academical training for pastoral duties. He therefore, after accepting the charge, engaged a competent tutor, applied himself to learning, and made rapid acquisitions to his philological and literary knowledge. His persevering and well directed efforts told in more than one direction. He faithfully and rigidly attended to his own duties; and, besides these, he attempted to found a charity school; but this laudable endeavour Anglican intolerance frustrated until George the First's accession to the throne. He shewed great philomathic zeal; and by encouraging students' academies he successfully counteracted existing prejudices against ministerial training. Literary ambition likewise prompted Stinton to collect extensive materials for a denominational history. These manuscripts may yet be inspected in Dr. Williams's Library. This self-imposed task would certainly have been accomplished had his life been prolonged. Crosby inherited the papers, and he lent them to Neal the historian, who kept them for several years, and at last chagrined the Baptists by making so little use of them: yet, but for Neal's rudeness, we should not have possessed Crosby's "History of the English Baptists." Stinton laboured on till February, 1718, when sudden illness terminated his pastorate. "I am going," he exclaimed to his wife, and immediately laid himself upon the bed and died. In those days the Baptists possessed a burial ground which formed a piece of Southwark Park. It was called Dead Man's Place. There Stinton, and a large number of others, who belonged to his denomination, lie buried. Fifty years ago this cemetery remained intact, though it has since disappeared.

In the 17th century there existed on Horslydown a chapel, with dressing-rooms attached, called the Baptisterion. This was the common baptizing place for the denomination in London. A conference of Baptists that met in 1717 provided funds for rebuilding this institution. The chapel never appears to have had any Church associated with it; but elderly persons were living seventy years ago, who remembered the place as a preaching station. The passage leading to the meeting-house was usually designated Dipping Alley.

In Three Cranes' Court, Tooley Street, the Baptists anciently possessed a wooden meeting-house; yet to this Crosby only slightly alludes; and the only pastor of whom any

* Keach had one son Elias, who, although he did not survive his more celebrated father, appears to have equally improved his time and talents. During the persecutions of Charles's reign he emigrated to the New World; and planted two churches in Pennsylvania. He eventually returned to England, and settled over a Society at Wapping, which he gathered himself. He died in 1699. See "Noble's Continuation of Granger's Bio. Hist. of Eng.," 1—134.

mention is made, is Samuel Wilcox. Whither the people went after his death, is unknown. Wilcox was a scholarly divine of very liberal sentiments, who freely mixed with other denominations. Prior to 1666 the Church assembled in Cannon Street. The pastor heroically encountered much hardship, rather than sacrifice principle; and his bravery entailed several imprisonments. "A drop of Honey from the Rock Christ," is the quaint title he chose for his only publication.

The Unicorn Yard Church was planted by seceders from the Goat Street Society, who had differed with their brethren about choosing a successor to Stinton. One party voted for William Arnold, an uneducated communicant; but their opponents wished for John Gill, the future commentator. The majority, who retained Arnold, erected the above-named chapel, when their own lease expired immediately afterwards. The pastor was born in 1691, and died in 1734, after a fourteen years' continuance with his people. Arnold's ability had not during youth been unobserved. With some difficulty, however, his friends prevailed upon him to speak in public, although from the first his addresses were peculiarly acceptable. He deeply regretted an inability to read the scriptures in their originals; yet, he largely repaired classical deficiencies, by pursuing English studies with immense industry; so that even cultivated ears drew in pleasure from his laboriously prepared discourses. Shortly before his own removal, a dear friend's death disastrously affected Arnold's spirits, and from this shock his constitution never recovered.

Hugh Evans came from Bristol and supplied for a short term during the pastoral vacancy; yet, listening to his own people's desires, he ultimately declined forsaking Broadmead. Thomas Flower, a country minister, therefore, became Arnold's successor; and he continued eight years—1736-44—and then he resigned. Through engaging in the corn trade, and accumulating considerable wealth, he earned the opprobrious *sobriquet* of Worldly-minded Flower. From this it would appear that the pastor suffered some injustice at the hands of persons whose worldly experience had been the reverse of his own; for he never altogether relinquished preaching, and, to respectable abilities, he joined an affectionate disposition. Ivimey, who alludes to Flower's trading, remarks, "He had thus proved himself not fit for the Kingdom of God.' This at least is pharisaical judging of another, which our common Christianity condemns.

A very severe discipline ruled these old communities. In Flower's days, a member, to capacitate himself for some civil office, communed with the Established Church. This action awakened great indignation, and was accordingly reprimanded.

The Unicorn Yard Church seems to have magnetically attracted wealth. Their next pastor, Josiah Thompson, grew into a rich man. His father was the Baptist minister at Kingston-upon-Thames, where the son was born in 1724. The latter, during his Southwark pastorate, resided, in Saint Mary Axe, but eventually retired to Clapham. He never gained that respect from contemporaries which a proper use of wealth is sure to command, and when, in 1806, he died, he cut off his relatives from what they deemed their proper inheritance.

One of the worthiest men, however, associated with Unicorn Yard, was the Broadmead pastor's son, Caleb Evans, who was born at Bristol, in 1738, and studied in the

Mile End Academy, when Doctor Walker acted as tutor in chief. The student courted Doctor Stennett's acquaintance, and therefore, upon Sabbath days, he might have been seen journeying westward to commune with the Little Wild Street Church. Upon leaving Mile End he engaged himself as lecturer both at Unicorn Yard and Clapham. In 1759 he retired from London to take office under his father, whom he likewise, in due course, ably assisted in the college. Great anxiety to see the Nonconformist interest achieve a healthy prosperity, made him feel deeply interested in providing efficient means for training theological students. He, therefore, inaugurated the Bristol Instruction Society. When, in 1781, death deprived the college of his father's services, Doctor Caleb succeeded him in the principalship. The distinctive honour of D.D., which Aberdeen conferred upon him, had never been better merited, for no labours ever came amiss to Evans, if only they promised to ameliorate men's condition and advance righteousness. In and around Bristol schools were established and churches planted, which must be credited to the pastor's efforts for others' welfare and his Master's honour. In August, 1791, paralysis ended this useful life, when it had only extended through fifty-four years. For several generations the pastor's paternal ancestors had laboured as Baptist ministers.

"What, Evans dead? how painful is the sound; [around!
What awe, what grief the tidings spread
How vast our loss, how exquisite our grief! [chief."
So Judah mourned when fell her pious

William Clark, a native of London, and born in April, 1732, succeeded Dr. Evans. The family, after seceding from the General Baptists, attended the ministry of Samuel Wilson, in Goodman's Fields. In early life William had habitually attended Whitfield's itinerant preachings, and whether delivered in Hoxton Square, or on Kennington Common, the great orator's discourses gave the youth equal satisfaction. Clark then sought fellowship with the Devonshire Square Society, and afterwards with the church in Wild Street, and for tutors he had Drs. Stennett and Llewelyn. He first settled at Blunham, in Bedfordshire, and from thence removed to Unicorn Yard, in 1761. The interest had then sank into a very low unpromising state, yet renewed prosperity had been achieved ere the pastor resigned, in 1785. Clark's preaching apparently failed to please his people's strengthening antinomian tastes. They loved to be constantly hearing how much sin could be retained in a holy life, which diseased craving Clark discouraged, by insisting that loveliness of moral character might coexist with Christian destitution. He was a laborious thinker upon polemical themes, and incessant application is supposed to have occasioned his mortal illness. Our divine, for some years, superintended the academy in London, supported by the Fund, and he finally retired to Eccles, where he died, a comparatively wealthy man, at the age of sixty-four, in July, 1795. A contemporary poem likened the ministers of the Nonconformist pulpit to plants and flowers; *e.g.*

"Clark's a Sweet William, whose expanded breast, [blessed.
With every grace indulgent Heaven had
Judicious, humble, affable, and calm,
His mind was beauty, and his breath was balm."

G. H. P.

(To be continued.)

THE THEORY OF SACRAMENTAL RELIGION EXAMINED.

BY THE REV. J. H. HINTON, M.A.

THE differences between the Evangelical and the Ritualistic systems are not slight and superficial; on the contrary, they are radical and essential. They affect not merely modes and ceremonies, but the nature of religion itself.

On this vital and all-important question, What is the nature of true religion? two divergent and widely-dissimilar views are held. The one that religion is in its nature *subjective*, consisting wholly and exclusively in affections of the mind, with (of course) such practical results as flow from them; the other, that religion is in its nature *sacramental*, essentially requiring the use of sacraments, and effectually generated and perfected by the employment of them. The former view is, I may presume, that held by ourselves; the latter appears to be held by the Ritualists, and the theory out of which it is evolved is now to be subjected to examination. It is compactly and intelligibly stated in a paper by the Rev. Wm. Humphrey, Incumbent of St. Mary Magdalene, Dundee, in the second series of "The Church and the World," pp. 502 *seq.* The author thus introduces his subject:—

"When in the beginning God spake the word, and called His creation out of nothingness, He created every individual creature that composed it in union with Himself. The Creator penetrated and permeated all things. He was in every work of His hands, as theologians say, by Essence, by Presence, and by Power; or, in the words of S. Paul, in Him every creature lived, and moved, and had its being.

"Not only so, but in this creation as a whole, and in every part of it, the Creator beheld himself. There was not a creature that did not in some way mirror and reflect God. . . . God is bound to love Himself, seeing that in Him there is nothing that is not entirely loveable; and so, when reviewing His creation, He loved it for the value of what He saw therein reflected as in a glass, and then pronounced every individual creature of it to be very good."

Now we readily admit, of course, that, "when God called his creation out of nothingness, He created every individual creature that composed it in union with Himself; or, in the words of St. Paul, in Him every creature lived, and moved, and had its being." We cannot admit, however, that "this relation of union was—" as the author clearly represents it, for he speaks of no other—the sole and exclusive relation "between the Creator and his creation." In one obvious respect it is clearly unfitted to be so, inasmuch as the relation thus indicated is a purely physical relation, and has no adaptation at all to the case of moral beings, among whom it must comprehend the evil as well as the good. God's relation to moral beings must evidently, if it be adequate to their nature, go much beyond this, that "in Him they live, and move, and have their being;" since this must be equally true of devils and of angels.

The author thus proceeds:—

"And yet, albeit this relation of union between the Creator and his creation, and that love which was its consequence, was so desirable as conducive to, and effective of, not only the Creator's greater glory,

but the creature's greater good; God willed not that it should continue against the will —nay, without the consent—of the creature. God does not simply *use* his creatures, whether to effect or to increase His own glory; they must co-operate with Him, enter into His purposes, and voluntarily aid Him in carrying out His all-wise designs.

"As for God, by what theologians call his antecedent will—that is, so far as He Himself was concerned—He willed eternal union and concord between Himself and His creature. But if the creature willed divorce and discord, divorce and discord it would be. The creature did will divorce and discord, and so divorce and discord it was."

Here it is to be observed that the author makes dependent on the will of man a relation which could not possibly be so. He tells us that God "willed eternal union between himself and his creature," but that the creature might will "divorce." Now, in respect of the union described, this could not be. Under no conceivable circumstances could it be dependent on the creature's will whether he live, and move, and have his being in God.

In like manner it is an utter impossibility that any creature can render to God any co-operation in relation to such a union, or "voluntarily aid" Him in any purposes He might form respecting it.

Taking the Holy Scriptures for our guide, it is plain that the Creator has not limited his administration towards mankind—we know nothing, and we are not entitled to conjecture anything, respecting his treatment of angels—to the existence of a merely physical union. In the Garden of Eden, God evidently treated the first pair of human beings as under His authority, and He gave them a commandment, enforcing obedience by a threatened penalty of the gravest import. On the same principle, with whatever different detail, God has dealt with the whole race ever since; with differing degrees of light making known His perceptive will, and solemnly declaring that He "will render to every man according to his deeds, in the day when he shall judge the world by Jesus Christ."

We have thus before us an entirely different system from that exhibited by Mr. Humphrey. Here is not the impossible rupture of a physical union —singularly enough called "divorce;" but disobedience under a system of moral government, a system based upon righteous authority, and issuing in solemn retribution. This system of moral government our author entirely ignores, and *well he may;* since, for the mischief arising under it, his scheme proposes no remedy.

We now draw attention to the following sentence: "At the instant that sin entered into his creature, the Creator withdrew Himself, and the creature fell dead."

Many times we have asked ourselves, What can this mean? In what sense can the Creator withdraw himself from his creature? The only sense in which the author speaks of the union of the Creator with His creature is that by which every creature lives, moves, and has its being in Him; but in this sense it is clearly impossible that God should withdraw Himself, since, in that case, the creature would cease to exist. Nor can this union be in any degree affected by sin, since the existence-sustaining power of God must be as necessary to a sinful being as to a holy one. The only sense in which God can be understood to withdraw Himself from any creature on account of sin, must be a moral sense, referring to his approbation or complacency; but to this the author makes no reference.

What, again, can be the meaning of the phrase, "the creature fell

dead"? The creature has not ceased to exist, for, by the very supposition, it exists still; and, consequently, if it be in any sense "dead," it can be only metaphorically, death being taken as a figure for some state of calamity or suffering. As for the *dictum* that "God and sin cannot co-exist in the same creature," it is an absolute and palpable fallacy, since every creature exists in God. A truer statement of a sinner's condition is to be found in the words of the Apostle, "The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men."

In the following paragraph the author enters somewhat speculatively into the reasons which may be supposed to have determined the offended Creator to show mercy rather towards human than angelic transgressors. He thus speaks:—

"Besides his supernatural image, there was an image of God which was natural to man a likeness of another human soul, which, as an idea, had existed in the mind of God from all eternity, reflecting in its three forms of memory, intellect, and will, the three PERSONS from whose single and undivided essence it derived its own."

The author's reference here is, of course, to the "human soul" of the Lord Jesus Christ, which, however, no otherwise "existed as an idea in the mind of God from all eternity" than that of Adam, or any other member of the human or angelic races. But is it not strange to find the "three powers of memory, intellect, and will," selected as representative of the three persons of the Divine Trinity? What a pity it is there was not a fourth person, in order that man's *heart*, or affections, might have shared in this singular glorification!

"The body of man, too (our author continues) which his soul tenanted, was cast in a mould, and fashioned after the similitude of a pattern, that was familiar to the mind of God. That pattern—His eternal idea of the perfect MAN—He had before Him as a model when, on the first Friday, He formed a body of the dust of the ground, and, infusing into it a rational soul, he called it MAN; and even now, in its fallen state, in that naked, shame-faced body with its crippled soul, He looked upon the face His CHRIST, and longed for re-union with His separated human creation for the sake of its model and cause—the potential Man, even JESUS."

We could almost smile at this amusing example of the common grammatical process called putting the cart before the horse. As all the conceptions of the Divine mind are eternal, there is, of course, among them no order of time—no one of them is either before or after another. There is, however, among them what is called an order of nature, or of succession in the objects to which they relate. As man's creation, for example, is necessarily anterior to any of the events of his life, so the purposes of God, in relation to them, stand as necessarily in a similar order of succession. It is an obvious violation of this rule to say that when God made man He had before Him as a model "the eternal idea of the perfect or potential Man, even Jesus." Since the sin of man must have preceded his redemption, it must be much nearer the truth to say that, when God contrived the human nature of Christ, He had before Him as a model His eternal idea of the actual man whom Christ was to redeem. Until, in the order of events, man had been foreseen to sin, there was no reason why any conception at all should have been formed of the method by which he was to be redeemed. "The potential man, Jesus," therefore, cannot truly be said to be the model and cause of the human creation; nor can it, consequently, be true that on this ground God "longed for re-union with" it.

But a what strange phrase is this which Mr. Humphreys here applies to the Deity? "God *longed*," says he; and twice, emphatically, he says it. In what sense is it possible to predicate of the Divine Being this familiar phase of human feeling? And if in any sense it is applicable, how should Mr. Humphreys know it? No such testimony, we believe, is borne in the Inspired Oracles.

Some paragraphs now follow, setting forth the great fact of the incarnation of the Son of God, and affirming both His true divinity and His true humanity, in all which we have substantially no difference with the author. We must notice, however, one or two points in which he seems to us to be very wide of the mark. Thus he writes:—

"It was human nature, and not the body of any human person, that the Lord assumed, and united to His divinity. It was humanity in the abstract, and not in the concrete. This humanity and this divinity were united in one person, and this person was not human, but divine."

Rather, we should say, this one person was both human and divine. There is no need that either of the two natures should be obliterated from the personality. If, indeed, Christ were not a human person, with what justice could He be designated by the apostle as "the Man, Christ Jesus?" To say that the Son of God united to Himself "humanity in the abstract," is merely to use words without meaning; for who can tell us what "humanity in the abstract" is? To say that it was "not the body of any human person that the Son of God assumed, and united to his divinity," is to say what is contrary, not only to common sense, but to recorded fact; since, as man, Jesus was the Son—divinely begotten, but still the natural Son—of Mary, his mother.

See in what blasphemous language—we cannot use a milder term—the author's idea that Christ was not a human person culminates! In Him, says he—

"Humanity was divinized—was deified. Humanity became adorable; adorable, too, not with an inferior and relative worship, but, in virtue of its personal union with divinity, adorable with, and entitled to, the supreme worship which is due to the uncreated essence of the Eternal Trinity."

Still more revolting than this wholesale blasphemy is the detail into which the author distributes the general idea:—

"Of Christ's Humanity God spoke and said:—'Let all the angels of God worship' It. Before It Gabriel abased himself in the first instant of its conception. In Its honour the Host of Heaven sang the first *Gloria in excelsis Deo* as It slumbered on the straw in the manger. And when It exchanged that hard for a harder bed—the manger cradle for the cruel cross—and slumbered in a deeper sleep, the several parts into which the dissolution which men call death had separated the Humanity were singly and severally adorable with supremest worship, due to each by reason of its union with and in the personal divinity. The dead body of God, as It hung on the cross, was adored by holy men yet in the flesh; the departed soul of God was adored by the disembodied souls of the just as It entered the place where they awaited its advent: while holy angels adored the Blood of God wherewith the earth was drenched, and whereby it was delivered from the curse, as they kept their watch over it in the place where it lay, till it should be reassumed in the Resurrection of the first Easter Day."

For most of the particulars here stated with so much confidence, it is obvious that the author must have drawn entirely on his imagination, there being no scriptural record or evidence of them whatever; while his alteration of the masculine into the neuter pronoun in his quotation from Hebrews i. 6 (see also Psalm xcvii. 7), is unwarrantable, and even audacious. To have offered divine worship to the humanity of Christ alone, under any circum-

stances, could not have been less than idolatry; a thing, however, happily impossible, since in Him the divine and the human were never for a moment divided.

We have hitherto contented ourselves with denouncing the language in which Mr. Humphreys has expressed himself as blasphemous and revolting; but we may now add that his idea of the deification of the human nature of Christ is on no ground tenable. That the fact should be so by no means necessarily follows from, or is involved in, the personal union of the two natures, the human and the divine, in the One Christ, but the contrary rather is implied. Indeed, if the human nature of Christ is actually changed into the divine—"deified," or (by a new term for the coinage of which we think Mr. Humphreys must be responsible,) "divinized"—it is no longer human, and the person of Christ consists no longer of two natures, but of one only. It may be added that the divine nature, as essentially uncreated, infinite and eternal, is one into which it is not possible that an essentially finite and created nature should be converted.

With this "union with the creature," consummated in Christ's ultimate exaltation, the author assures us "God was satisfied"—"satisfied" with thus physically re-entering human nature in the abstract, and with thus effecting a process by which no single individual of the human race was benefited! "God was satisfied—" so asserts Mr. Humphreys, but he gives no authority; and, without authority, how does he know? It seems, however, according to Mr. Humphreys himself, that God was not fully "satisfied," for he proceeds to ask, "Was God *satiated?*" and to lay it down that he was not, since he found something else to "long for."

And here we have again to deal with that unfortunate portion of human nature which was yet apart from God. Was it to remain apart for ever? or might there yet be union between itself and its maker? The answer to these questions is in substance this, that, if human nature in the individual can be united to Christ, who is God, it will thereby be also united to God. "But how?" demands the author. "What are the means by which this union is to be effected?" And he thus answers his own question:—

"To discover this we must have a clear idea of the separate terms, and this will probably result in a clear idea of the means of their union. In other words, the answers to two questions—What is JESUS? and What is Man?—will give us some insight into the necessary nature of that which is required to unite them.

"In JESUS are united two things—Divinity and Humanity. . . . There is in Jesus something which is outward and visible, and something also which is inward and spiritual.

"In man are united two things—a body and a soul. In him . . . is something which is outward and visible, and something also which is inward and spiritual.

"What follows?

"It follows that if the two—JESUS in Heaven and man on earth—are to be united, it must be by means of something which is outward and visible, and inward and spiritual.

"In other words, it must be by means of Sacraments."

And so sure is Mr. Humphreys of the conclusiveness of this reasoning, that he immediately follows up his argument by this positive assertion.

"Unbelief, or defective belief, in the Sacraments is invariably the result of unbelief, or defective belief, in the two natures and one person of CHRIST, or ignorance as to the two creations, the material and the spiritual, the body and the soul, which together make man. A full, accurate, and clear appreciation of what JESUS is, and what Man is, *must result* in a vivid grasp of the theory of the Sacraments which unite them."

Such is the confidence of Mr.

Humphreys; but surely, if this were so, "the theory of the Sacraments" as uniting Christ and man together would be very generally, we might say, universally, received. For ourselves, for example, and we are sure we may speak for many others, we most entirely believe the two facts stated; but our belief does not result in a vivid grasp, or in any grasp or perception at all, of the theory of the Sacraments. We do not even see how, by any possibility, the theory can be evolved from the facts.

Nor is the argument, when the author opens it, at all more convincing. Both Christ and man, says he, consist of something outward and visible and something inward and spiritual; the elements in Christ being divinity and humanity, the elements in man being body and soul. An objection lies, however, against this comparison, since the opposite terms of it are not correspondent. It is evidently unfair to place the divinity of Christ in opposition to the soul of man, when the humanity of Christ has also a soul, which is the proper object of comparison. Besides, in this case, the supposed union will have to take place immediately between the soul of man and the divinity of Christ; whereas, by the supposition, man is to be united directly to the human nature of Christ, and through Him to God.

Mr. Humphreys goes on to argue, in general terms, that, if two objects which both consist of something outward and visible and something inward and spiritual are to be united, it must be by something which is both outward and visible and inward and spiritual. The force of this general proposition is not obvious. It is clearly possible that a union between elements so similar might be formed directly, without the intervention of any means at all; and the nature of the means, if any be used, must certainly depend on the nature of the union to be formed. Assuming the truth, however, of this unproved and unproveable proposition, the author goes on to say that, since Christ and man can be united only by something at once outward and visible and inward and spiritual, it must be "by Sacraments." Here is another extraordinary leap in the argument. It is quietly assumed as a fact, that Sacraments are at once outward and visible and inward and spiritual—an assumption which we altogether deny—and then it is further assumed that union of man to Christ must be effected by Sacraments. But why? Are Sacraments the only things in the world which are both outward and visible and inward and spiritual? A hundred things besides may possess similar characteristics, and, for aught this argument proves, might answer the purpose in view equally well. If, indeed, Sacraments were divinely appointed for this purpose, the case would be different, but the author does not even suggest such an hypothesis.

Concerning this theory of Sacraments, however, we may observe, generally, that it is evidently based upon the idea that the misery of man through sin consists in the interruption of his physical union with God, which, accordingly, it is the object of God, through the Incarnation, to restore. We repeat, therefore, what we have in an earlier part of this paper asserted, that this conception of man's misery through sin, is at once inadequate and untrue; and, indeed, in the nature of things impossible. The theory of Sacraments, therefore, is without an object.

The true misery of man through

sin consists in this, that, by a voluntary estrangement, he is morally separated from God, and, by transgression of His law, subject to the penalty enacted by God's government. To effect the remedy of such a condition the theory of Sacraments has no adaptation. Even if they could do all that is pretended, they have no relation whatever to the grand expedient of divine wisdom and mercy—an expiation for sin; and the theory concerning them leads to no solution of the question how God may be just and the justifier of the ungodly.

We may observe, further, that, according to the theory propounded, Sacraments do not answer their purpose. That purpose is stated to be to effect the union of man to Christ, and so to God. When Mr. Humphreys opens to us the operation of the Sacraments, however, he writes as follows:—

"Baptism, Confirmation, Communion, and Penance, are the means whereby union with JESUS is begun and strengthened, sustained and restored.

"In the kingdom of grace four Sacramental processes are distinct and well-defined.

"1. There is the new birth of the soul, or the infusion into a dead soul of that grace which is its life.

"2. There is the increase, or strengthening of that living soul, resulting in a robuster spiritual life.

"3. There is the refreshing of the soul by continual supplies of spiritual food.

"4. And, lastly, there is medicine, or healing, which prevents, or arrests, or repairs, decay.

But in all these descriptions there is not a word about uniting man to Christ, and through Him to God. We have here the process of giving birth to a dead soul, of strengthening, refreshing, and healing it; but all this is irrelevant, since death is not the condition in which man is stated to be found. He is alleged to be separated from God, and to require union to Him, through union to CHRIST, about which here is not a single word. There is only one of the enumerated Sacraments—the Eucharist—in which there is any pretence of union to Christ, and this plays a subordinate part, being merely for "the refreshing" of a life already given in baptism, and strengthened in confirmation.

To these observations it may be added, that, of the four Sacraments enumerated by the author, two are not services of Divine institution at all, but are purely human inventions —Confirmation and Penance. Why these should have any other than an outward and visible part it is utterly impossible to conjecture.

The result at which we arrive is that Religion is not a thing of Sacraments. The Sacramental theory assumes a condition of human misery which is unreal, and proposes a remedy which is utterly futile and fallacious. We revert, therefore, to the alternative position that Religion is subjective—wholly and exclusively subjective, in strict accordance with man's position under the moral government of God. By the expiatory sacrifice of God Incarnate, and His all-prevalent intercession, a foundation is laid for man's deliverance from condemnation, and his restoration to God's favour, by "repentance towards God, and faith towards our Lord Jesus Christ." Pure and undefiled religion is neither less nor more than a change of man's heart from enmity towards God to friendship, and from the love of sin to the love of holiness. The theory of Sacramental Religion is, in our judgment, a perversion of the Gospel, a delusion of Satan, and a snare for souls.

"I APPEAL UNTO CÆSAR."

A LITTLE time, we think, may be profitably employed in considering the circumstances in connexion with which the above words fell from the lips of the illustrious Apostle St. Paul. 1. A few words concerning *the place* in which the sentence was uttered. The place was Cæsarea. There are two towns of this name mentioned in the New Testament. There is Cæsarea Philippi, mentioned in Matt. xvi. 13, and Mark viii. 27. Philip, the Tetrarch, having enlarged and beautified the place, named it Cæsarea, in honour of the Roman Emperor Tiberius, and Philippi, in honour of himself. Geographically it is famous for its beauty, lying near one of the chief springs of the River Jordan, and interesting to the students of Gospel history as the northernmost point of our Lord's journeyings, and as the scene of the memorable utterance of Peter, "Thou art the Christ, the son of the living God." But it is the other Cæsarea with which we have now to do. This town was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dora. It was a famous city once, but its glory is now departed. It continued to be a place of some importance in the time of the Crusades. Now, though an Arabic corruption of the name still lingers on the site (*Kaisariyeh*), it is utterly desolate, and its ruins have long since been used as a quarry, from which other towns of Syria have been built. It was far otherwise when St. Paul was a captive there. It was then visited by Jewish princes and Roman governors, a numerous population lived and thrived within and around it; many of them went "down to the sea in ships, and did business in great waters;" and for its extent, wealth, and luxuries received the name, as it well deserved, of "metropolis"—mother city. The following sentences will convey to our readers a correct idea of the place in the days of St. Paul:—

"Strabo, in the reign of Augustus, described at this part of the inhospitable coast of Palestine nothing but a landing-place, with a castle called Strato's Tower. Less than eighty years afterwards we read in Tacitus and Pliny of a city here, which was in possession of honourable privileges, and which was the "head of Judæa," as Antioch was of Syria. Josephus explains to us the change which took place in so short an interval, by describing the work which Herod the Great began and completed in twelve years. Before building Antipatris in honour of his father, he built, on the shore between Dora and Joppa, where Strato's Castle stood, near the boundary of Galilee and Samaria, a city of sumptuous palaces, in honour of Augustus Cæsar. The city was provided with everything that could contribute to magnificence, amusement, and health. But its great boast was its harbour, which provided for the ships which visited that dangerous coast a safe basin, equal in extent to the Piræus. Vast stones were sunk in the sea to the depth of twenty fathoms, and thus a stupendous breakwater was formed, curving round so as to afford complete protection from the south-westerly winds, and open only to the north. Such is an imperfect description of that city, which, in its rise and greatest eminence, is exactly contemporaneous with the events of which we read in the Gospels and the Acts of the Apostles. It has, indeed, some connexion with later history. Vespasian was here declared Emperor, and he conferred on it the title of a colony, with the additional honour of being called by his

own name. Here Eusebius and Procopius were born, and thus it is linked with the recollections of Constantine and Justinian. After this time its annals are obscured, though the character of its remains—which have been aptly termed 'ruins of ruins'—show that it must have long been a city of note under the successive occupants of Palestine. Its chief association, however, must always be with the age we are writing of. Its two great features were its close connexion with Rome and the Emperors, and the large admixture of heathen strangers in its population. Not only do we see here the residences of Roman Procurators, the quarters of Imperial troops, and the port by which Judæa was entered from the west, but a Roman impress was ostentatiously given to everything that belonged to Cæsarea. The conspicuous object to those who approached from the sea was a temple dedicated to Cæsar and to Rome. The harbour was called the 'Augustan Harbour,' and the city itself was 'Augustan Cæsarea; and, finally, the foreign influence here was so great that the Septuagint translation of the Scriptures was read in the synagogues. There was a standing quarrel between the Greeks and Jews as to whether it was a Greek city or a Jewish city. The Jews appealed to the fact that it was built by a Jewish prince, the Greeks pointed to the temples and statues. This quarrel was never appeased till the great war broke out, the first act of which was the slaughter of 20,000 Jews in the streets of Cæsarea."

2. Let us now look for a little while at *the persons before whom* Paul uttered the words, "I appeal unto Cæsar." The 17th verse of the 21st chapter of the Acts is as follows:—"And when we were come to Jerusalem, the brethren received us gladly." Great was the joy of the disciples in once more seeing the honoured Apostle, with Luke and other faithful friends; a joy, we are sure, which the good Apostle would fully sympathise in, and most heartily reciprocate; little foreseeing the important events which took their starting point from that visit of St. Paul to the Holy City. Before long a devotional visit which he paid to the Temple was made a pretext for a riot by the bigoted Jews, in which he nearly fell a victim to their rage. "All the city was moved, and the people ran together, and they took Paul and drew him out of the temple, and forthwith the doors were shut. And as they went about to kill him tidings came unto the chief captain of the band:" (31st verse). This "chief captain" was Claudius Lysias, who in the Greek text is termed a *Chiliarch*, that is, the commander of a thousand soldiers. These Roman soldiers were quartered in barracks within a fortress called Antonia, situated not far from the temple, to the north-west. Just as the house of the Turkish governor of Jerusalem is near the "sacred places" there, to notice and quell any riots which may arise between Mahommedans and Christians, but especially to control the fury of the Greeks and Latins, so the military prudence of the Roman possessors of Palestine had led them to quarter a thousand soldiers near the temple at the time of the Jewish festivals, to control the vast crowds who flocked into the temple courts "full of religious fanaticism and embittered by hatred of their rulers." It was the commanding officer, "the chief captain" of this military station, to whom tidings came (vv. 31-2), "that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers they left beating of Paul." Thus was the Apostle delivered from the fury of this fanatical and murderous mob of his fellow countrymen, to be brought for several years under the control of Roman law, during which time he performed labours, and endured sufferings, which have become famous through the wide world. The first incident we are called to notice is his examination before Claudius Lysias, the Chiliarch, who had given

orders that the prisoner should be conveyed into the barracks within the fortress. The multitude pressed and crowded on the soldiers as they proceeded to execute this order; so that the Apostle was actually "carried up" the staircase, in consequence of the violent pressure from below. And meanwhile deafening shouts arose from the stairs and from the court—the same shouts which, nearly thirty years before, surrounded the Prætorium of Pilate —"Away with him, away with him." Through the kindness of the Roman General, who learnt from Paul that he was a native of "Tarsus in Cilicia, a citizen of no mean city," the Apostle was allowed to address the people, which he did in the well-known speech recorded in Acts xxii. vv. 1-21. This address for a time calmed the angry populace, but when he referred to the sad part he had taken in the martyrdom of Stephen, it seemed as if the rage of the murderers of the first martyr had taken possession of their hearts. "And they lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live." Whereupon the chief captain, having determined to take the matter into his own hands and bring it to a speedy conclusion, commanded Paul to be brought into "The Castle" (the fortress called Antonia), and then scourged, "that he might know wherefore they cried so against him." The Apostle, on this occasion, was saved from the cruel indignity of scourging, by pleading his privilege of Roman citizenship;—for the Porcian law, passed about 300 years B.C., exempted all Roman citizens from this cruel punishment.

Paul was "free born;" his father, therefore, had in some way obtained the privilege of Roman citizenship; —perhaps, by purchase, perhaps, through the influence of some powerful patron—though in that way commentators are not able with certainty to tell us. When the chief captain had discovered the fact of Paul's Roman citizenship, he felt moved to treat the prisoner with kindness; so that when he had in vain endeavoured to settle the case by laying it before the Jewish Sanhedrim, and had discovered that a plot had been arranged among certain fanatics to assassinate Paul, he resolved to send him with all haste, well guarded, under cover of the night, to Cæsarea, which was then the Roman Metropolis of Palestine, and where the Roman Governor then resided. This Governor was Felix. Before him, being the Chief Magistrate of the land, the Apostle was arraigned, and a very interesting record of the trial is contained in the 24th chap. of the Acts of the Apostles. During this memorable trial Paul had what we should now legally call two "hearings." In the first hearing a hired orator, one Tertullus, accused the Apostle of the double crime of sedition against the Roman Government and of the profanation of the Temple at Jerusalem, commencing his address by gross and lying adulation of the judge. The defence of Paul followed; "and when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter." And having formed a favourable opinion of the accused, during the time, "he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him." Notwithstanding this kind act of the governor, we are not to suppose that Felix deserves a place among good and righteous

rulers. He was emphatically a bad man alike in his public capacity and private character; as the following accurate sketch will show:—"Felix was the brother of Pallas, the favourite and powerful freedman of the Emperor Claudius; through this Pallas, Felix was raised to the station which he so unworthily filled. The origin of Felix and the mode of his elevation would prepare us to expect in him such a character as that which is condensed into a few words of Tacitus, that "in the practice of all kinds of cruelty and lust he exercised the power of a king with the temper of a slave." The Jews had, indeed, to thank him for some good services to their nation. He cleared various parts of the country from robbers, and he pursued and drove away that Egyptian fanatic with whom Claudius Lysias too hastily identified St. Paul. But the same historian from whom we derive this information gives us a terrible illustration of his cruelty in the story of the murder of Jonathan, to whom Felix was partly indebted for his own elevation. The high priest had presumed to expostulate with the governor on some of his practices, and assassins were forthwith employed to murder him in the sanctuary of the Temple; and as this crime illustrates one part of the sentence in which Tacitus describes his character, so we may see the other parts of it justified and elucidated in the narrative of St. Luke—that which speaks of him as a voluptuary by his union with Drusilla, whom he had enticed from her husband by the aid of a magician, who is not unreasonably identified by some with Simon Magus; and that which speaks of his servile meanness by his trembling, without repentance, at the preaching of Paul, and by his detention of him in prison from the hope of a bribe. When he finally left the apostle in bonds at Cæsarea, this also was done from a mean desire to conciliate those who were about to accuse him at Rome of mal-administration of the province. The final breach between him and the provincials seems to have arisen from a quarrel at Cæsarea, between the Jewish and heathen population, which grew so serious that the troops were called out into the streets, and both slaughter and plunder were the result."

After two years Porcius Festus came into Felix's room. How did the Apostle employ himself during these two years? We cannot tell, for inspiration has not informed us; but the conjectures of wise men speak thus: "Such a pause in a career of such activity, such an arrest of the Apostle's labours at so critical a time—two years taken from the best part of a life of such importance to the world—would seem to us a mysterious dispensation of Providence, if we did not know that God has an inner work to accomplish in those who are the chosen instruments for effecting his greatest purposes. As Paul might need the repose of preparation in Arabia before he entered on his career, so his prison at Cæsarea might be consecrated to the calm meditation, the less-interrupted prayer, which resulted in a deeper experience and knowledge of the power of the Gospel. Nor need we assume that his active exertions for others were entirely suspended. 'The care of all the churches' might still be resting on him; many messages, and even letters, of which we know nothing, may have been sent from Cæsarea to brethren at a distance; and a plausible conviction fixes this period and place for the writing of St. Luke's Gospel under the superintendence of the Apostle of the Gentiles."

We have already said that Paul had two "hearings" before the tribunal of Felix, and he had two also before the tribunal of Festus. In the former of these latter hearings he uttered the noble words, "I stand before Cæsar's tribunal, and there ought my trial be. To the Jews I have done no wrong, as thou knowest full well. If I am guilty, and have done anything worthy of death, I refuse not to die: but if the things of which they accuse me are nought, no man can give me up to them. I APPEAL UNTO CÆSAR." The utterance of the potent words, "*I appeal unto Cæsar*," left Festus no alternative, but to send his prisoner to appear in person before the Emperor at Rome. But before he took this final step he resolved to give Paul another hearing in the presence of King Agrippa and Bernice, who had paid a visit to the Roman Governor. Paul's noble address before these "great ones of the earth" is recorded in the 26th chapter of the Acts of the Apostles. "Then said Agrippa to Festus, This man might have been set at liberty, if he had not appealed unto Cæsar." Concerning Festus, we have only to say that he seems to have been no better and no worse than the average of Roman Governors, and that he died about the year 62—five years before the great Apostle breathed his last. But Agrippa and his sister Bernice were among the vilest of the vile. "The life of Agrippa ranges over the last period of national Jewish history, and the first age of the Christian Church: and both his life and that of his sisters, Drusilla and Bernice, are curiously connected by manifold links, with the general history of the times. Agrippa saw the destruction of Jerusalem, and lived till the first century was closed in the old age of St. John,—the last of a dynasty eminent for magnificence and intrigue. Bernice concluded a life of profligacy by a criminal connection with Titus, the conqueror of Jerusalem. Drusilla became the wife of Felix, and perished with the child of that union in the eruption of Vesuvius."

3. A few words in conclusion to explain the words, "*I appeal unto Cæsar.*" By the mere utterance of these words any Roman citizen, accused of crime, could remove the consideration of his case from all other tribunals to that of the Emperor himself. There was no need for a prisoner to make a written declaration; he had only to utter aloud "*Apello*"—I appeal—then to Cæsar he might go. By the utterance of this powerful word, the Apostle made proper use of his political privileges, employing for his personal defence and safety all the means which Providence had placed within his power, and was thus led on by the Divine Spirit toward other regions of the globe, as if "A voice from Heaven," had said—

> "Immer, immer nach West!
> Traue den leitenden Gott."
> "Ever, ever, toward the West!
> Trust in the guiding God"

IS UNION WITH THE CHURCH OF ENGLAND POSSIBLE?

DR. ALFORD, the Dean of Canterbury, has of late made himself honourably conspicuous by his generous utterances on behalf of Nonconformists. We say generous—not that we think the sentiments he has expressed are uncalled for or undeserved, but because they stand in such honourable contrast to the words and acts of his fellow-churchmen, both High and Low. His kindly feelings towards Nonconformists are not of recent growth. He has long entertained them, and in some instances given practical expression to them, by fraternal recognition of the dissenting ministers of the archiepiscopal city, where he enjoys the dignity of dean in the primatial cathedral of England. We were, therefore, not altogether surprised, though highly gratified, on reading, in the January number of "Good Words," the following just reproaches, addressed to the members of the Church to which, nevertheless, he is most conscientiously attached :—"We began," he says, "by persecuting, in order to enforce conformity; we advanced to a meagre and ungracious toleration; and, notwithstanding that our nonconforming brethren have now, thank God, acquired equality of civil rights, at this point of ungracious toleration we for the most part remain still." Yet more strongly does he proceed to condemn the attitude of Churchmen towards Dissenters. In his view it is inexcusable. "It seems to me that there is no justification for the present alienation of affection, the present virtual cessation of intercourse, the present deprecating tone and manner which prevail on the part of English Churchmen towards Dissenters, and towards Churches which differ from ourselves in organization." The language of a certain party in the Church, Dean Alford even feels compelled to stigmatize as "insolent," "flippant," "arrogance the most mischievous;" and he goes so far as to affirm that "we of the Church of England, have absolutely no right to assume our own form of Church government to be the only lawful one."

With such views, it may readily be supposed that the dean is led to the conclusion, that it is time this state of things was altered. "Nothing," he says, "is more strongly impressed on my mind, when I look over the religious state of England, than that we, who are members of the Established Church, have need to face the whole important question of our relations to Nonconformists, with a view to a re-adjustment, in the light of the Christian conscience, of our works and our acts concerning them." We are sure that no one will more heartily assist in such re-adjustment than Nonconformists themselves.

Whether a re-union can be brought about, on what terms and by what means, are questions of gravest difficulty. It is not easy to reverse the wheels of a machine, the momentum of which has been gathering force for many long years, in spite of protest, of resistance, and sometimes of momentary check. The Establishment, as such, has never relented its harsh-

ness or oppression; it has never willingly relinquished one iota of its privileges, its rights, or its powers of persecution; it has never once, voluntarily, withheld its hand from seizing the property of Nonconformists, or interposed to temper with mercy the harsh judgments of its courts on defaulters. To use the words of Dean Alford—and stronger condemnation of a Church calling itself Christian could not be uttered—"The State has been recognizant of, more loyal to, the Christian conscience than the Church, which ought to have been its most jealous and watchful guardian."

Is, then, a re-union of Dissenters and Churchmen possible, with such great injuries suffered by the one side and inflicted by the other? At all events, Dean Alford thinks the attempt worth an effort to accomplish it. Events in some measure favour the idea. One powerful party in the Church sighs for union with the corrupt Churches of Greece and Rome; another would cheerfully comprehend the wide divergences of belief, which now afflict the nation, in a Church as wide as the nation's boundaries—made national by embracing in one fold the varieties of opinion and creeds into which the nation is divided. There are also many in the fellowship of all the evangelical communions, who long after a public recognition of their real unity in their common Lord; true believers in Christ, who feel how many of the opinions and parties which divide us are not essential to the existence of the Church, have no claim to be regarded as institutions commanded by the Lord, and, therefore, ought not to be maintained as terms of fellowship, by which to marshall the body of Christ into so many unsympathising and separate denominations. In the last number of "The Contemporary Review" Dean Alford relates an incident from which he gathers encouragement and hope. He believes that when men are driven in their serious moments, when their hearts are laid open, and Truth looks in on them with her irresistible power, they will recognize that all the Lord's people, of every name, are one, and, therefore, to be hailed as brethren. It was his lot, seventeen years ago, he says, "to introduce into a large clerical society, meeting monthly for discussion, the question whether the orthodox Dissenter is to be regarded as a member of Christ's Holy Catholic Church? It seemed to him very necessary that his fellow-members should be brought to book respecting this matter. Some of them were very High Churchmen, and were in the habit of speaking on it as the clergy of that school usually do—viz., of designating as 'outside the Church' all their Nonconformist countrymen, and all non-episcopal, and some of the episcopal, as foreign religious bodies. At the same time it was a patent fact that the families of some of these very men were Dissenters, and equally patent that when by them any members of those families were spoken of, it was always as Christians, as living a Christian life, and dying in Christian hope. The debate lasted far into the evening, and was adjourned to a second monthly meeting. At that meeting it was at last carried unanimously in the affirmative, that the Dissenter holding the articles of the Christian faith is to be regarded as a member of Christ's Holy Catholic Church. One very shortly after left us for the Church of Rome."

Clearly, then, Nonconformists are a part—and in this country a very important part—of Christendom, and ought to be held in esteem as fellow heirs of Christ's kingdom. Nor should forms of Church polity be permitted to over-ride the bond of unity thus recognized. The dean

reminds his episcopal friends, that their cherished episcopacy is of very doubtful scriptural authority. It is nothing better, he intimates, than a traditional belief, "and no mere traditional belief, even were it up to a certain time universal among Christians, is to be required of any man as necessary to his salvation, or, which is the same thing, as a requisite of his membership of the Church Catholic."

The dean is prepared to go yet farther, and to acquit Nonconformity of the guilt of schism. Dissenters simply acted, in their separation from the Established Church, in the direct and legitimate exercise of the sacred rights of conscience; in fact, the Church herself is the most guilty. "If, in consequence," he says, "of offence given to them by laxity of life and morals, we drove them to seek Christian purity in separation from us; if, by ignorance of the first principles of Christian charity, we persecuted them when we ought to have stood rebuked by them; then the sin of schism lay at our doors, not at theirs." It is, therefore, the duty of the Church to retrace her steps, and, by every needful concession, to recall to her fold those whom she so grievously offended and cast out. We do not doubt that, if union be sought in such a spirit as this, Nonconformists would gladly receive the overtures of the penitent Church, and, without any unnecessary hesitation, join hand and heart with their brethren of the episcopal communion.

But the obstacles are many, and Dean Alford is not ignorant of them. There are the Liturgy, the Canons, the Creeds, including the Athanasian, the Catechism, the forms of ordination, the prelacy, the worldly grandeur and exclusiveness of the higher clergy, and the State connection—what of these? They cannot immediately, alas! be wholly removed; but we may come together as Christian men; if not in churches, yet in unconsecrated places. We may even sit down together at the table of the Lord, using only in such sacred gatherings as our liturgy the words of Scripture. In a word, the dean's practical idea is, Let us walk together and pray together as far as we are agreed, and God in His own good time will shew us the rest. The union will not under present circumstances consist so much in outward acts, "as in the state of feeling and temper of Christian bodies one towards another."

Here we must leave this truly Christian paper of the Reverend Dean. We heartily thank him for it. Even if it bring no immediate fruit, if it seem Utopian to many, it is not profitless to have called the attention of his fellow-churchmen to the subject, and to have reproved the haughty spirit of arrogance in the men, who would deny the name of Christian to all who are not of their narrow sect.

We fear, however, that all such attempts at union, kind and generous as they may be, are utterly futile. The proceedings of the Convocation of the Northern Province, at York, on the 6th ultimo, are a sad commentary on the Christian aspirations of the worthy dean. As throwing light on the temper of the rulers of the Establishment, we must briefly epitomize the remarkable discussion to which we refer.

It has for years past been a favourite notion with some Churchmen, that in any effort to recover Nonconformists it would be best to commence with the Wesleyans. The founder of the Methodists always averred that he was a Churchman, and his followers have never, as a body, placed themselves in the ranks of nonconformity. They have always professed to hold the doc-

trines of the Church, and to have no objection to the use of the Liturgy in public worship. In their case the obstacles to union seem to be the fewest; and with kindly treatment, and a few wise concessions, the Methodists might perhaps be induced to return to the bosom of the Church, receive her orders, and obey her discipline, and thereby strengthen her hands against all assailants. Just now there is special need of such help. By her past course, the Established Church has alienated a large part of the nation from her fold. She finds no sympathy outside her own body, in the assaults being made on her unity and doctrine by Romanizers, ritualists, and sceptics. She dreads the possible result of parliamentary discussion on the Irish Church, while internally she is rent and weakened by the deadly strifes of her own children. Rome spurns her appeal for union, and demands unconditional submission. The Greek Church is deaf to the cry of an heretical community. Dissenters either stand coldly by, or positively reject the proffered hand which once smote them as with a glove of iron, but which time and public sentiment have deprived of its power to hurt.

Thus it has come to pass that many members of the Church, foreseeing evil days at hand, have put forth pleas for union with the Methodists. Archdeacon Hamilton brought the subject forward in the Northern Convocation. On the ground that a general desire for unity exists, and that the causes which led to the formation of the Wesleyan body have sensibly diminished in importance, he proposed "that an attempt should be made to effect brotherly reconciliation between the Wesleyan body and the Church of England," and for this purpose a Committee of Conference should be named to enter into correspondence with their leading men. In enforcing his resolution, the Archdeacon forcibly said that the Church was the offending party, and therefore the proposal for reconciliation ought to come from her. But the Archdeacon did not attempt to disguise the real object of the movement. He reminded the Convocation of the attacks about to be made on the Irish Church, and upon religious teaching in schools. "The Wesleyans," he said, "would be invaluable allies to the Church in fighting the political battles which must be fought in the House of Commons." In this the Archdeacon of Cleveland sustained his venerable brother. "The Wesleyan body," he said, "was a friendly ally just on the outside of the Church of England, and he would invite them to rejoin the body to which they originally belonged." Just so; the Church is in danger. Hitherto she has despised these outsiders. But the garrison is weak, let us enlist the outsiders in her defence.

But, near as the danger seems, the Church must not stoop so low as this. What! confess she has been wrong? Chancellor Thurlow "could not desire that they in the National Church should offer to any body of religious persons the opportunity of rejecting their proposals." Yes, it would be "exceedingly inconvenient," said the Bishop of Ripon, "for Convocation to commit itself to a particular course without a reasonable prospect of ultimate success. Would it be wise or prudent for an important body like this Convocation to ask for that which they had every reason to believe would be refused?" Certainly not, most reverend father in God, it would never do, as his lordship of Carlisle added, to go "cap in hand to the Wesleyans, asking for re-admission to fellowship with them."

Besides, said my lord of Ripon, "was the Church to give up her Prayer Book, or one jot of her doctrine and discipline? Were they not, on the contrary, to hold fast by the Prayer Book, the discipline, the doctrines of the Church? and, if so, what had they to offer the Wesleyans in exchange?" What, indeed. The Wesleyans may even think the control of bishops, the rigidity of the Church discipline and polity, the errors and heresies of the Establishment, a poor exchange for the liberty, with comparative poverty, which they now enjoy. After this, the Convocation must have been greatly comforted with the words of Archdeacon Pollock, from which it is clear the Wesleyans are not worth the trouble of seeking after, for they are a shocking lot of people! "In his parish," he said, "the Wesleyans constantly lay in wait for young persons who showed signs of promise and religious earnestness. They were guilty, as he had said from the pulpit, of the worst kinds of sheepstealing. [Here the venerable Convocation *laughed.*] He believed that the practical effort of the teaching of the Wesleyans was doing infinite harm to the progress of spiritual truth. He had known more dissimulation and self-deceit, not to say hypocrisy, amongst the Wesleyans than in any other denomination in the land."

Here let us drop the veil over this painful specimen of clerical insolence and pride. Clearly, re-union with the Church of England is impossible, either by the Wesleyans or the Nonconformists, while a spirit so opposed to Christian truth and love, prevails in the hearts and on the lips of her prelates and dignitaries, evangelicals though they be.

A quarter of a century ago the Wesleyan Conference felt bound to say, with regard to the Church of England, "We deplore and condemn its alarming departure from the truth of the Gospel in doctrine, and from its godly simplicity in divine worship and ecclesiastical observances." How much more now, must every Christian man separate himself from a community guilty of still graver departures from the Word of God, and more especially keep aloof from a temper of mind so utterly opposed to the spirit of Christ. The greatest of all the commandments is Charity; but truth and charity are daily outraged, by the men who thus stand forth as the representatives of the Church of England.

CHRISTIAN WORK IN THE ISLAND OF SARDINIA.

Of all the provinces of Victorio Emanuele II. the island of Sardinia is probably the most seldom visited, and least known. Its length is 166 miles, its greatest breadth 90 miles. The country is very mountainous, and some of the peaks of the central chain attain to the height of 9,300 feet; between some of the mountain ranges are wide spread valleys of wondrous beauty and fertility. Immense tracts are covered with underwood, which affords protection for enormous quantities of game. The

mountains abound in minerals, and in some districts are partly clothed with wood or scanty pasture. The climate is very mild, but the sun in the summer and autumn seems to possess a deadly power, hence the care with which all cover the head. For want of a good system of drainage the lands between the mountains partake in many places of the character of marshes, which in autumn emit a most deadly malaria. We were told of one place in the island where, as a warning, it is written up that all foreigners by coming there hazard their lives. The inhabitants are considered by some to be descendants of the Phœnicians. Be this as it may, they have a cast of countenance unique, of a somewhat effeminate character, and to which I have seen no resemblance except in the Greek.

The language of the people is a barbarous dialect, to a large extent composed of Spanish Italian.

The *Contadini*, or little farmers, and the day labourers, are as a rule not only most fearfully ignorant, but also indolent, and neglect the cultivation of a soil the surprising fruitfulness of which once made Sardinia a granary of ancient Rome, but which now produces nothing in comparison with its capabilities.

Starting from Leghorn in company with the representatives of various nations, we found ourselves, after a voyage of some forty hours, in the city of Cagliari, the capital of Sardinia. Previous to leaving the ship I sought an opportunity of distributing among the passengers copies of sections of the Word of God, and religious tracts I had brought with me.

On board was an Italian, a miniature Samson, his strength was prodigious, and though not perhaps able to conquer a lion as Samson of old, it was asserted that he had taken a bull by the horns and thrown him on his side. He was journeying from place to place exhibiting his extraordinary powers, which were sufficiently advertised in his wondrous frame. To this man I offered a portion of the Scriptures. He said it was a *perfect novelty to him*; but added he, "*Is it only the Word of God, without any additions of the priests?*" I replied, "It is the Word of God *only*, without any additions of the priests." This satisfied him, and he received it with expressions of thankfulness. Then turning to others of the company, I distributed among them various Gospel portions, with which they were much delighted. But a Spaniard in the company I confess I rather dreaded, and reserved my fire that day. But the day following, taking courage, I ventured to talk with him, and after a time made him an offer of a portion of Scripture. I was thankful to see him accept with readiness the proffered gift.

Arrived at Cagliari, the capital of the island, a city of some 30,000 inhabitants, scenes the most novel I had ever beheld presented themselves to my eye, but on which I cannot now dwell.

Here it is evident, the Church of Rome *reigns triumphant*. Christianity appears at a *very early* period to have been received by the Sards; but nowhere does the Church of Rome seem to have made a more entire conquest over any people than in Sardinia. In their persons, habits, and homes the Sards demonstrate the effects of mental and spiritual slavery, which one must see fully to comprehend. Here, however, I was successful in my efforts to introduce the light of truth; what the results may be we know not. Ours is the duty of serving, the results are God's.

From Cagliari I set out for the town of Iglesias, at which place I

hoped to arrive after a journey of six hours. Such a journey I had never before taken. The road lay over a rising ground, with a fine range of mountains on one side, and immense hedges of the prickly pear in all directions, for boundaries to the rudely cultivated fields. Our journey consumed about double the time named, during which period we passed scarcely any human habitations except at the two or three miserable halting places, hamlets where the houses were built with unburnt brick. The wretched appearance of the people was in perfect keeping with the hovels in which they live. The men are clothed in sheep-skins, which serve for dress night and day. Their mud huts have generally only one room, and in this a whole family lives, in company with their domestic animals, on the naked earth.

At midnight I reached Iglesias, so called from the number of churches it once contained, and once evidently, in times past, a noble city, as its ruins testify. Tired and exhausted I went to the inn, but found it closed; then I went to the only other one, but found it full. I asked then if I might rest in the sitting-room, to which the landlord replied yes. So spreading my cloak on three chairs I rested, thankful to find a good fire and a covering from the midnight air. The morning revealed a town, where are being gathered together persons from nearly all parts of Europe to the rich mines now being worked in that district, but the wretchedness of which, I should hardly think has a parallel in Africa. To be asked in that benighted town for a work called "La Gioia del Perdono," that spoke of the joy of pardon was music to my ears, and happily having one more copy left, with much pleasure I presented it to him, which he with much pleasure and thankfulness received. Before I left I had an application made for a supply of these little books from a quarter I did not at all expect—from the family of a man who the day before had flung the tongs at his servant. From this I learnt not to be too much cast down by unpromising appearances. How well has Montgomery sung:—

"Sow in the morn thy seed,
At eve hold not thy hand,
To doubt and fear give thou no heed;
Broad-cast it o'er the land."

Though the Sards are devoted to the Church of Rome, are jealous and revengeful, the manner in which they sought after and received the truth, leads me to entertain a hope even for *these degraded and despised people.* This island, with its half million of inhabitants, indeed needs the Gospel, and nothing but this will effectually redeem it from its debased condition. But let the truth, as it is in Jesus, be embraced by the inhabitants of Sardinia, and how glorious the changes that will accrue! We commend this people to the earnest prayers of our British Christian friends.

E. CLARKE.

THE THREE SIDES OF A MIRACLE.

THE *first* side conveys the idea of surprise and great wonder. If we had stood at the side of the Divine Saviour and seen Him, in a moment, cleanse the leper, give sight to the blind, raise the dead, and calm the stormy sea, we should certainly have been greatly surprised; we should have "greatly wondered;" we should have said, "We never saw it on this fashion;" like the astonished disciples on the calmed waters, we should have "marvelled" and said, "What manner of man is this that even the winds and sea obey Him?" This feeling of great surprise is the first sensation which the sight of a preternatural deed would produce, and hence we term such a deed a *miracle*, which word means something which excites our great surprise. The word in the Greek Testament, which expresses this surprise, and answers to the term miracle is *Teras* (τερας), and probably is the same in its root with our word terror, which denotes the feeling of surprise mingled with solemnity and awe. In this sense the word is used in Acts ii. 19; "And I will show *wonders* (τερατα) in heaven above, and signs in the earth beneath." We thus see what the word miracle literally means, namely, a great wonder, when applied to the occurrence of a supernatural deed. It is curious that the word *paradox* is also used in the Greek Testament in the same sense. That word literally means something *unexpected*, something out of the common way; hence we read in Luke, v. 26; "And they were all amazed, and the glorified God, and were filled with fear, saying, We have seen strange things (παραδοξα—*paradoxa*) to day." This feeling of wonder excited by the working of supernatural deeds has been compared with the ringing of a bell to call attention to the Divine doings for the benefit of men's souls;—"its purpose being that it should forcibly startle from the dull dream of a sense-bound existence . . . and be a summons to a a man that he should open his eyes to the spiritual appeal which is about to be addressed to him."

The *second* side of a miracle conveys the impression of the presence and exercise of unusual *strength*, of preternatural *power*. If we had been eye-witnesses of the Saviour's Divine works, the first feeling, as we have just said, would have been one of great surprise, and when that feeling had somewhat subsided, the question would have arisen, "What manner of man is this?" and the exclamation would have been called forth, "Surely this is produced by the operation of Divine *power!*" Yes, the Lord Jesus, the miracle worker, was really (as Dr. Trench says) "that which Simon Magus blasphemously suffered himself to be named, "*The Great Power of God!*" Hence it is that miracles are sometimes called in the Greek Testament Δυναμεις, *Dunameis*—Dynamics—proofs of *Divine Power*. One quotation will suffice to illustrate this. In Luke x. 13, we have the solemn words, "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the *mighty works* (δυναμεις, *expressions of divine power*), had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." These supernatural deeds

are therefore well called miracles—wonderful things—and "*Powers*," seeing that they are nothing less than manifestations of the marvellous, infinite might of God.

The *third* side of a miracle may be called a symbolic and spiritual one. The Divine Saviour wrought his "wondrous works" not only to excite the attention of the people, and give proofs of the heavenly origin of His mission, and the infinite dignity of His person, but also that they might be symbols and "signs" of the merciful nature of that mediatorial work which He became incarnate to perform. It is well worthy of recollection that the miracles which Christ wrought were deeds of kindness, miracles of healing, and therefore miracles of mercy. The ancient prophets and apostles of the Lord sometimes wrought miracles of "Judgment," deeds of righteous vengeance. Moses brought the Ten Plagues upon Egypt, and then brought its rebellious monarch to ruin amidst the waters of the Red Sea; Elijah called down fire from heaven to consume his foes; Paul struck Elymas, the sorcerer, with blindness; and Peter was commissioned to punish the sins of Ananias and Sapphira with instant death. But none of the miracles of Christ partook of this painful character; for they were designed to be an emblem of His infinite kindness, compassion, and love. We read, it is true, of His curse upon the barren fig-tree, and of His permission to the demons to enter the herd of swine; but we do not read of His miracles being a source of evil to human beings, and we do read that when James wished to call fire from heaven, "as Elias did," to destroy certain Samaritans, who, they thought, had not acted toward the Saviour with sufficient respect, the master replied, "Ye know not of what spirit ye are of; the son of man came not to destroy men's lives, but to save them." In all probability it was on account of the wrong feelings which the two apostles then displayed, that they received the name of "*Boanerges*," sons of the thunderstorm," which name was intended as an abiding condemnation of everything which, in thought, word, and deed, is opposed to "the gentleness of Christ," and the benevolent nature of that religion which had its origin in the infinite "love" of the Divine Father, which was proclaimed through "the grace of our Lord Jesus Christ," and which is rendered efficient for man's eternal benefit by the dove-like influence of the Divine Spirit.

Bearing these facts in mind, we can easily understand how it is that the miracles of Christ are symbols of the spiritual blessings He came to confer upon mankind. His cure of blind Bartimeus is an emblem of that spiritual light He is willing and waiting to pour into the benighted minds of men; when he said to the poor leper, "Be thou clean," we hear the voice of "The Lord our righteousness," who is able to cleanse our polluted spirits, and prepare us to stand "without fault" before the Throne of God; He who could say to the stormy waters, "Peace! be still!" can give to the troubled minds of men, "A great calm;" and He who three times gave life to the cold corpse, is the same blessed being, of whom an inspired Apostle spoke, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Hence it is that the miracles of the Saviour have three sides; hence it is that they are termed "wonders," "powers," and "signs." The frequency of the use of this last word, "signs," is worthy of notice. Thus the Jews said to Jesus (John ii. 18), "What *sign*

showest thou unto us; seeing that thou doest these things?" He had just driven out of the temple "those that sold oxen, sheep, and doves;" He had just said, "Take these things hence, make not my Father's house a house of merchandise;" therefore it was that the Jewish priests said to Him, "What *sign* shewest thou?" that is, "What miracle art thou prepared to work, in order to prove that thou hast divine authority to cleanse the temple, and call it thy Father's House?" The Saviour's answer was all sufficient:—"Destroy this temple (of my body), and in three days I will raise it up." So also in John vi. 26, the Saviour says, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled;" which words are thus well explained by Archbishop Trench.—"Ye seek me, not because ye saw the miracles," should rather be, "Ye seek me not because ye saw *signs;* not because ye recognized in these works of mine *tokens* and *intimations* of a higher presence, something which led you to conceive great thoughts of me: they are not glimpses of my higher nature, which you have caught, and which bring you here; but you come that you may again be filled." The coming merely because they saw *miracles*, in the strictest sense of the word—works that had made them marvel—the coming with the expectation of seeing such again, would have been as much condemned by our Lord as the coming only for the satisfying of their lowest earthly wants." It is worth mentioning that these three names for supernatural deeds occur together in several passages of Scripture. They occur together in Acts ii. 22: "Jesus of Nazareth a man approved of God among you by miracles, and wonders, and signs;" or more literally, "By *powers* and wonders, and signs." So also in 2 Corinthians xii. 12, the Apostle Paul says, "Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders, and mighty deeds." We will bring these remarks to a close by referring to our Lord's preternatural works, as an illustration of this threefold point of view from which they may all be profitably studied; and we will take the example quoted by Dr. Trench in his admirable work upon "The Miracles of our Lord." "The healing of the paralytic (Mark i. 1-12) was a *wonder*, for they who beheld it, "were all *amazed*;" it was a *power*, for the man at Christ's word "arose, took up his bed, and went out before them all;" it was a *sign*, for it gave token that one greater than men deemed was among them; it stood in connexion with a higher fact of which it was the sign and seal, being wrought that they might "Know that the son of man hath power on earth to forgive sins."

APPLES OF GOLD IN PICTURES OF SILVER.

Look upon my affliction and my pain.—Psa. xxv. 18.

A KIND look from God is desirable at any time, in any circumstances; but in affliction and pain it is like life from the dead. Nothing cuts like the neglect of a friend in distress; nothing soothes like his calls,

and inquiries, and sympathy, and tears. But to say, "Thou, God, seest me," thou knowest all my walking through this great wilderness; to be assured that He is attentive to my condition, and is smiling through the clouds, fills my heart, even in tribulation, with a peace that "passeth all understanding."

WILLIAM JAY.—1828.

A forgetful hearer.—JAMES i. 25.

Some hearers have bad memories. Their memories are like leaky vessels: all the precious wine of holy doctrine that is poured in runs out presently. Ministers cannot by study find a truth so fast as others lose it. If a truth delivered doth not stay in the memory, we can never be "nourished up in the words of *truth*." If thieves steal away people's money, they tell everyone, and make their complaints that they have been robbed; but there is a worse thief they are not aware of. How many sermons hath the devil stolen from *them!* How many truths have *they* been robbed of, which might have been so many death-bed cordials!

THOMAS WATSON.—1660.

Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—MATT. vi. 34.

Take no thought—no anxious, distressing, harassing thought—for the morrow; suffer not your minds to be torn asunder by doubt or apprehension. Consider, rather, what is the *present* will of God, and rest satisfied and content, without anticipating evils which may never arrive. Do not heighten your present sorrows by a morbid imagination. You know not what a day may bring forth. The future is likely *to be better* than you expect, as well as worse. The real victory of Christians arises from *attention* to *present duty*. This carries them from "strength to strength."

ROBERT HALL.—1827.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—ROM. viii. 26.

Open all thy sails to every breath and gale of God's good Spirit. Welcome every suggestion, reverence every dictate, cherish every illapse of this blessed monitor; let every inspiration find thee, as the seal doth the wax, or the spark the tinder; and then, as the spouse tells her beloved, or ever thou art aware, thy soul will make thee as the chariot of Aminadib. Step into the pool when the angel stirs the water; keep touch with the motions of the Spirit, and all is well.

JOHN GIBBONS.—1635.

The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore, my heart greatly rejoiceth, and with my song will I praise Him.—PS. xxviii. 7.

He that knoweth God aright will honour Him by trusting of him; he that honours Him by trusting Him, will honour Him by praying; and he that honours Him by prayer, shall honour Him by praise; he that honours Him by praises here, shall perfect His praises in heaven. This trading with God is the richest trade in the world. When we return praises to Him, He returns new favours to us; and so an everlasting, ever-increasing intercourse betwixt God and the soul is maintained.

RICHARD GIBBS.—1635.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?—HEB. xii. 7.

If thou shouldest see divers children playing some untowardness in the street, and shouldest see a man that passed by go and single out one of them, and correct him, and yet the child should follow him, would you not say he was the father of that child? for a strange child would fly from him, or fly *at* him, if he should strike him. Dost thou not follow God when he corrects thee? Be of good comfort; God is thy Father, and thou art His child."

WHITE.—1661.

This is my commandment, that ye love one another as I have loved you.—JOHN xv. 12.

Like as every lord commonly gives a certain livery to his servants, whereby they may be known that they pertain unto him; and so we say, yonder are this lord's servants, because they wear his livery: so our Saviour, who is the lord above all lords, would have His servants known by *their* liveries and badges, which badge is love alone. Whosoever now is indued with love and charity is *his* servant; for love is the token whereby you may know that such a servant pertaineth to Christ; so that *charity* may be called the very livery of Christ. He that hath charity is Christ's servant.

DR. HUGH LATIMER.—1552.

UPON PEWS.

THIS well-known word is of classical origin. It comes to us, through the old French *Pui* or *Poi*, from the Latin word *Podium*, which is the Greek *Pedium*, meaning literally a pedestal, a footstool, a place for the feet. The term was used among the ancient Romans to signify the balcony, in the circus, where the Emperors and their courtiers were accustomed to sit; and hence it comes to mean in modern languages any kind of seat;—though in English it now signifies only a seat in a place of worship. Previous to the Reformation the English Churches contained no pews of the modern sort;—there being then only mere kneeling stools, or at most only moveable seats and chairs, like those still to be seen in Roman Catholic Churches at home and abroad. The reason is not far to seek; it being well-known that our sacred places were built, not to hear sermons in, but to celebrate masses; in connexion with which latter service, there might be any amount of ceremonies, processions, and other kind of histrionic performance. Our Cathedrals, and other ancient Churches, were evidently erected rather as theatres, than as auditories —for seeing rather than hearing; and our Ritualistic friends would soon restore them to their original use, if their ability were equal to their will. The sermon consequently

found a very small portion of the engagements of the Sanctuary in pre-reformation times, and even a century later. The Stuarts, we know, set their faces sternly against sermons; they frowned upon any clergyman below the dignity of a Dean, who made himself zealous as a preacher, especially if he touched much upon doctrinal points. Hence, as Richard Baxter tells us of those times, "There was little preaching of any kind, and that little was more calculated to injure than to benefit." Archbishop Laud tried to persuade his clergy that a sermon once in three months was quite enough; and as, of course, many of them did not oftener cause "the sermon bell" to be rung, the really pious people of the time exerted themselves to increase the number of those "Lecturers," and "Gospellers," of whom we read much just before, and during the Commonwealth period. As pews are the necessary accompaniments of sermons, we need not be surprised that very little is said concerning them, previous to the Reformation. As the furniture and millinery needful for the celebration of the mass are essential to a Roman Catholic place of worship, so seats for the hearing of sermons are as needful to complete our idea of a Protestant Sanctuary. But, like everything else, pews are liable to abuse; and from being mere convenient seats, they at last became such architectural deformities —such pens, dens, and horse-boxes —as to deserve all the censures which began to be heaped upon them some thirty years since. Probably we are correct in fixing upon a century ago as the time when the abuses of the pew system had expanded to their hideous fulness. As the religion of the Puritans died out among our forefathers, they began to enter into that intellectual, moral, and spiritual sleep, which required French Revolutions and such like rude "flappers" to arouse them. The beginning of the reign of George III. is pointed to by historians as the period when our national zero was reached. The fiery zeal of the Puritans had caused the Commonwealth, and the Commonwealth, as Lord Macaulay informs us, "had made the people zealous for nothing." The age of saints was followed by the age of strumpets, and then came the age of torpor. We are chiefly indebted to that model monarch, Charles II, for the commencement of both the two last-mentioned eras. *Quieta non movere* was the motto of the merry monarch, both for Church and State. He could sincerely say with his "cousin of France," "the people have given themselves to me, and I have given them to the devil." All things sacred and profane might wend their way for him, his only resolve being "not to go on his travels again." The nation thus left to itself went to sleep. It is true that the giant awoke for a little while in the winter of 1668, shook off the Stuarts, but soon betook himself to his pillow again for 60 or 70 years. Then came Walpole with his tariff of political corruption, having in his pocket, "the price of every member of Parliament," and we may add of nearly every dignitary of the Church, for it was not very long before the time when Paley could publicly say that "the articles were not intended to be believed, but merely to keep out the Anabaptists." It was indeed an age of morbid, and well nigh mortal sleep. Ruskin truly tells us that the architecture of a nation is the natural out-growth and expression of the peoples' culture and need. The culture of Greece gave us the Parthenon; the creed of mediæval England produced Canterbury Cathedral and Westminster Abbey;

the "age of sleep" produced small high-backed pews. Such pews must exist in times when the Court chaplain had to say, "ask the Duke of Buckingham not to snore so loud, or he will awake the King;" when Dr. Young, the author of the "Night Thoughts," played a short game of shuttlecock in the pulpit, before a West End congregation, to rouse them from their slumbers; and when Cowper could truthfully sing—

"Sweet sleep enjoys the curate in his desk,
The tedious rector drawling o'er his head,
And sweet the clerk below."

But we have changed all that; the age of sleep has passed away, and whatever awaits us in the political and ecclesiastical future of Old England, we sincerely trust that the pews of "the Georges" are abidingly gone.

SHORT NOTES.

DR. GRAY AND DR. COLENSO.—The Metropolitan of Cape Town, Dr. Gray, who came over to England to procure a fresh bishop for Natal, to supersede Dr. Colenso, whom he had deposed, has returned to his diocese to consummate his plan, after having, for many months, inflicted on the Established Church in this country the nuisance of a scandalous and perilous contention. The circumstances of the case are sufficiently known. Dr. Colenso appealed against the decision of the conclave at the Cape to the highest ecclesiastic authority in England, the Committee of Privy Council, who pronounced the whole of the proceedings null and void. An attempt was then made to deprive him of the revenues of the see, but it resulted in an ignominious failure. The Colonial Courts likewise recognized Dr. Colenso's episcopal character, and confirmed him in his position, and thus, according to the decision of every tribunal to which an appeal has been made, he retains the title, the emoluments, and the rights of the see into which he was inducted by letters patent. Foiled in these attempts, Dr. Gray determined to create a new bishop, but for many months was unable to prevail on any clergyman to accept the invidious office of grappling with the bishop *in esse*, and turning the fold of Natal into a bear garden. The *nolo episcopari* was pronounced with unexampled sincerity. At length a Mr. Macrorie, who had heretofore exercised his ministerial functions at Accrington, which has attained notoriety from the prosecution of Nonconformists for the non-payment of Easter offerings, was induced to accept the office. This parish conflict will doubtless be found a most appropriate training for the diocesan battle in South Africa; and in the letter which Mr. Macrorie has published in support of his views, he has exhibited in an eminent degree the pugnacious qualifications necessary for

a rival bishop. But a new difficulty arose. No bishop can be consecrated in England without a mandate from the Crown, which, under existing circumstances, it was, of course, impossible to obtain. The Bishop of London came forward and denounced the proceedings of Dr. Gray, and declared that until Dr. Colenso had been dethroned by a competent ecclesiastical authority, he was to all intents and purposes Bishop of Natal; at the same time he announced that any clergyman in his diocese who should abet the consecration of another bishop would be held penally responsible for the consequences. The Archbishop of York likewise published a letter to Dr. Gray reprobating the course he was pursuing. England was thus hermetically sealed against him, and he resolved to cross the Tweed, and perform, what some of the journals have irreverently described as, a Gretna Green consecration. But the Scottish Primus, and other bishops entered their protest against this course. The Archbishop of Canterbury, who, it is to be feared, is in his dotage, exhibited on this occasion a spirit of vacillation highly derogatory to his elevated position. In Convocation he declared against the policy of consecrating another bishop for Natal. Then he attended a meeting at St. James's Hall to support Dr. Gray, and allowed it to be stated that he approved of his procedure. It is even affirmed that he took part in the selection of Mr. Macrorie; at all events, he declared that he saw no objection to the plan of consecrating him in Scotland. At the last moment, however, this consent was withdrawn, and he informed Dr. Gray that he could not advise the performance of the ceremony in the North, and would not allow it in his diocese and province; adding with all simplicity, "I still adhere to the opinion that there is nothing in Dr. Colenso's legal position to prevent the election of a bishop to preside over them by those of our communion in South Africa, who, with myself, hold him to have been canonically deposed from his spiritual office." Dr. Gray, in reply to the Archbishop, states that "whatever he says is law to him, so far as the Archbishop's authority extends, but it cannot alter his duty in South Africa, where he is bound by duty to his Lord to consecrate an orthodox bishop as soon as possible." Mr. Macrorie will therefore follow the bishop to the Cape, where he will be placed on the episcopal bench, and the religious contention in the diocese will then have reached the point of culmination, and the scandal of the middle ages, when rival popes anathematized each other, will be exhibited in the bosom of the United Church of England and Ireland, which has hitherto been considered a model of ecclesiastical order and discipline. We cannot help thinking that if such unseemly and unchristian strife had been exhibited in the circle of Dissent, it would have been represented as one of the unhappy results of schism.

SECESSION TO ROME.—It is announced in the papers that the Lady Superior and seven members of the Sisterhood of St. Mary's Priory at Hackney have quitted the English Church for that of Rome. Some surprise, as well as regret, has been expressed by the Anglo-Catholic organs, but without any apparent reason. The natural and inevitable tendency of institutions formed on the basis of those of the Roman Catholics, and adopting many of their principles and practices, is to merge into that community. It can only be a question of time. The conventual system is altogether foreign to the genius of Protestantism;

and we do not consider it any breach of charity to assert, that however specious the objects which these Anglican nunneries profess to promote, they are, in common with the ritualistic innovations, part and parcel of the design now pursued with increased pertinacity, of undermining the Reformation, and assimilating the Church of England to the Romish Church. The approximation daily becomes closer and closer, till, as in the present instance, it ends in absorption.

THE WESLEYANS AND THE CHURCH OF ENGLAND.—At the last meeting of the Convocation of the province of York, a proposition was brought forward for a union with the Wesleyan Methodists. One of the grounds advanced for the attempt was that they would be useful as auxiliaries in fighting the political battles of the Establishment, which gave the proposal the suggestive appearance of guns from a ship in distress. But other and higher motives were urged by some of the speakers. The Bishop of Ripon said it would be a blessed thing if the re-union could be accomplished, but he believed the attempt was practically hopeless. In the present state of the Church of England he was convinced that any such proposal would be rejected by the Conference. The Archdeacon of Chester, Mr. Pollock, then rose and denounced the Wesleyans with bell, book, and candle. In his parish, he said, they constantly lay in wait for young persons trained for confirmation; they were guilty of the worst kind of sheep-stealing, and he had found them, above all others, obstructive to the parochial work of the clergyman. The practical effect of their teaching was doing infinite harm to the progress of spiritual truth. There was more dissimulation and deceit among them than in any other denomination in the land. The Bishop of Carlisle said "He concurred in the remarks made by the Bishop of Ripon and Archdeacon Pollock. He regretted that the subject had been introduced at all. He admitted that it was better to ask for union with the Wesleyans than with the corrupt and fallen Greek and Romish churches, but he deprecated the idea of Convocation going cap in hand to the Wesleyans, and asking for re-admission to fellowship with them." The original proposition was therefore modified, and the following resolution was substituted for it:—"That this House would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England."

We learn, without the slightest feeling of surprise, that the Wesleyans repudiate the proposal, and consider it little short of an insult. Absorption, according to Oriental philosophy, is the loss of individual existence. Why should they contemplate so ignoble a termination of a century of honourable and successful exertions? They now constitute a large and flourishing Christian community, steadily on the increase—a noble agency, admirably organized for the diffusion of religious truth and influence at home and in heathen lands, raising larger funds for their missionary operations than the Gospel Propagation Society, backed by all the episcopal patronage of an opulent Establishment. Why should they think for a moment of exchanging this dignified position for a second or third-rate place in the State Church, the great majority of whose members would patronize the union far more on the principle of extinguishing an opponent than of welcoming a friend? At the same time that they are invited to adopt this annexation, they are distinctly

informed that the Church of England contemplates no compromise, and does not intend to modify the Prayer Book, or to give up one iota of her doctrines or discipline. They are to be received as repentant backsliders, who have departed from the fold of the Christian Church, and usurped the sacred functions of the ministry. Of the community they are invited to join, four-fifths recoil from them with the same scornful feelings which were exhibited by Archdeacon Pollock; and is it for such associations they are to relinquish the warm and genial fellowship of their own commonwealth? With which, moreover, of the antagonistic sections of the Church of England are they expected to coalesce—the Ritualistic, which is travelling to Rome with express speed; or the High Church, dying of dignity, to borrow an expression of Sidney Smith; or the Broad Church, with Dr. Colenso for its chief pundit; or the Low Church, with its Christian sympathies blunted by ecclesiastical fastidiousness? What temptation is there for the Wesleyans to plunge into this seething caldron of religious discord?

SENIOR WRANGLERSHIP OF CAMBRIDGE.—For the third time within the last four years, the highest honours of Cambridge have been carried off by Dissenters; in the first instance by a Baptist, then by a Presbyterian, and in the present year by a Wesleyan. This result conveys a just rebuke to those members of the Establishment who are disposed to reproach Nonconformists with their want of intellectual culture. The obloquy of this deficiency rests with those who, by the most refined species of religious persecution, have for nearly two centuries excluded them from all access to the national seats of learning. No sooner were the Universities thrown open to all citizens than the Dissenters entered the arena, and won the highest prizes. The liberality of the age has yet to be vindicated by their admission to Fellowships, and nothing is more calculated to hasten this liberal measure than the repeated acquisition of the highest scholastic honours by men who are debarred from the advantages they have so richly earned, by their conscientious objection to subscribe to the Thirty-nine Articles.

EDUCATION OF GIRLS IN FRANCE.—Last month we had occasion to notice the earnestness with which the Bishop of Orleans denounced the attempt to impart superior culture to the girls of France, and emancipate them from the control of the priesthood. If anything was wanting to demonstrate the importance and the value of this movement, it will be found in the Papal brief just issued on the subject. His Holiness congratulates the Bishop on his efforts to defeat the project, and reprobates the attempt to bestow a liberal education on the fair sex in language far exceeding in virulence the usual objurgations of the Holy See, when its interests are endangered. "The innovations," he affirms, "are corrupting education, exciting wicked passions, and exhibiting all the manœuvres of a shameless impiety." Having nearly ruined all males, "they now desire to attack even woman, to deprive her of her native modesty, to exhibit her in public, to turn her aside from domestic life and its duties, and to puff her up with false and vain knowledge; so that she, who if properly and religiously brought up, would be a pure and brilliant light in the house—the glory of her husband, the edification of her family, a fountain of peace, and an attraction to piety, will now, full of pride and

arrogance, disdain other cares and duties that are proper for woman, will be a germ of division of the household, will pervert her children, and become a stumbling block to all." It is pleasing to record that notwithstanding the reprobation of the Bishop and the thunders of the Vatican, this system of liberal education is spreading rapidly through France, and has been adopted in twenty-seven towns. At the same time we are informed that a great number of English Roman Catholic ladies very recently attended the levée of the Sovereign Pontiff, and "presented him with some valuable gifts in testimony of their devotion to the Holy See."

THE BISHOP OF OXFORD A VOLUNTARY.—This talented prelate is a puzzle to many. He cannot be classified. No party of the Church can claim him as their own. All in their turn "have piped" unto him, but he has not taken kindly to their tune. Many once thought that the son of William Wilberforce must be an Evangelical, but we fear that *The Record* has come to regard him as little less than a reprobate. The Church of Rome, which has realized the pleasure of receiving more than one of his brothers as returning prodigals, waits in vain for him. He is a lover of science, yet not a rationalist—a High Churchman, yet not a Ritualist—"sound"—we have heard a Puseyite say, "sound upon baptism, but rotten upon the Eucharist." Each section of the English Church seems to possess a part of him, yet only part; he appears to befriend and betray each in its turn, and each seems to come to the conclusion that this most protean of prelates has well deserved the epithet "Saponaceous," which, both out of Parliament and in, has been attached to his name. We do not pretend to see farther into his character than other people, but giving him full credit for sincerity in what he says and does, we suppose that he feels his full share of the influences which are now agitating his Church, without thoroughly yielding to the control of either. Like the passengers of the ship in which Paul sailed, he and his Church meet with many kinds of weather. Sometimes "the south wind blows softly," then comes "a tempestuous wind, called Euroclydon." In such a sea it would be strange if the mariners did not often tack about, seem to be sailing contrary ways, and sometimes have to "cast four anchors out of the stern and wish for the day." No thoughtful person can deny that the present time is one of much theological enquiry and agitation, especially for members of the Established Church. Foundation stones are being laid bare, and scrutinised; doctrine and discipline are being sifted; and it would be a wonder if, in this new search after truth, the principles of voluntaryism did not come with power to many enquiring minds. There can be no doubt that the Puseyites, as a party, have as little faith in the theory of a State Church as Dissenters have, and we cannot but think that the Bishop of Oxford, though not a party man, is little troubled by the prospect of the separation of Church and State. Years ago he incurred the anger of Lord Derby for voting in favour of the secularisation of the Canadian Reserve Fund; no man could more strongly denounce the sale of Church livings than he, and just lately he has given utterance to the sentence —strange in a bishop's lips—"*The less the State interferes with Religion the better.*" We admit that the words were spoken concerning the interference of the government with the religious teaching of primary schools, and are to be conditioned in their

meaning by the context; but we have no doubt that, like Archdeacon Denison, he is a voluntary at heart, and that in the grand spiritual struggle which is coming on, the talented son of William Wilberforce will be found on the side of common sense and Scriptural truth.

EXTRACT.

Wiser in their Generation.—Luke xvi. 8.

The parable of the unjust steward affords a notable illustration of the manner in which the parables generally ought to be regarded and dealt with. No one will suppose that the mode in which the unjust steward curried favour with his lord's debtors, by defrauding his lord for their benefit, is either set forth for commendation, or as representing any spiritual operation of an analogous character. There is simply given us, in graphic language, a narrative of the proceedings of a dishonest servant, whose selfish shrewdness (certainly not his probity) his master, when he knew of it, applauded, as exhibiting a striking instance of worldly wisdom. The lesson taught by the parable is not to be drawn from it by straining at spiritual analogies, corresponding to the incidents of the story. The parable is simply an enforcement of the general truth, that, in the affairs of ordinary life, wordly men display a prudence and sagacity which would be well imitated by Christians, in regard to the affairs of the soul. Our Lord himself has declared what is the lesson of the parable. He points the moral of the tale, in these suggestive words: "The children of this world are wiser in their generation than the children of light." He subjoins the relative admonition to make such an use of worldly means and advantages as, when everything worldly is at an end, may issue in eternal wellbeing. "Make to yourselves," says our Lord, "friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." The Saviour, in these peculiar expressions, refers, retrospectively, to the proceedings of the steward in the parable, who so trafficked with his lord's debtors, that, as he himself said, 'when I am put out of the stewardship, they may receive me into their houses.' Having reference to this object on the part of the unjust steward, our Lord teaches His followers to imitate, not the steward's dishonesty, but his foresight. There is a time coming for all, when their present service will terminate. Death will at last rudely put them out of the stewardship. It is fitting that each should now say, with reference to that time, "What shall I do?" Our Lord suggests the answer. It is so to use the things of earth, that on that day they shall be friends, not foes. It is by present course to secure happy end. It is by present instrumentality to obtain the grace, which will ensure an entry into the everlasting habitations.

Our Lord's purpose in the parable is very appropriately followed out, by placing, in prominent contrast, the activity and diligence of worldly men in the prosecution of merely worldly aims, and the sloth and carelessness of Christians in their far more important

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spiritual concerns. There is in worldly men an earnestness in the pursuit of the favourite object, a patience and perseverance in following the appointed course, a trust in ultimate success, which it is to be wished that Christians would more exhibit in the great matter of salvation. Nothing is more common in ordinary life than to meet with one, who, for years of obscurity, has cherished a grand object of worldly attainment, from the prosecution of which he has never for a moment swerved. Even where to all around his aim might appear to be hopeless, he has never abandoned hope, never intermitted exertion. Steadily has he proceeded towards the goal in prospect, in spite of all difficulty, all disappointment, all reverse. Success gradually broke on him. His acquisitions continually increased. At last he stood on the pinnacle. All was won. He could now, in the consciousness of success, look back on years of drudgery and endurance, of repeated failure, of ever-recurring struggle, as a price which he was wise to pay for the attainment of the coveted prize. We can scarcely do otherwise than agree with him. Alas, in turning to the Christian, how little of this wisdom do we find! In how large a mass, is not religion an inert, drowsy thing, never going beyond the formalities of a listless routine, with no earnestness of pursuit, no exhibition of advance, no increase of acquisition, no conscious trust in final triumph, no desire to obtain it. How seldom do we meet with the Christian, who cherishes in his heart, it may be for years of unbroken silence, an unquenchable longing for Heaven's holiness and bliss; who, entering deliberately and determinately on the strait way leading to life, prosecutes an unflinching course, maintains an unceasing conflict; undismayed by difficulties, undeterred by disappointments, ever rising from failure to renewed energy, ever exhibiting fresh acquisitions of grace, ever "pressing toward the mark, for the prize of the high calling of God in Christ Jesus." Yet the Christian would in this be only practising the same wisdom which the man of the world displays in the prosecution of his worldly object. Alas, that so true should be the saying of Christ: "The children of this world are in their generation wiser than the children of light."

But the parable may have a wider scope given to it than merely to bring out the contrast between the activity of worldly men, and the sloth and carelessness of Christians, in their respective aims. It may suggest generally the truth that, in regard to what are proper Christian virtues, a lesson may be often taught to the Christian by the example of the man of the world. This is not sufficiently discerned. It is common with religious persons to consider themselves as commanded so to separate themselves from the world as to present a characteristic diversity in all points whatsoever. The truth on the contrary is, that conduct is frequently met with on the part of worldly men, which affords not only matter of approbation, but of larger imitation to Christians. Doubtless there will be always the distinction (and it is a vital one) between the man of the world and the Christian, that the very best virtues of the former are not dictated by that reference to God which alone imparts to conduct a proper religious aspect. But with respect to the relations of ordinary life, their duties to a large extent quadrate; and these duties are often discharged by the man of the world in a way to present a model to Christians. In fidelity to the call of daily avocation; in devoted observance of the obligations imposed by the tie of blood or friendship; in tolerance and forbearance towards those from whom he differs in opinion; in warmth of heart, and liberality of benefaction; in that charity which "thinketh no evil," which "beareth all things, believeth all things, hopeth all things, endureth all things," the conduct of the man of the world is at times such as gives reproof to many a Christian, and might well be imitated by all.

There is a sense of honour which with worldly men is often found to oc-

cupy the place of religion; and is in consequence looked on with suspicion by religious persons. Yet the feeling is one which might well actuate Christians in a larger measure than is sometimes the case. The principle involves something higher than a regard to the requirements of justice; something better than even scrupulous integrity. It is that refined sentiment which impels to more than literal obligation, and avoids not only what is unjust, but whatever is unhandsome and mean. It is that complexion of character which produces a universal reliance on him by whom it is exhibited, for whatever is right and generous, in the absence of all formal claim, or interested motive. The sentiment is one which religion ought especially to nourish. Yet it cannot be denied, that exhibitions of this principle of honour have been made by worldly men, such as Christians have not surpassed, and have in many instances failed to reach. The fact that, in the case of worldly men, the sentiment is unconnected with distinct religious views, appears as though it had been with Christians a sufficient reason for excluding the principle from the catalogue of right influences. The sentiment has the nature of a fine instinct; and it almost seems as if the instinct ran a risk of being lost in the pressure of formal system, and strictly methodized rectitude. The point is one on which Christians might well consider whether the children of light may not receive a wholesome lesson from the children of the world. The honour of the Christian ought to be of all the most sensitive. Religion, in its best form, is instinctive impulse to what is right. It should never be the reproach of religion, that its possessors confine themselves to the limits of strict justice, and exercise a legalized selfishness. It should never be said of a religious man that he did what was poor or shabby. In all that is high-souled and generous, the religious man should be conspicuous beyond others. He who is on the mount of God should be seen to stand on an elevation, higher than all around.

The cheerfulness and freedom from gloom often manifested, even under very adverse circumstances, by the men of the world, are such as Christians might, with great propriety, more largely imitate. If it be said, that the cheerfulness of worldly men arises from their seizing, amid all their cares, the enjoyments of the passing state, this is still no reason why, in so far as these are innocent and lawful, Christians should not participate in the relief thereby afforded. The joy of worldly men undoubtedly is too often that of mere thoughtlessness. It is a practical expression of that merely animal resolution: "Let us eat and drink; for to-morrow we die." At the same time it cannot be denied, that there is practical wisdom in drawing, from all the circumstances around, the measure of enjoyment, even though temporary, which these are calculated to yield. It is not necessarily a sin to enjoy the passing hour: on the contrary, it may be nothing more than a wise and fitting participation in blessings intentionally bestowed. There are Christians who urgently require to be taught this truth. Religion is with some a thing of conscientious gloom, as if God's decree were not of day as well as night. Where this extreme is not reached, there is still often a shrinking fear of partaking in passing enjoyments, though in themselves lawful and innocent, lest the heart should be thus led astray from the true source of joy. The feeling is one to be treated with a kindly tenderness; and yet it may be a proper subject of self-correction. With all the hours of needful seriousness, at times of fitting gloom, which he cannot but encounter, the Christian is framed to partake of happiness even in the present world; and all the more that he is a Christian. It is his wisdom, cheerfully and thankfully, to share in the innocent enjoyments, which the world in which he lives affords. He is not to be less wise in this respect than are the men of the world. His wisdom is to be higher than theirs; for he is to receive every passing joy, as a gift directly from the hand of his

Father in Heaven, and to make every one of them the cause of renewed praise, and gratitude, and love, to his God and Saviour. The religious man should be of all the happiest. If he fail of happiness, it is for the most part for lack of that wisdom, of which the men of the world show him an example.

If the subject be fully thought out, it will come to appear that in many things Christ truly said, "The children of this world are in their generation wiser than the children of light." I would say, in the words of an apostle, "My brethren, these things ought not so to be."—*Lord Kinloch's Studies for Sunday Evening.*

THE MOTHER'S LOVE.*

A MOTHER'S love! oh! who can tell
The mystery of its wondrous spell,
That feels so deeply and so well,
And never dies?

Our lullaby at first it sings;
Food to our hungering lips it brings;
When Danger threatens spreads its wings,
And to us flies.

A mother's love! who shall declare
What tenderness lies hidden there—
The patient, all-enduring care
Which never tires?

How by our couch 'twill sit at night,
And from its lamp will give us light,
Making our very darkness bright
With living fires.

A mother's love! it is the charm
That makes our inner Being warm,
And keeps us oft from luring harm
Throughout our life:

Electrical, it thrills us through
With signs we in our childhood knew,
And arms us manfully to view
The world's dread strife.

If far away our footsteps roam
From native land or nurturing home,
Still doth that gentle Spirit come,
And hover near:

* The "Holy Child" and other Poems by STEPHEN JENNER, M.A. Longmans & Co.

If prospering good our lot attend,
Its glow of gladness it will lend,
Or if Distress our Spirit bend,
'Twill drop a tear!

Ah, yes! in Suffering's darksome hour,
When sickness pines or Sorrows lour,
How tenderly 'twill show its power,
And weary not:

A ministering angel then,
Quick every sign of pain to ken,
No suffering child of feeble men
Is e'er forgot.

In absence it burns brightly still;
It is no thing of thought or will:
Instinct its office to fulfil,
It never sleeps;

But watches, waits, 'mid hopes and fears,
And through long, long delaying years,
Alternate fanned with sighs and tears,
Its vigil keeps.

And oh! when home the child returns,
And her glad heart the tidings learns,
With what fresh brightness upward burns
The mother's love!

Breathless she flies to his embrace,
And hangs enraptured o'er his face,
Which wears to her a new-born grace
From Heaven above.

A mother's love! what can compare
With flower so lasting and so fair,
That feeds itself on its own air,
And fadeth never:

Or, if it fade from long distress,
Fades, like the cistus, but to dress
In blossoms of fresh loveliness,
A beauty ever!

Reviews.

Mental Analysis. By ARTHUR J. MELHUISH, F.R.A.S. London: Longmans and Co., Paternoster Row.

IT is not often that a preface so thoroughly represents a book as the author has in his preface, in the following words, described his book:—"When quite a youth I read a *great book* on the philosophy of the human understanding; but am sorry to say I did not derive that lasting benefit from it which might have been expected, for by the time I had finished it, I had forgotten all but the last chapter, and that, unfortunately, I could not understand. Since then, I have entertained a kind of terror of great books, at least on this subject, and resolved, that if ever I ventured into print, it should be under cover of a *little book*. My object, therefore, in the following pages, has been to present, in the fewest possible words, a clear view of those truths relating to the understanding, which are within the comprehension of all educated minds, carefully avoiding those mysteries by which writers on Mental Philosophy often perplex rather than instruct their readers." This object has been kept in view throughout by the author, and although his book is very small, it contains some definitions and illustrations of the powers of the mind, which are forcible in the highest degree.

Christian Adventures in South Africa. By Rev. W. TAYLOR, of the California Conference. London: Jackson, Walford, and Hodder.

MR. Taylor is an energetic and devoted Evangelist, who has been instrumental for much good in California, Canada, at the Cape of Good Hope, and elsewhere. He enumerates, amongst his converts, some persons whom we knew to be decided Christians thirty years ago, and we are somewhat surprised that a book having the *imprimatur* of the Wesleyan Mission House, London, should be so loose in style, and even profuse in grammatical inelegances. There is, moreover, a considerable amount of sensationalism in Mr. Taylor's mode of preaching, which he even glories in, that has not our approval. Notwithstanding these objections, we rejoice in his zeal, and wish him abundant success in his arduous labours. Not long since, one of our most venerable ministers, who had been listening to some of the younger of our Evangelistic brethren, said to the writer—"Do you think their labours would be less blest if their sentences hung together?" We did not; nor do we think that Mr. Taylor's usefulness would be crippled by a little more attention to the proprieties and elegances with which it is possible to array the glad tidings of the Gospel.

Biblical Commentary on the Prophecies of Isaiah. By DR. DELITZSCH, D.D. Translated by the Rev. JAS. MARTIN, B.A. Edinburgh: T. and T. Clark. 2 vols. 1867.

WE are glad to receive, from the hands of Messrs. Clark, this continuation of the valuable commentaries of Dr. Delitzsch on the books of the Old Testament. The "Biblical Commentary on Isaiah" is particularly valuable. No prophetical book has had to pass through a hotter furnace of criticism than this; and for the simple reason that no book contains more detailed prophecies, which could only have been derived from the Divine Inspirer of the prophets Himself. At its very commencement, the writer or compiler of the book professes to have lived in the reigns of the Kings of

Judah, who ruled before the captivity in Babylon; yet he foretells events consequent on that calamity, and stretches forward his vaticinations to the advent of Messiah, and its consequences in the ages to come. Now it is the chief feature of the higher criticism—as it is somewhat ironically called by its professors—to affirm that prophecy, like miracle, is impossible; that it is given to no human eye to see in vision things to come; that the highest faculty of the most gifted man can proceed no farther than to collect and combine historical materials, and, from a review of past events, forecast what may happen in the future. Hence, a book which foretells definite historical events; which even names, centuries beforehand, individuals by whom the divine purpose shall be accomplished; which, with enraptured eye, sees the glories of a kingdom of which righteousness, truth, and piety shall be the characteristics, to be founded by Jehovah's anointed One—cannot be, in the estimation of these critics, an authentic production. Its author, they affirm, must have lived in a later age. Some unknown scribe has assumed his name and imitated his style. The so-called prophecy *must* have been written *after* the event. In a word, true prophecy is impossible, and, therefore, the testimony to its existence incredible.

Our learned critics having satisfied themselves *à priori* that God either cannot, or will not, or has not revealed the future to his servants, they next proceed critically to tear to pieces the writing which contains the supposed prophecies. Language, style, history, archæology, are all ransacked to discover some plausible grounds for the incredulity which afflicts them. Corrections of the text, interpolations, guesses of the wildest kind, are admissible, if only thereby the pressure of evidence can be avoided. Scholarship exhausts itself in finding reasons for unbelief.

As we have said, no book has suffered more than Isaiah from this critical anatomy. At first it was affirmed that, however early in the reigns of Uzziah and his successors the first thirty-nine chapters may have been written, the last twenty-seven were undoubtedly the production of a later hand. As the name of this unknown writer was inaccessible, he was christened, with great propriety, the *pseudo*-Isaiah, and his existence was assumed as established. Then the earlier chapters were dissected. By degrees it came to be doubted whether any such person as Isaiah ever lived at all. The book was regarded as a mere compilation, by some credulous writer, of utterances from the lips of individuals who issued from the schools of the prophets. These men, it was said, may have witnessed some such events as those alluded to, and recorded them in prophetic phrase or song. The spirit of patriotism inspired them to see in the future the overthrow of their country's enemies. Then some one cleverly pieced these odes together, and published the miscellany as the genuine productions of an imaginary Jew named Isaiah; or he assumed the name of some ancient poet; or he personified the great subject on which the lyrist delighted to dwell—the salvation of Jehovah. (See chap. xii. 1, 2.)

To all this, and much more, our readers will find a sufficient answer in the pages of Dr. Delitzsch. A believer in God, a believer in divine revelation, he is, nevertheless, a critic equal in attainment and skill to the best of the men whose sceptical assumptions and reasonings he has so patiently examined and overthrown. He establishes both the genuineness and unity of the book, and places the dogmatism of the higher criticism in its true light. At the same time, he manifests a profound sympathy with the spirituality of the prophet's utterances, and sees God in history, working out the good pleasure of His will. He well says:—

"That school of criticism which will not rest till all miracles and prophecies, which cannot be set aside exegetically, have been eliminated critically, must be regarded by the Church as self-condemned; but the labour of a spiritual criticism, and one truly free in spirit, will not only be tolerated because 'the spiritual man discerneth all things,' but will even be fostered, although its results should seem ob-

jectionable to minds that are weakly strung, and stand in a false and fettered attitude in relation to the Scriptures."

For a true criticism, governed by piety and submission to the will of God, as revealed in His word, "not only brings any blemishes to the light, but affords an ever-deepening insight into its hidden glory. It makes the same writings, as they lie before us, live again; it takes us into its very laboratory; and, without it, we cannot possibly obtain a knowledge of the historical production of the biblical books."—Vol. I., p. 62.

In this spirit our author has prosecuted his work. We have only to add, that Mr. Martin's rendering of the original is clear and accurate, and carries the reader pleasantly along, without those clumsy constructions which so often characterize translations from the German. In this respect Mr. Martin is a model to his colleagues who are engaged with him in the production of the series of volumes of which these form so valuable a part.

Biblical Commentary on the Book of Job. By F. DELITZSCH, D.D. Translated by the Rev. F. Bolton, B.A. Vol. 2. Edinburgh: T. and T. Clark.

WE are happy to announce the conclusion of this excellent critical commentary on Job. In noticing the first volume we gave some reasons for believing the book to be of Mosaic origin, or at least to date from patriarchal times, quoting, among other proofs, the passage which refers to the worship of the host of heaven, in chapter xxxi. verses 26-28. The comment of our author sustains this view. He says:—

"Star worship is everywhere the oldest and comparatively the purest form of heathenism. That the ancient Arabs, especially the Himyarites, adored the sun and the moon as divine, we know from the ancient testimonies, and many inscriptions which confirm and supplement them. The general result of Chwolsohn's researches is unimpeachable, that the so-called Sabians, of whom a section bore the name of worshippers of the sun, were the remnant of the ancient heathenism of Western Asia, which lasted into the middle ages. This heathenism, which consisted in the worship of the stars, was also spread over Syria. Certainly our poet found it already there, when he heard the tradition about Job, and in his hero presents to us a true adherent of the patriarchal religion, who had kept himself free from the influence of the worship of the stars, which was even in his time forcing its way among the tribes."—p. 189.

The absence of all trace in the Book of Job of the worship of the innumerable gods and goddesses which in later times prevailed in Arabia, Syria, and Palestine, appears to us a conclusive proof of the very early origin of the book, as well as of the antiquity of the author.

The True Sanctuary, Its Priesthood and Ministries. By H. HUGILL. London: Morgan and Chase, 1867.

IN this volume the author has drawn out at some length, the spiritual lessons which may be learnt from the tabernacle and its appurtenances as set up by Moses in the wilderness. There is a considerable amount of truth embodied in the work, truth suited to the spiritual wants of the Lord's people at the present time. In some instances, however, the author appears to us to have pushed the spiritualizing process too far, and sees meanings which our eyes strain in vain to catch. We also fail to sympathize with some of his views on ministry, and the corporate indwelling of the Holy Spirit in the Church, in a sense distinct from his indwelling in the hearts of believers. If the author were by our side, we should call his attention to many passages which seem to us to need interpretation. As for example:—"As to the significance of the Lord's Supper, we find in it, emblematically, a concentration of all the great purposes of God which had been partially opened out in previous dispensations." There is a vagueness and indistinctness of thought here, which sharply contrasts with the Apostle's plain words, "Ye do shew forth the Lord's death till he

come." Mr. Hugill would write far more edifyingly, if he would emulate the simplicity and directness of the teaching of Scripture.

Ante-Nicene Christian Library. Translations of the writings of the Fathers down to A.D. 325. Hippolytus, Bishop of Rome, Vol. 1. Irenæus, Vol. 1. Edinburgh: T. and T. Clark, 1868.

However much we may neglect, and deservedly so, the writings of the Primitive Church, as authorities over our faith, they are of great value as testifying to the truths held by the early Christians. They constitute our only authentic witnesses to the records of the New Testament, and to the progress of the Gospel in the early years of its existence. We are disposed, also, to think, that they may teach us many lessons in our efforts to evangelize heathen nations. It must be remembered that, differ as modern heathens may from those of Apostolic times, in the names of their gods and the history of their origin, idol-worship in all ages is fundamentally the same thing, based on the same human motives, and springing from the same intellectual conceptions. Pantheism is the principle of ancient, as it is of modern idolatry. It is both instructive and interesting to see how the early Christians grappled with and overthrew it. We rejoice that the Messrs. Clark are placing in our hands these admirable translations, and cordially recommend our readers to obtain the volumes as they issue from the press. They are well translated, beautifully printed, and very cheap.

The Increase of Faith. Edinburgh: W. Blackwood and Sons, 1868.

In these days of unbelief it is refreshing to turn to a writer whose object is not to combat the manifold forms which intellectual scepticism assumes, but to cultivate the Christian life, that life which is a life of faith in the Son of God, who loved us and gave Himself for us. He shows that this faith is capable of increase; that it is the gift of God; that by suitable attention to the means of grace, by prayer and the devout use of God's word, we may attain to the assurance of grace and salvation, and finally enjoy the perfection of faith in heaven. There it will not be marred by the defects and infirmities of the flesh. Now we know in part, "Then shall we know even as we are known." Doubt and uncertainty will utterly vanish. The love of sin will have no place there. So shall we be for ever with the Lord.

We wish for this sober, devout, and useful book a wide circulation.

The Life and Work of St. Paul, practically considered and applied. By Alexander Roberts, D.D., Author of "Discussions on the Gospels, &c." Pp. 365. London: James Blackwood & Co., Paternoster Row, 1867.

Dr. Roberts discourses concerning St. Paul, looked at as *The Persecutor; The Convert; The Preacher; The Missionary; The Writer; The Friend; The Sufferer; The Hero; The Saint; The Theologian; The Apologist; The Prisoner;* and *The Martyr.* Of course it requires a very great man to say anything very striking upon St. Paul, but these sermons contain an average amount of sense, and may be perused with profit by general readers.

Christ All in All. Sermons by Ralph Robinson. London: Dickinson.

This is one of the very valuable reprints of Puritan Theology with which Mr. Dickinson is enriching our libraries. Ralph Robinson was pastor of St. Mary, Wolnoth, London. The work is recommended to the reader in an address signed by Simeon Ash, Edm. Calamy, and William Taylor. These good men cherished the highest admiration of Mr. Robinson's natural abilities and graces. They say of the book, "This field is full of Gospel treasures—digged out of Scripture mines, for thine enriching in the knowledge of Christ." The volume is deserving of all the praise which these notable Puritans bestow upon it. Here are *rich treasures,* as every believer will thankfully acknowledge, who procures this handsome reprint, and reads it.

The Christian Year Book, containing a summary of Christian Work, and the Results of Missionary Effort throughout the World. London: Jackson, Walford, and Co. Price Half-a-crown.

A VALUABLE collection of the statistics of the different Protestant Missionary Societies throughout the world.

Congregational Anthems. Edited by JOHN CURWEN. London: Tonic Sol-Fa Agency, 43, Paternoster Row. Price Tenpence.

HERE are twenty-eight anthems published in the established notation—in the Tonic Sol-Fa notation, and also in the Welsh language.

Mr. Curwen is indefatigable in his labours to supply our congregations and schools with superior music, and this last publication is worthy of introduction to them all, while its cheapness places it in the power of all.

The Cabinet of the Earth Unlocked. By E. S. JACKSON, M.A. London: Jackson, Walford, and Hodder, Paternoster Row.

THE wonders of geology are opened to the attention of youthful readers, by Mr. Jackson, in admirable style. His book is illustrated by engravings of the first order, and it is altogether a very excellent and useful gift-book.

The Garden Oracle and Floricultural Year Book for 1868. London: Groombridge and Sons. Price One Shilling.

THIS useful little manual contains information of the utmost value to the horticulturist, but while we admire the professional skill with which Mr. Shirley Hibberd edits all his well-known works, we even more thoroughly respect the Christian tone that pervades them, and the seasonable and happy mode which he has of blending Scripture truth with them. This is as it should be, when the glories of the natural world are viewed as inseparable from the greater glory of their Lord.

The Christian Mother at Home: Her Duties and Delights. London: Simpkin, Marshall, and Co.

THIS little book, by the late Mr. Winks, of Leicester, is one of the best legacies a good man could have left. It should be in the hands of every young mother.

The Life of Jesus for Young People. By the EDITOR OF KIND WORDS. London: H. Hall, 56, Old Bailey.

WE have received the first number of a publication bearing the above title, appearing in monthly parts. A work by the editor of the best magazine for children now in circulation, cannot fail to receive a hearty welcome. It is written in an interesting and attractive style, and is at the same time entertaining and instructive.

Foxe's Book of Martyrs. London: The Book Society, 28, Paternoster Row. Price Twopence.

The Annals of the Poor. By the REV. LEGH RICHMOND, M.A. London: The Book Society, 28, Paternoster Row. Price Twopence.

THESE are worthy the notice of all who employ colporteurs, and otherwise largely distribute useful books; although so marvellously cheap, they are clearly printed and distinctly legible by those gifted with ordinary sight.

Intelligence.

MINISTERIAL CHANGES.

The Rev. George Nicholson, of Longsight, near Manchester, has accepted the unanimous invitation of the Union Church at Putney to become its pastor.

The Rev. J. J. Dalton, of Dunchurch, formerly of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Pinner.

The Rev. M. Dawson, in consequence of illness, was requested by his medical advisers to give up the pastorate of the Church at Bedale. This he did four months ago.

It has pleased God to restore Mr. Dawson to health again; but, as he has no desire to continue the pastor here, his resignation has been accepted. It was a source of deep sorrow, both to pastor and people, that circumstances compelled a separation. A twelve-years' service of earnest love by the pastor will not readily be forgotten by his people. Should another Church wish for the labours of Mr. Dawson, his address is still at Bedale, Yorkshire.

The Rev. Wm. Yates having resigned the pastorate of the Church at Stroud, Gloucestershire, through impaired health, after the labour of forty years, is about to be succeeded by the Rev. W. W. Laskey, of Bedminster, Bristol, who has accepted the unanimous invitation of the Church.

WORCESTER.—The annual tea meeting of the teachers and friends of Sansome-walk Sunday School was held in the Guildhall on January 6th. There were above 500 present, and the meeting was addressed by the chairman, the Rev. H. E. Von Sturmer, upon "Education," the Revds. B. Bird, and R. W. Birtt, and several other gentlemen. The interest of the meeting was greatly enhanced by one of the leading members of the congregation (Mr. J. L. Larkworthy) affectionately presenting to Mr. Sturmer a beautiful illuminated address on vellum, in a very choice frame, manipulation of which had been kindly undertaken by Messrs. Callow-hill Brothers, and which is in itself quite an elegant work of art; and afterwards by Mr. Edward Price, one of the deacons, with much emotion, making the chairman a New-year's present of a purse of sixty guineas. Mr. Sturmer acknowledged the gift in a most feeling manner. The address ran as follows:

"This testimonial, with a purse of sixty guineas, is presented to Rev. H. E. Von Sturmer by the Baptist Church and congregation worshipping in Sansome-walk Chapel, as a small proof of their esteem and affection for him. They would hereby gratefully record their appreciation of his unwearied exertions in the erection of their new house of prayer in this city, and of one at Kempsey, and their thankful acknowledgment to Almighty God for the great success vouchsafed to his ministry during the ten years of his pastorate among them. Guildhall Assembly-room, January 6, 1868."

MISCELLANEOUS.

FINCHLEY.—The first meeting of the Baptist Church, Finchley, was held on the 28th January, in the Congregational school-room (kindly lent by the committee). About 100 persons sat down to tea; after which a very encouraging public meeting was held. The chair was taken by T. Cook, Esq., of the Metropolitan Tabernacle. The report having been read by J. S. Bruce, Esq., the meeting was addressed by the Rev. G. T. Atkinson, of Colney Hatch; J. Barnard, of Highgate; W. Clark, pastor; G. T. Edgley, of Chalk Farm; J. Spanswick, of Regent-street, Lambeth; and Mr. Brown, of Metropolitan Tabernacle.

BATTERSEA.—A new Baptist Church has been formed in Battersea by the Rev. J. A. Spurgeon. Mr. J. Eames, of the Metropolitan Tabernacle College, was unanimously chosen pastor.

EAST DEREHAM.—On February 5th, a deeply interesting service was held in connection with the settlement of the Rev. George Sear as pastor of the Church. About 230 friends sat down to tea in the school-room, after which a public meeting was held in the chapel, which was well filled by an attentive audience. The Rev. G. Gould, of Norwich, delivered an address to the Church on their relation to Christ, to the pastor, and to the unconverted; the Rev. T. A. Williams, of Swaffham, on "The necessity and advantages of prayer for the prosperity of the Church;" the Rev. J. B. Callow, of Soham (Independent) on "A minister's wants and helps;" the Rev. P. A. Atkinson, of Mattishall, on "The necessity of united effort." Addresses were also delivered by the Rev. J. J. Kiddle, of Great Ellingham, Rev. G. Terry, (Independent) of Dereham, and the pastor of the Church. The chair was occupied by S. Chivers, Esq. of Histon, one of the pastor's former deacons.

MAESTEG, GLAMORGANSHIRE.—On February the 4th and 5th, very interesting services were held in connexion with the settlement of the Rev. E. Davies, late of Haverfordwest College, as minister of Tabernacle Baptist Church. Sermons were preached by the Revs. T. Jones, R. Davies, T. Williams, Llangloffan, and J. Rowlands, Cwmavon. Mr. Davies gave a very pleasing account of his conversion, and the reasons which led him to decide for the ministry. He was followed by the Rev. T. Williams, Llangloffan, who delivered a most instructive sermon to the Church, after which came the charge to the young minister from Dr. Davies, Haverfordwest, full of wise counsel and timely advice.

RECENT DEATHS.

THE REV. PETER GRANT, GRANTOWN.

We announce in our obituary this week the death of the Rev. Peter Grant, Baptist Minister, Grantown, at the advanced age of 84. Mr. Grant was in many respects a remarkable man, and we regret that we have not materials in our possession to enable us to give anything like a worthy record of his life. He was descended from respectable ancestors in Strathspey, and succeeded his father as a farmer in the parish of Cromdale. Early in life, and we believe through the preaching of the Haldanes, his attention was directed to religious matters; and by-and-by he began to preach to others the Gospel which had brought so much comfort to himself. We have heard it stated as a curious coincidence that the favourite spot where he took his stand when preaching out of doors was a hollow in the west end of the village of Grantown, and upon that same spot the chapel now stands in which the flourishing congregation, of which Mr. Grant was senior pastor, worships. Mr. Grant's preaching abilities were of a high order, and his ministrations were welcomed in many places between the two Craigellachies. With great knowledge of the Scriptures he combined a rich imagination and a ready utterance, and above all he preached the Gospel in all its fullness and clearness and simplicity at a time when evangelical preaching was much less common than it is now. By-and-by Mr. Grant was chosen pastor of the Baptist Church at Grantown, and he was spared to see the handful of people who then formed his charge increase under his own and his son's ministry to be a numerous and attached flock. Mr. Grant is widely known throughout Inverness-shire as the author of a volume of Gaelic hymns, which we have been informed by competent judges, are beyond comparison the best productions of the kind which have appeared in the Gaelic language. He also published, a good many years ago, a work in answer to a treatise on baptism by the late Rev. Mr. Munro, of Knockando, and proved himself a not unworthy antagonist of that skilful controversialist. Mr. Grant was a genial, warm-hearted, and truly devout man, and Christians of all denominations greatly respected him, and unite in lamenting his loss. He died at a good old age, and his exemplary, laborious, and most useful life will cause his memory to be long remembered and affectionately cherished in Strathsberg.—*Elgin Courier.*

PETER HOPE, ESQ.

Our obituary this month has to record the death of Peter Hope, Esq., Linacre, Liverpool (father-in-law of Rev. S. Manning, late of Frome), who departed this life, on the 8th, aged 86. He was connected with the Baptist congregation meeting in Derby Road, Bootle, and had been ever since its commencement a most faithful and liberal supporter of the cause in that place—filling for many years, and up to a very recent period (when failing strength compelled him to resign), the office of treasurer to the Church with great efficiency. His charity was unbounded, though little known; for he gave very unostentatiously, and even his own family are not acquainted with the full amount of help rendered by him to the poor. Since the death of our valued friend, it has come to the knowledge of the writer of this notice that many families in distress were relieved, and were for a time supported by his generosity, without the faintest suspicion of anything of the kind having been allowed to transpire. He was a liberal subscriber also to our leading denominational institutions, and no appeal was ever made in vain for his help towards any deserving religious or philanthropic object. In the midst of it all he always retained a deep sense of personal unworthiness, and ever cherished a humble and simple confidence in the merits of the Saviour. Up until the end of life he was wonderfully active and cheerful—spending a large portion of his time in the cultivation of his garden, in which pursuit he found a great amount of pleasure. He never was able entirely to rid himself of a certain shrinking from death; and his family feared that the final struggle might be protracted and severe. This trial, however, they were mercifully spared. His son having, the night before his departure, intimated to him that he could not possibly expect to live long, he professed perfect acquiescence in the will of God. The next day, whilst in the act of drinking a glass of water, he fell back into the arms of two of his daughters, who were supporting him, and quietly breathed his last. So "God giveth his Beloved sleep." "And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

THE MISSIONARY HERALD.

THE CYCLONE IN BENGAL.

Our readers will remember that a like calamity to that of October last fell upon the lower parts of Bengal in the year 1864. Very great losses were then suffered by our native Christians, and much damage was done to their houses and chapels. On that occasion, the Calcutta Auxiliary of the Society undertook the chief part in repairing the mischief, and but little aid was given by the churches in this country.

Since then the famine in Orissa has powerfully appealed to the liberality of our friends in India, and the claim of the perishing was met with little or no aid from England. At the same time, India has been called to endure the same depression in trade as ourselves, while the cost of subsistence has been raised, owing to the scarcity produced by these calamities, and to the general rise in the value of commodities throughout the world. From these causes, in their endeavour to relieve in 1864 the distress of our native brethren, the Calcutta Auxiliary incurred a debt of which a sum of £83 still remains unpaid.

Under these circumstances the Committee of the Auxiliary—by the pen of the Rev. J. Wenger—appeals for help to the churches at home. They calculate that a sum of £400 will at least be required to meet the necessities of the case. Less than this sum can scarcely suffice, when we remember that out of nine chapels in the villages to the south of Calcutta one only remains standing, and that one so cracked as to be quite useless from its dangerous condition. The bungalows and huts of the people have, with few exceptions, been blown down, and their materials scattered by the force of the storm. In Khari—a village inhabited by some thousand persons—not a hut remains, and fifteen Christians lost their lives, the native preacher losing two of his children. The golahs, or granaries, in which the villagers store their food, have been levelled with the ground, and the grain either blown away or utterly ruined by the

rain. Hundreds of families are without shelter, without food, without clothing, with every stick of property destroyed.

On the occurrence of the calamity, the Bengal Government at once, in connection with a voluntary relief fund formed in Calcutta, furnished funds for the most pressing wants of the sufferers. But this relief does not extend to the replacing them in their houses and religious privileges. Hence the great necessity of some help being rendered, and as the sum required is not large, we may hope for a speedy and liberal response to this appeal from our friends. A calamity like the Cyclone of October last cannot be met out of our ordinary receipts. In its nature it is an exceptional case, and must be met by exceptional means.

The Committee are not without hope that some little help may be rendered by the native brethren of those parts of India not touched by the destructive storm; and a letter, of which a copy is below, and of which a translation will be made for their use, has been addressed to them on the subject. The response from them is not likely to be large; but it will be a pleasant thing to see the churches, which, through God's blessing, we have planted, unite with the churches of this country in rendering aid to their poor and needy brethren in Bengal:—

To the Members of the Native Churches in Bengal and Northern India.

Dear Brethren,—It is with great sorrow that we have heard of the severe calamity, which, in the providence of God, has befallen our Christian brethren in the lower part of Bengal, especially in the villages to the south of Calcutta. In Calcutta and Serampore much damage has been done to the chapels and houses occupied by the Missionaries, and also to the dwellings of the people. But still greater afflictions have come upon the poor dwellers in the villages. Their brick chapels at Khari, Narsigdarchoke, and Luckhyantipore, have been almost entirely destroyed; while their fragile houses have been utterly laid waste. In many places the rice crops have perished; and the golahs, in which the food was stored, have been blown down, and their contents scattered to the winds. At Khari, fifteen of our dear brethren were killed, and Bindrabun—the native pastor—has lost two of his children by the fall of his house.

Now, dear brethren, it will be necessary to assist them, to rebuild their houses and chapels, and to restore and plant their fields, and to feed them till the crop time comes round. Friends in England will help them a little; but we think that you also will be glad to show your affection and sympathy. Like the disciples of old, of whom we read in the Acts of the Apostles, who when they heard of the famine which fell upon the saints in Judea, sent by the hands of the Apostle Paul, and other messengers, help to the distressed; so we trust you will remember with pity and love your suffering brethren in this their great need: that you will give such money as you can afford to enable them to purchase food and clothing, and to rebuild their dwellings and houses of prayer. Remember that these sufferers are your brethren and sisters in Christ Jesus, bought with His precious blood, and heirs of the same blessed hope with you. In their distress and poverty they cry for help. Remember the saying of our Lord Jesus Christ, "That it is more blessed to give than to receive;" and out of the mercies and gifts your Heavenly Father has been pleased to preserve for you, give freely and liberally to the poor and needy.

THE BENGALI BIBLE.

THE Committee have received, with very great pleasure, a copy of the fourth complete edition of the Word of God in the language of Bengal. It is remarkable both for the excellence of its typography, and for its very convenient form. Our readers may not perhaps be aware, that owing to the shape of the Bengali character, the entire Bible has hitherto been so large in size, as practically to hinder its use except at the table or the desk. No edition smaller than an imperial octavo, has till now left the press. A few years ago, a New Testament issued from the Mission Press, printed from a smaller type, and of a form suitable for the pocket. This edition has had a large sale among native Christians. It has not been given away, as is usually the case with those editions which are printed especially for missionary purposes. , The small type of that book has now been used for the entire Bible, and we have before us a handy but handsome octavo volume, of about a thousand pages, printed on thin paper, and with a type the perfection of clearness and beauty.

It may not be known to our readers, that for some years past, the Bengali version of our brethren has been exposed to a series of strictures of the most searching kind. In certain quarters there has long prevailed a wish to set the version of Carey, Yates and Wenger aside, for one emanating from clerical sources, and possessing the imprimatur of the bishop of the diocese. Several applications have been made to the Committee of the local Auxiliary Bible Society, to undertake such a version. As the result of their investigations, the Auxiliary Committee were led, some time ago, to resolve to continue their issue of the version prepared by the Baptist Missionaries, at any rate till a better appeared; and thus, the Calcutta Auxiliary Bible Society has continued to circulate our version up to the present moment, only transferring the original Greek words relating to baptism into the Bengali character, instead of translating them.

A short time since the strictures on the version were renewed, by the publication of two pamphlets, both the production, we believe, of clergymen; and early in 1867, the Calcutta Auxiliary Bible Society issued a Circular to the missionaries of all denominations in Bengal, requesting their opinions on several points connected with the translation; as, for instance, whether the rendering of the original was correct? whether the language was idiomatic? whether it was understood readily by all classes? what amendments could be suggested? Was a new version desirable? and how could it be obtained?

It would be impossible to convey to our readers a complete knowledge of the answers supplied to these questions, without an acquaintance with the Bengali tongue. It must suffice to say, that by the common consent of all, the version is the best in existence; that though capable of improve-

ment in style and language, which our brethren would be the first to allow, it is idiomatic and intelligible to the masses of the people; that its renderings are, on the whole, accurate and scholarly, the chief differences being on points in which critics may justly differ without any impeachment of their learning or accuracy. As to the need of a new version, the Missionaries for the most part range themselves into two parties, and in such a way as to lead to the idea that the divergence of opinion arises from causes *not* wholly relative to the version in existence. On the one side, we find ranged, with almost no exception, the Missionaries of the two great Church-of-England Societies; and on the other, the Missionaries of the various denominations of Nonconformists. The former, almost to a man, press for a new version; the latter are content with the present one, subject to such improvements as the critical skill of the translators, and the growth of the language may suggest. To obtain the new version, its advocates propose a Committee of translators, to consist of natives and Europeans, the sections as they are translated by selected individuals to undergo the criticism and the approval of the entire body.

We shall not express any opinion here on these proposals, or on the spirit in which some of the strictures on the present version have been made. Mr. Wenger has given a masterly reply to many of the criticisms put forward, and has clearly shown, that if incompetence exist on any side, a fair share of it may be discovered on the part of those who have assailed his work.

We have now the pleasure to lay before our readers, the following resolution passed by the Committee, with which we are sure they will heartily coincide, and will continue to strengthen the hands of brethren by their sympathy and prayers, in this important department of their Missionary work.

> Resolved,—"That this Committee receive with gratitude to God the fourth complete edition of the Holy Scriptures in the Bengali language, which, for beauty of typography and convenience of size, surpasses every previous edition. The Committee are glad to avail themselves of the opportunity thus afforded them of expressing their warm appreciation of the arduous labours of their esteemed friends and brethren, the Rev. J. Wenger and his coadjutors, in the translation of the Word of God, and the preparation of it for the press. They rejoice that by the grace of the Lord Jesus Christ their brethren have been enabled to furnish a work of such high character and excellence for the use of Bengali Christians, and by thus aiding in the diffusion of the knowledge of salvation amongst many millions of idol-worshippers, worthily to carry on the task begun by their eminent predecessors in the same field. The Committee beg to assure the Rev. J. Wenger, and his coadjutors, that they have had, and still have, their earnest sympathy under the trials incident to the accomplishment of so great a work; and they fervently pray that he and they may long be spared to render still further services to the Church of Christ, and to the heathen nations for whose salvation they are toiling in this most important department of missionary labour."

CROOKED SPRING.—JAMAICA.

A MEETING of an unusually interesting character was held at Crooked Spring, near Salter's Hill, in the parish of St. James, on Thursday the 26th December.

Crooked Spring is well known in connexion with the history of the Baptist Mission, as the place where those labours were commenced which led to the establishment of that mission in Jamaica. The honoured Moses Baker commenced his labours here on the 15th October, 1794. It was at the urgent request of this humble but earnest Christian labourer that the Baptist Missionary Society sent out its first missionary, the Rev. Mr. Rowe, who arrived at Montego Bay, February 23rd, 1814. Mr. Rowe preached at Crooked Spring, soon after his arrival, to the congregation which had been gathered by Moses Baker, consisting of about 500 persons. But these were not all that might have been convened; for Moses Baker writing about this time says, "Had I full liberty to call all my congregation together, I speak within bounds when I say I could call 2,000."

After the death of Mr. Rowe, and when other missionaries arrived, Crooked Spring continued to be a preaching station, and a large congregation was permanently gathered. It was not till the year 1831 that the Church and congregation were obliged to remove from the place they had occupied, and a new chapel which they had built at Salter's Hill was opened for public worship on the 27th of December of that year.

Crooked Spring is part of Flamstead estate, and is situated in the midst of scenery of wild and romantic character. Here a stream flows through a deep ravine, the steep declivities of which are shaded by clusters of bamboo. Few spots could be found possessing more quiet beauty and impressive grandeur.

Notwithstanding very unfavourable weather in the early morning, a large number of people, variously estimated at from 2,000 to 4,000, assembled at this place to take part in the engagements of the day. A temporary platform had been erected near the side of the stream, and soon after 11 o'clock the service commenced by the Rev. T. Lea, of Lucea giving out a hymn, reading the Scriptures, and offering prayer. The Rev. J. E. Henderson, of Montego Bay, then read the following paper—

"This paper was read at Crooked Spring, in the parish of St. James's, on the 26th December, 1867, on which occasion a portion of land containing by admeasurement — acres, was presented to the Rev. Walter Dendy, for the purpose hereafter named.

"Crooked Spring is a household word with the old Baptists of St. James' and Trelawney. It was here, often in fear and trembling, with the almost certainty of meeting a terrible punishment, that many a poor slave was buried with Christ in baptism, and partook, for the first time, of the supper of the Lord. It was here that the self-denying Moses Baker, the devoted Tripp, and the excellent and well-beloved Thomas Burchell, shielded from persecution by the friendly hand of the former proprietor of the estate, the Hon. S. Vaughan, preached in peace and quietness the Gospel of the blessed God. It is here, too, that rest the remains of Mrs. Tripp, the beloved wife of the immediate successor of Moses Baker. This lady died on the 16th December, 1822, and was buried by the Rev. Mr. Ratcliffe, Wesleyan Missionary, and the Rev. Mr. Light, Moravian Missionary. It seemed therefore only natural and right that when the estate a few months ago came into the possession of two of the Baptist Missionaries, that they should adopt measures by which that portion of the property containing the old baptismal stream, the ruins of the old chapel, and the grave of Mrs. Tripp, should be made over in trust to the Baptist denomination. Crooked Spring being in the neighbourhood of Salter's Hill Church—that church, indeed, having had its origin at this very place—it was thought best that the property should be under the care and in charge of that body.

"It is therefore now handed over by the Revs. J. E. Henderson and

G. R. Henderson to the Rev. Walter Dendy, the pastor of the Church worshipping at Salter's Hill, to be by him and others whom the church shall appoint, held in trust for the use of the Baptist denomination for ever."

The Rev. W. Dendy then came forward and read the following reply:—

"Dear Sirs,—We, the pastors and deacons of the Salter's Hill Church, tender to you our sincere thanks for the presentation of a piece of land, including the place that was used for the ordinance of baptism, and the formation of a building in which Moses Baker preached.

"We have no superstitious feeling with regard to places, but there are certain spots that become historically dear to patriots. So also to Christians there are certain places in which their deepest feelings are interested; and we may be permitted to indulge these feelings in reference to the place where the Baptist Missionary Society made a fair start in its career at this end of the island; so that from Crooked Spring, through the exertions of its agents, and the blessing of the Most High, this part of the mission has extended over the whole county of Cornwall, and into the parish of St. Ann's.

"We gratefully accept the trust placed in our hands, and we hope when the property of Flamstead, once worked by slaves, has been settled by a number of small freeholders, that in the same spot some building will be erected for religious and educational purposes."

These papers were listened to with the deepest interest, and evidently caused much pleasure to many of those present.

Another hymn was sung, after which the Rev. C. E. Randall, of Gurney's Mount, solemnly addressed those who were present, on the importance of seeking Jesus Christ, and trusting in Him as their Saviour; after which fifteen persons were baptized on a profession of their faith, having been previously addressed by the Rev. W. Dendy.

The service was concluded by the Rev. E. Hewett, of Mount Carey.

A public meeting was held in the afternoon of the same day in Salter's Hill Chapel. J. S. Roberts, Esq., Normal School tutor at Calabar Institution, having been called to the chair, the meeting was opened by the Rev. J. Kingdon, of Waldensia. The Rev. W. Dendy gave a deeply interesting account of the circumstances under which the mission was commenced, and carried on in its early days at Crooked Spring; the Revs. J. E. Henderson, E. Hewett, G. R. Henderson, C. E. Randall, and T. Lea also took part in the service. All appeared highly satisfied with the day's proceedings.

THE NATIVE PREACHER'S DIARY.

BY SUDIN, OF MONGHYR.

On the 26th February I went from Monghyr to Dinapore, and at 2 a.m. next day Mr. McCumby and myself came to the railway station, and at 3 o'clock left for Allahabad, which we reached at 4 p.m. next day, and proceeded immediately to the Rev. Mr. Evans's, who was very happy to see us. After dinner he took us to the bazaar. A great number of people assembled to hear the word of God, and were very attentive. Four days the Lord graciously enabled us, and especially Mr. McCumby, to preach there, and great crowds congregated, and both Hindoos and Mahommedans were confuted, so that the people were astonished. Mr. Evans was very pleased with our visit. We staid over Sunday; then at 4 p.m. on Monday started by rail for Agra, which we reached next morning, and went to Mr. Etherington's, who entertained us in his house. Here we saw and conversed with the native brethren, and staid five days. When Mr. McCumby spoke in the bazaar, great crowds of people assembled. We visited the bazaar morning and evening.

THE AGRA MISSION.

Agra is a large city, and the inhabitants are numerous. There are four preachers in connexion with our Mission here, and it is evident that great numbers of the people have been made acquainted with the Gospel. One afternoon we went to the market. Four or five brethren were in company with us, and several spoke the Word to the people. Both Hindoos and Mahommedans were much pleased with Mr. McCumby's discourse. But there was a division among them. Some said, "His teaching is good, and in accordance with truth." Others said, "He is a reviler of our gods." The latter class, however, was small, and for the most part the people heard with much pleasure. After some days the city people began to recognize him, and would run together as soon as they saw him coming. Thus for five days we continued preaching, and on Saturday evening left in a camel-cart for Muttra, which we reached in a few hours, and proceeded to Mr. Williams's. We found Mr. Williams living in a tent, and repairing the chapel or school-house, which will shortly be completed. A native brother, Imam Musseeh, is with Mr. Williams, and both behaved very kindly to us. Muttra is a fine city, built mostly of stone, with large houses and paved streets. Many pilgrims are passing hither and thither, and it is a favourable field for preaching. It is to be desired that the Gospel should be constantly proclaimed here. We laboured four days here, and people assembled in great crowds to hear. Most listened attentively, but the Chowbey Brahmins often objected and argued. Mr. McCumby was very plain and pointed in his denunciations of the worship of Krishna, to which this city is especially devoted. For instance, he reminded them that Radha, whose name they are accustomed to take in conjunction with Krishna's, was not Krishna's lawful wife, but a concubine, the wife of his uncle, whom he had taken in an illegal and shameful way. Yet the hearers showed no signs of displeasure, but paid much attention to what was said. I wish Mr. Williams may continue to reside and labour here, and may find the Lord's power accompanying his labours, that many hearts may be enlightened by the Gospel. The Lord assist him, and grant that the ruins of our Mission-house may be restored!

AT MEERUT BAZAAR.

From Muttra, we came about thirty miles on a hired native conveyance to Hatras Railway Station, which we reached barely in time for the train. We came by rail to Gazeeabad, from which thirty miles in a dawk garrie brought us to Meerut. With the Lord's help, we went the next morning to the Meerut Bazaar, near a grain market, where many persons recognized Mr. McCumby. They were very pleased to see him, and as soon as we began speaking many people flocked together and heard attentively. A Sikh fukeer came into the crowd, and after hearing for a short time said, "Well, give me something for my livelihood." Mr. McCumby merely answered that he was a stranger and a traveller there, and then the man went away. In the evening we went to the Sudder Bazaar, and stood at a cross-road to preach. Immediately, so many people assembled that the street was full. There were several Sepoys there, but all heard quietly and attentively, sometimes interposing a friendly question. They stood to listen till quite dark. Next morning we went again to the grain market, and the people surrounded us as soon as we stood to preach, and listened with much pleasure. It appears as if in these parts people have a great desire to hear the Word. When we had finished our discourse and were ready to come away, they still stood wishing to hear more. In the evening in the Sudder Bazaar, there was again a great crowd, so that there was scarcely room for them to stand, and they appeared to approve highly of what they heard. Some were heard saying, among themselves, that the speaker's were true and holy words. Thus they stood till candle light, and even then seemed in no hurry to disperse. Another day we went in the morning to a part of the bazaar, where several persons live who had heard us on the previous day. There

were some intelligent and judicious persons among them, who were much gratified; and one well-dressed, apparently respectable woman heard us from the commencement to the close of our discourse. It appears as if the people of these parts were disposed to hear the Gospel, and quick in understanding it. May the Lord arouse their consciences, and open their hearts to receive the saving truths of the Gospel.

HOME PROCEEDINGS.

THE number of meetings held during the past month has been very large. We have had to arrange from the Mission House for upwards of fifty. Many of the Churches in the East Kent Association have been visited by the Revs. W. Sampson, G. Kerry, and F. Trestrail. Mr. Sampson and Mr. Kerry have also been to Lewes, and Mr. Kerry and Mr. Trestrail to Brighton.

The Rev. E. F. Kingdon has spent three weeks in Radnor, Hereford, and Gloucestershire, attending meetings at Leominster, Peterchurch, Kington, Presteign, Evenjob, Hereford, Ross, Gloucester, and other Churches—the Rev. J. A. Spurgeon has kindly taken Princes Risborough, with adjacent places—and the Rev. J. Hume, of Jamaica, has visited Kingshill, Great Missenden, and with the Rev. J. Aldis, High Wycombe.

In regard to many of these meetings, we can bear personal testimony to the excellent spirit pervading them, as well as the zeal and liberality displayed by congregations assembling in larger numbers than usual. From information sent to us, we are glad to learn that many others have been equally animated and encouraging.

Later in the month Dr. Underhill met several brethren at Huntington to confer together in regard to local organizations, of which we hope to report next month.

The Scotch journey began on the 23rd ult. with the Revs. G. Kerry, and J. Stent, from England; the Rev. S. Newnam, of Edinburgh, kindly affording help by visiting Dunfermline, and some Churches in the county of Fife. But of this journey we shall have full particulars next month, when the deputation will have returned.

On the 24th January, too late to be noticed in the HERALD of February, an important conference of pastors and deacons of Churches in the Warwick and Worcestershire districts was held at Evesham, at the house of Mr. Warmington, who kindly arranged to receive the brethren, and provide them with suitable refreshment. The Rev. C. J. Middleditch was called to the chair, and the Rev. Harvey Phillips was elected secretary. After some time spent in earnest prayer, the general state of the Mission, its income, expenditure, and prospects were fully gone into. Then came an investigation of the contributions of the Churches represented, and their present organizations. All these topics were discussed with great freedom, but in a frank and cordial spirit. For a detailed account of the proceedings we refer our readers to a communication from the secretary in the *Freeman* for January 31st.

We have great pleasure in placing on record the resolutions which were passed, and they were passed, not as a matter of course, but as the sincere and hearty expression of the sentiments of those present:—

Resolved,—"1st. That this Conference having heard the satisfactory statements made by the Rev. F. Trestrail concerning the working of the Baptist Missionary Society, express its entire confidence in the Committee of that Society as to the general management of the Institution.

Resolved,—"2nd. That the Churches of this district as represented here, will do all in their power to augment the funds of the Society according to the suggestions made by the Rev. F. Trestrail.

Resolved,—"3rd. That the cordial thanks of the Conference be presented to Mr. Warmington for his kindness in receiving the brethren, and to the Rev. C. J. Middleditch for presiding over their deliberations."

We hope to be able to report the holding of similar conferences elsewhere as soon as the engagements of the Annual Meetings are over. They cannot fail to do good, and to extend and deepen the interest now felt in the Mission.

We beg to call the particular attention of the officers of Auxiliaries and members of the Society to the following notices:—

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 21st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us.

MISSIONARY SCENES.

In consequence of the announcement in the last month's HERALD, several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

TO THE SECRETARIES OF THE BAPTIST MISSIONARY SOCIETY.

London, February 15, 1868.

BELOVED BRETHREN,—Kindly allow me, through the HERALD, to make acknowledgment of the generous response of Christians of various denominations to the effort it has been my privilege to make to raise a fund for the removal of our Training Institution in Jamaica to a more eligible situation. A list has already been published. The following are the amounts since received, making a total of £1,301. I am earnestly desirous of adding £100 or £150 to the present sum, and shall be greatly obliged by any further contributions which may be paid into your hands for the object. Since I commenced my appeal, plans have opened in regard to the future extension of the Institution, which will require a larger outlay than was at first contemplated; and I venture to think there are many Christian friends on whom it has not been permitted to me to wait, who will gladly come to the help of a movement which aims, on a more extended scale than heretofore, to train up Christian young men of the negro race for the service of the Saviour among their own people—young men who shall become pastors of Churches, and day-school teachers.

I cannot address to you this farewell line without expressing my deep sense of obligation to my Christian brethren throughout the country for the generous kindness I have received from them, both in my missionary visits for the Society

and in the visits I have specially paid in behalf of the Institution over which for the last sixteen years it has been my honour and happiness to preside. "Begging" has often been spoken of as a disagreeable work. This has not been my experience. It has brought me into loving association with some of the choicest Christian spirits in my native land; and I shall take with me to Jamaica memories of intercourse with them, which will not only endear to me their names, but which will minister solace and strength for many a year to come—should life be spared—in the work I am about through God's great mercy to resume. To these dear friends allow me to tender my most heartfelt thanks. How deeply I feel myself a debtor to you, to our beloved Treasurer, and to the Committee, you know full well.

I am, my dear Brethren,

Yours most affectionately,

J. D. EAST.

	£	s.	d.
J. Woodward, Esq., Southport	1	0	0
A Friend, Liverpool	1	0	0
W. R. Thorp, Esq., Preston	1	0	0
Jno. Hamilton, Esq. ,,	1	0	0
Thos. Powell, Esq. ,,	2	0	0
Jas. Jesper, Esq. ,,	1	0	0
H. Livesey, Esq. ,,	1	0	0
Jno. Lamb, Esq. ,,	1	0	0
Jas. Blakey, Esq. ,,	0	10	0
Wm. Crooks, Esq. ,,	0	10	0
Rob. Benson, Esq. ,,	1	0	0
T. H. Lewis, Esq. ,,	0	10	0
Jno. Furness, Esq. ,,	1	0	0
S. L. Leeds ,,	5	0	0
Jno. Jowett, Esq. ,,	10	0	0
The Misses Jewett ,,	10	0	0
Jos. Town, Esq. ,,	5	0	0
Thos. Holroyd, Esq. ,,	1	0	0
A Friend, by Mrs. Thos. Harvey, Leeds	3	0	0
Mrs. Town, Leeds	5	0	0
Rev. B. Godwin, D.D., Rawdon	1	0	0
Wm. Town, Esq., Leeds	5	0	0
Saml. Southall, Esq. ,,	0	10	0
Thos. Walker, Esq. ,,	5	0	0
E. Smith, Esq., Sheffield	5	0	0
F. Fryer, Esq., Leeds	1	0	0
J. B. Bilborough, Esq. ,,	3	3	0
W. Illingworth, Esq. ,,	1	0	0
G. M. Bingley, Esq. ,,	0	10	0
Arton Binns, Esq. ,,	1	1	0
Thos. Wadsworth, Esq. ,,	1	1	0
Mrs. Hewettson ,,	5	0	0
W. H. Pullen, Esq. ,,	0	10	0
H. D. Harrison, Esq. ,,	1	0	0
W. B. Hindle, Esq. ,,	1	1	0
Mrs. Gresham ,,	1	0	0
J. Hall Thorp, Esq. ,,	0	10	0
Miles Illingworth, Esq., Bradford	10	0	0
R. Reynolds, Esq. ,,	0	10	0
Ed. Priestman, Esq. ,,	5	0	0
Isaac Holden & Sons ,,	5	0	0
J. H. Crowther, Lockwood	1	1	0
H. Fryer, Esq., Huddersfield	2	2	0
H. Shaw, Esq. ,,	1	1	0
F. Shaw, Esq. ,,	1	1	0
Mrs. Shaw ,,	2	0	0
Titus Salt, Esq., Saltaire	10	0	0
G. B. Brown, Esq., Halifax	3	0	0
Thos. Collinson ,,	1	1	0
Mrs. Whiteley, Lockwood	1	0	0

	£	s.	d.
W. H. Bilborough, Esq., Bradford	1	0	0
T. Tait, Esq., Lockwood	0	10	0
H. Town, Esq., Halifax	2	2	0
S. B. Mann, Esq. ,,	0	10	6
T. Hebelthwaite, Esq. ,,	0	10	0
Mrs. Hargreaves ,,	1	0	0
Jno. Walker, Esq. ,,	1	1	0
Miss Ackroyd ,,	0	10	0
Mrs. Milligan, Rawdon	5	0	0
Geo. Osborne, Esq. Bradford	0	10	0
A Friend ,,	2	0	0
Jno. Cooke, Esq. ,,	2	0	0
Messrs. W. & S. Watson ,,	2	2	0
Messrs. W. & J. Whitehead ,,	2	2	0
Jas. Briggs, Esq. ,,	1	1	0
Thos. Stead, Esq. ,,	1	0	0
J. Hargreaves, Esq. ,,	1	1	0
Wm. George, Esq. ,,	0	10	0
Ed. Wade, Esq. ,,	1	1	0
Wm. Allen, Esq. ,,	1	0	0
Messrs. John Smith & Sons ,,	5	0	0
Samuel Armitage, Esq. ,,	1	0	0
R. Hodgson, Esq. ,,	0	10	0
Messrs. A. & H. Illingworth, Esq. ,,	10	0	0
Jno. Ackroyd, Esq. ,,	0	10	0
Wm. McFarlane, Esq. ,,	0	10	0
Thos. Illingworth, Esq. ,,	0	10	0
Jno. Town, Esq., Leeds	1	0	0
Jno. Barran, Esq. ,,	3	3	0
Jno. Cropper, Esq. Liverpool	20	0	0
Jas. Houghton, Esq. ,,	20	0	0
Mrs. R. Johnson ,,	5	0	0
Jno. Houghton, Esq. ,,	5	0	0
G. Golding, Esq. ,,	5	0	0
Rob. Jones, Esq. ,,	5	0	0
Messrs. Cearns & Brown ,,	5	0	0
Ed. Mounsey, Esq. ,,	2	0	0
W. R. Jeffery, Esq. ,,	5	0	0
S. B. Jackson, Esq. ,,	1	0	0
W. H. Peart, Esq. ,,	1	0	0
Jno. Andrews, Esq. ,,	5	0	0
Mrs. Dawbarn ,,	2	2	0
Wm. Crosfield, Esq. ,,	5	0	0
W. Crosfield, Esq., jun. ,,	2	0	0
Geo. Sayer, Esq. ,,	2	2	0
W. H. Henderson, Esq. ,,	1	1	0
Rev. H. S. Brown ,,	1	0	0
J. G. Brown, Esq. ,,	2	2	0
Rev. C. M. Birrell ,,	1	1	0
Mrs. Cearns ,,	1	1	0

	£	s.	d.
R. Edwards, Esq., Liverpool	1	1	0
J. A. Hope, Esq. „	5	0	0
T. Radford Hope, Esq. „	1	0	0
W. Cearns, Esq. „	5	0	0
J. S. Underhill, Esq. „	1	0	0
Jno. Cripps, Esq. „	1	0	0
Sir John Malcolm „	2	0	0
W. Fletcher, Esq. „	1	0	0
W. C. Borris, Esq. „	1	0	0
Mrs. Urquhart and Mrs. Lyons	1	10	0
X. Y. Z. „	3	0	0
Thos. Ryley, Esq. „	1	0	0
J. Capper, Esq. „	1	0	0
J. Garland, Esq. „	1	0	0
Mrs. Flounders „	1	0	0
Mrs. Godfrey „	1	0	0
Mr. Gibson „	0	10	0
H. H. Stevenson, Esq., Manchester	1	0	0
W. Bickham, Esq. „	0	10	0
W. Alison, Esq. „	0	10	0
J. A. Ewen, Esq. „	0	10	0
Jno. Palmer, Esq. „	1	0	0
Mrs. Adshead „	0	10	0
Jas. Burford, Esq. „	3	0	0
Wm. Burford, Esq. „	1	0	0
J. R. „	0	10	0
H. Dunckley, Esq. „	3	0	0
W. R. Callender, Esq. „	5	0	0
Jno. Rylands, Esq. „	10	0	0
Messrs. Crossley Bros., Halifax	10	0	0
Juvenile Society, Loughton	5	0	0
J. Ford, Esq., York	1	0	0
Mrs. Spence „	0	10	0
Jas. Backhouse, Esq. „	1	0	0
J. Backhouse, Esq., jun. „	0	10	0
H. Hipsley, Esq. „	0	10	0
C. Williams, Esq., M.D. „	2	0	0
Jno. Rush, Esq. „	1	0	0
S. Thompson, Esq. „	0	10	0
H. Richardson, Esq. „	0	10	0
Dr. Kitchin „	0	10	0
R. Moseley, Esq. „	0	10	0
J. F. Taylor, Esq. „	0	10	0
Alderman Hill, Esq. „	2	0	0
Jno. Pease, Esq., Darlington	5	0	0
Joseph Pease, Esq. „	20	0	0
Henry Pease, Esq. „	5	0	0
J. B. Pease, Esq. „	5	0	0
Arthur Pease, Esq. „	5	0	0
Chas. Pease, Esq. „	5	0	0
Wm. Peachey, Esq. „	2	2	0
Mrs. Barclay „	5	0	0
Ed. Backhouse, Esq., Sunderland	5	0	0
Miss M. Ellis, Ripley	2	0	0
Wm. Drury, Esq., Sunderland	0	10	0
Jno. Holt, Esq. „	0	10	0
Mr. Turnbull „	0	10	0
J. Candlish, Esq., M.P. „	1	1	0
G. Gourley, Esq. „	1	1	0
Mr. Longstaff „	0	10	0
H. Angus, Esq., Mayor, Newcastle	5	0	0
J. Mawson, Esq., Sheriff „	2	2	0
Jno. Angus, Esq. „	1	0	0
Chas. Bragg, Esq. „	1	0	0
W. H. Holmes, Esq. „	1	0	0
R. Foster, Esq. „	1	0	0
Wm. Wilson, Esq. „	0	10	0
Mr. Andrews „	0	10	0
Geo. Foster, Esq., Sabden	10	10	0
J. B. Bacon, Esq., London	10	0	0
A Friend, Newcastle	0	10	0
A. B. Goodall, Esq., London	5	0	0
J. E. Tresidder, Esq. „	5	0	0
George Street, Plymouth	10	10	0
Mrs. Stevenson, Blackheath	5	0	0
Rev. J. Russell „	3	0	0
Thos. Hills, Esq. „	2	2	6
Jno. Jas. Smith, Esq., Watford	5	5	0
J. Colman, Esq., London	5	0	0
G. B. Woolley, Esq. „	3	3	0
Jas. Harvey, Esq. „	10	0	0
Ed. Rawlings, Esq. „	5	0	0
Rev. C. H. Spurgeon „	5	0	0
Jno. Sands, Esq. „	10	0	0
W. C. Price, Esq. „	1	0	0
Mrs. L. Stevenson, Blackheath	1	0	0
Jos. Warmington, Esq. „	1	0	0
"A dear Friend" „	1	0	0
Jno. Chater, Esq., Watford	1	0	0
Mrs. Dr. Cox, Hackney	2	0	0
A. Bowzer, Esq. „	1	0	0
Geo. Lowe, Esq., F.R.G.S., London	1	1	0
B. Colls, Esq. „	1	0	0
J. Stiff, Esq. „	5	0	0
Small sums	10	5	0
J. Olney, Esq., London	2	0	0
R. Harris, Esq., Leicester	5	0	0
Mrs. Deb. Gibson, Saffron Walden	5	0	0
M. Ashby, Esq., Staines	5	0	0
J. C. Cummins, Esq. Bristol	1	0	0
Rev. F. W. Gotch, LL.D. „	1	0	0
Wm. Polglase, Esq. „	1	0	0
Geo. Thomas, Esq. „	5	0	0
C. Townsend, Esq. „	1	1	0
R. R. Wheeler, Esq. „	1	0	0
G. C. Ashmead, Esq. „	0	10	0
G. Leonard, Esq. „	2	2	0
Jno. Leonard, Esq. „	1	1	0
Jesse Gouldsmith, Esq. „	1	1	0
Wm. Sherring, Esq. „	2	2	0
R. B. Sherring, Esq. „	2	0	0
G. R. Muntz, Esq., Birmingham	10	0	0
Jas. Benham, Esq., London	1	1	0
Jno. Benham, Esq. „	1	1	0
F. Benham, Esq. „	1	1	0
Small sums „	0	10	0
J. Tratman, Esq. „	1	0	0
Mrs. Richards, Tottenham	5	0	0
Miss Thompson „	5	0	0
Mr. Beal, Walworth	0	10	0
Master Harris and Sister, Loughton	0	10	0
The Trustees of the "Taylor's Fund," Liverpool	200	0	0
The Rev. Jas. Hoby, D.D., London	2	2	0
Friends at St. Mary's, Norwich, by the Rev. Geo. Gould	34	0	0
Friends at Watford, by Jno. Jas. Smith, Esq.	4	0	0
Rev. S. Green, London	1	0	0
Capt. Milbourn, Fairford	1	0	0
Mrs. Beeby, London	1	0	0
Wm. R. Rickett, Esq.	5	0	0
Mrs. — Huddersfield	2	0	0
Sir Thos. Fowell Buxton, Bart., M.P., for Books for the library and for the use of the Students	10	0	0

HISTORIC SKETCH OF THE SOCIETY.

As several enquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only *one penny*.

CONTRIBUTIONS

From January 20th, 1868, to February 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
Annual Subscriptions.			
Carthew, Mr. P., Kensington	5	0	0
Casson, Mr. W., Hardingstone	1	0	0
Chandler, Miss, Croydon	0	10	6
Foster, Mr. R. S., Kilburn	1	1	0
Freer, Mr. F. A., Ealing	2	0	0
Newman, Rev. T. F., Nailsworth (2 years)	1	1	0
Pearless, Mr. W., East Grinstead	1	1	0
Rose, Mr. T., St. Ives, Hunts	1	0	0
Rouse, Rev. G. H., M.A. LL.B., Haverfordwest	2	2	0
Do., (Box)	0	11	0
Webster, Rev. J., Stepney	0	10	6
Donations.			
"A Baptist Family, Dorset"	3	0	0
Do., for *W & O*	0	10	6
"A Thank Offering for success in business transactions"	0	10	0
Beetham, Mrs., Cheltenham, "Weekly Offerings in the family for 1867"	3	10	6
Barclay, Mr. J. Gurney, for *Rev. J. Clark, for Chapel and School at Sturge Town, Jamaica*	10	0	0
"Make known the Truth"	1	0	0
Young Men's Missionary Association, at Messrs. J. & R. Morley's, 18, Wood Street	5	0	0
Under 10s. for *N P*	0	1	9
Do., by Y.M.M.A. for *N P*	0	7	10
For *Cyclone Fund*.			
Burt, Rev. J. B., Beaulieu	1	2	0
Kelsall, Mr. H., Rochdale	5	0	0
Rouse, Rev. G. H., M.A. LL.B.	1	0	0
Special for Debt.			
Bliss, Mr. W., Chipping Norton, by Rev. T. M. Roberts, B. A.	5	0	0
Bloomsbury Chapel, by Mr. James Betts	60	17	3
Bradford, 4th Ch., by Mr. W. Watson	4	0	0
Bristol, additional by Mr. G. H. Leonard	120	0	0
Brompton, by Mrs. Edmonds	9	8	0
Camberwell, Denmark Place Chapel—by Mr. B. Colls.			
Collection after Sermons	18	17	7
Sunday-sch. Bible Class	1	15	2
Miss Dickes' Class	0	3	6
Boxes	0	8	9
A. L. per Rev. C. Stanford	1	0	0
A Friend, per Mr. Dickes	5	0	0
Appleton, Mr. W.	5	0	0
Cartwright, Mr. F. W.	2	2	0
Cartwright, Mrs. F. W.	1	1	0
Colls, Mr.	10	0	0
Cole, Mrs.	0	10	0
Cottager, per Mr. N. Smith	5	5	0
Cullerne, Mr.	2	2	0
Doble, Mr.	2	2	0
Edwards, Mr. J. S.	2	0	0
Freeman, Mr. G. S.	3	3	0
Grace, Mr. R.	1	0	0
Hicklinton, Miss	0	10	0
Higgs, Mr. and Mrs.	2	2	0
Higgs, Annie and Fredk.	1	1	0
Do., „ Box	0	15	10
Johnston, Rev. R.	1	1	0
Knight, Mr. R.	2	0	0
May, Mrs.	1	1	0
Miller, Mr. R.	2	2	0
Potter, Mr.	1	1	0
Rawlings, Mr. E.	10	10	0
Rogers, Mrs.	0	10	0
Spriggs, Mr. J. F.	0	10	0
Stanford, Rev. C.	1	1	0
Theobald, Mrs.	0	10	0
Young, Mr. T.	4	4	0
Under 10s.	1	13	6
	92	2	4
Less amount acknowledged before	85	0	0
	7	2	4
Cambridge Zion Chapel, by Mr. W. Johnson	3	5	0
Challis, Mr. James, by Rev. J. Mostyn, Braintree	0	16	0
Coleman, Mr., by Mr. H. H. Heath	4	0	0
Daniell, Rev. C., Somerleyton	1	0	0
Dorchester, by Rev. E. Merriman	2	3	6
Grove, Mr. G., Worcester	5	0	0
Harvey, Mr. James	100	0	0
Newbridge, Mon., by Mr. W. Prosser			
Collection after Lecture, by Rev. S. Price, Aberaychan	1	0	0
Parsons, Mr. H.	1	0	0
Rose, Rev. T. G., Long Bucksby	10	0	0
London and Middlesex.			
Acton—			
Collection for *W & O*	3	7	0
Contributions	1	1	0
Bloomsbury—			
Contributions	60	14	4
Do. for *China*	1	1	0
Brentford Park Church—			
Collection for *W & O*	1	2	0
Brixton Hill—			
Collection for *W & O*	7	0	0
Brompton, Onslow Ch.—			
Collection for *W & O*	2	10	0
Contributions	2	1	0
Camberwell—			
Contributions only	20	0	0
Camden Road—			
Collection for *W & O*	17	16	5
Contributions	11	17	3
Do. Belle Isle S. Sch.	2	7	4
Deptford, Olivet S. Sch.—			
Contribs. S. Sch., by Y. M. M. A.	1	10	0
Hampstead—			
Collection for *W & O*	12	0	8
Harrow—			
Contribs. for *N.P.*, by Y. M. M. A.	2	16	1
Henrietta Street—			
Contribs. S. Sch., for *N P*, by Y. M. M. A.	1	0	6
James Street—			
Collection for *W & O*	1	3	0
John Street—			
Contribs. on account	50	0	0
Do. North London S. Sch., for *N P*, by Y. M. M. A.	8	5	1
Kennington, Charles St.—			
Collection for *W & O*	1	12	0
Contribs. for *N P*, by Y. M. A.	1	6	0
Lower Edmonton—			
Collection for *W & O*	1	13	0
Contribs. S. Sch., for *N P*, by Y. M. M. A.	1	9	0
Notting Hill, Free Tabernacle—			
Contributions	6	10	6
Poplar, Cotton Street—			
Contribs. S. Sch., by Y. M. M. A.	1	5	0
Regent's Park—			
Collection for *W & O*	13	9	0
Stockwell—			
Contribs. S. Sch., by Y. M. M. A.	2	5	1
Upper Holloway—			
Contribution	0	10	0
Upton Chapel—			
Collection for *W & O*	5	5	0

	£	s.	d.
West Drayton—			
Contribs. for *N P*, by Y. M. M. A.	0	12	0
West Green, Tottenham, Salem Chapel—			
Contribs. S. Sch., for *Rev. J. Davey's Sch., Bahamas*	1	5	2

BEDFORDSHIRE.

Cranfield—			
Contribs. for *N P*	0	10	0
Leighton, Buzzard, Hockliffe Road—			
Collection for *W & O*	1	2	0
Luton, Union Chapel—			
Collection for *W & O*	1	10	0
Contribs. for *N P*	0	9	0
Ridgmount—			
Collection for *W & O*	1	0	0
Contribs. for *N P*	1	0	0
Riseley—			
Collection for *W & O*	0	8	0
Shefford—			
Collection for *W & O*	0	10	0
Thurleigh—			
Collection for *W & O*	1	11	2

BERKSHIRE.

Blackwater—			
Contribs. for *N P*	2	1	4
Newbury—			
Collection for *W & O*	2	0	0
Reading—			
Collection for *W & O*	6	10	0
Wallingford—			
Collection for *W & O*	2	15	6
Windsor—			
Contributions	3	10	4
Do. for *W & O*	0	2	6

BUCKINGHAMSHIRE.

Aylesbury—			
Contributions	1	1	0
Do. for *N P*	0	19	0
Deanshanger—			
Collection for *W & O*	0	5	0
Great Brickhill—			
Collection for *W & O*	1	10	0
Great Marlow—			
Collection for *W & O*	0	5	3
Contribs. S. Sch. for *N P*	0	2	0
Great Missenden—			
Collection for *W & O*	1	10	0
Contributions	3	11	5
Do. for *N P*	3	8	7
Little Kingshill—			
Contributions	5	0	3

CAMBRIDGESHIRE.

Cottenham, Old Bap. Ch.—			
Collection for *W & O*	1	1	0
Histon—			
Contribs. for *N P*	1	2	0

NORTH-EAST CAMBRIDGESHIRE.

Barton Mills and Mildenhall—			
Contribs. for *N P*	1	4	0
Burwell—			
Contribs. for *N P*	0	14	0

CHESHIRE.

Birkenhead, Welsh Ch.—			
Contribs. for *N P*	3	19	10
Chester—			
Contributions	2	1	0
Do. for *N P*	1	19	0

CORNWALL.

Penzance—			
Contribs. for *N P*	1	3	9
Saltash—			
Collection for *W & O*	1	9	4
Contributions	6	5	7
Do. for *N P*	1	12	7

DERBYSHIRE.

Chesterfield—			
Collection for *W & O*	0	15	0
Swanwick—			
Collections	1	5	0

DEVONSHIRE.

Bampton—			
Contributions	1	0	0
Barnstaple, Boutport St.—			
Collection for *W & O*	1	0	0
Bideford—			
Collection for *W & O*	1	1	0
Bovey Tracey—			
Contribution	0	5	0
Do. for *N P*	1	17	6
Budleigh Salterton—			
Collection for *W & O*	1	0	0
Devonport, Morice Square and Pembroke Street—			
Contribs. on account	3	18	11
Dolton—			
Collection for *W & O*	0	5	0
Honiton—			
Collection	2	13	9
Ilfracombe—			
Contribs. for *W & O*	1	6	7
Newton Abbot, 1st Church—			
Contribs. for *N P*	1	14	9
South Petherwen—			
Contribs. for *N P*	0	5	0
Swimbridge—			
Collection for *W & O*	0	5	0
Stonehouse, Ebenezer Ch.—			
Collection	0	14	6
Thorverton—			
Collection for *W & O*	0	9	4
Totnes—			
Contribs. for *N P Barisal*	2	3	0

DORSET.

Bourton—			
Contribs. for *N P*	2	3	4
Iwerne Minster—			
Collection for *W & O*	0	10	0
Contribs. for *N P*	0	10	0
Lyme Regis—			
Collection for *W & O*	0	10	0
Weymouth—			
Collection for *W & O*	1	10	0

DURHAM.

Middleton Teesdale—			
Collection for *W & O*	0	17	2

ESSEX.

Barking—			
Contribs. for *N P*	0	12	0
Braintree—			
Contributions	24	2	9
Burnham—			
Collection for *W & O*	1	0	0
Chadwell Heath—			
Collection for *W & O*	0	3	9
Earls Colne—			
Contributions	6	4	8
Halstead—			
Contributions	9	6	8
Harlow—			
Collection for *W & O*	1	10	0
Contribs. for *N P*	4	13	10
Loughton—			
Contributions	3	12	2
Plaistow, Union Chapel—			
Collection for *W & O*	1	0	0
	52	5	10
Less District and Deputation Expenses	3	14	0
	48	11	10

GLOUCESTERSHIRE.

Bourton-on-the-Water—			
Contribs. S.Sch. for *NP*	1	6	0
Eastington, Nupend Chapel—			
Contributions S. Sch.	1	17	10
Do. for *N P*	0	19	8
Gosington Slimbridge—			
Contribs. for *N P*	0	10	0
Ruarden Hill—			
Collection for *W & O*	1	0	0
Shortwood—			
Contributions	10	12	0
East Gloucestershire—			
Contribs. on account by Mr. R. Comely, Treasurer	30	0	0
Fairford—			
Collection for *W & O*	1	0	0
Contribntions	5	0	0

HAMPSHIRE.

Blackfield—			
Contribs. for *N P*	0	13	0
Broughton—			
Collection for *W & O*	1	19	0
Crookham—			
Collection for *W & O*	1	0	0
Contributions	0	17	7
Do. for *N P*	1	17	6
East Meon—			
Collection for *W & O*	0	4	0
Lymington—			
Collection for *W & O*	1	0	0
Milford—			
Contribs. S.Sch. for *NP*	1	8	0
Newport—			
Collection for *W & O*	2	0	0
Contribs. for *N P*	1	2	8
Romsey—			
Collections for *W & O*	0	16	0
Contributions	9	14	1
Ryde, Christ Church—			
Collection for *W & O*	2	0	0
Ryde, Victoria Rooms—			
Collection for *W & O*	0	12	3
Sway—			
Contributions	1	0	0

HEREFORDSHIRE.

Ledbury—			
Collection for *W & O*	0	5	0
Contributions	0	12	0
Do. for *N P*	1	18	3

	£	s.	d.
HERTFORDSHIRE.			
Hemel Hempstead, Marlowes Chapel—			
Collection for *W & O*...	2	15	0
Markyate Street—			
Collection for *W & O*...	0	10	7
Contribs for *N P*	3	9	5
St. Alban's—			
Collection for *W & O*...	6	3	3
Contribs. for *N P*	3	5	10
HUNTINGDONSHIRE.			
Offord—			
Contribs. for *N P*	0	16	8
St. Neot's—			
Contribs. for *N P*	1	14	7
St. Neot's, Independent Chapel—			
Collection for *W & O*...	1	0	10
Yelling—			
Collection for *W & O*...	0	7	6
Contribs. for *N P*	0	10	0
KENT.			
Birchington—			
Contributions	1	2	8
Brabourne—			
Collection for *W & O* .	0	10	0
Crayford—			
Collection for *W & O* .	2	0	0
Contribs. for *N P*	1	17	6
Folkestone—			
Contribs. for *N P*	0	2	0
Lewisham Road—			
Contributions	10	0	0
Do. for *Mrs. Hobbs Jessore*	13	4	0
Maidstone, Bethel—			
Contribs. S. Sch.	2	0	0
Margate—			
Collection for *W & O* .	4	0	0
Meopham—			
Contributions	10	9	7
St. Peter's—			
Contributions	3	12	8
Smarden—			
Collection for *W & O*...	1	17	6
West Malling—			
Collection for *W & O*...	1	0	0
Woolwich, Queen Street—			
Contribs. Sunday-schl. by Y. M. M. A., for *Rev. W. Teall, for Morant Bay*	11	12	10
LANCASHIRE.			
Astley Bridge—			
Contribs. for *N P*	0	10	3
Barrow-in-Furness—			
Collection for *W & O*...	0	8	7
Contributions	2	0	0
Blackpool—			
Collection for *W & O*...	1	9	0
Contribution	0	10	0
Do. for *N P*	1	18	10
Bootle—			
Contributions	68	19	3
Liverpool, Myrtle Society—			
Contribs. for *W & O*	50	0	0
Contributions	1	0	0
Do. for *Africa* ...	2	0	0
Do., Pembroke Ch.—			
Collection for *W & O*	22	18	2
Do. Richmond Ch.—			
Collection for *W & O*	5	11	10
Contributions	0	13	0
Liverpool, Old Swan Juvenile Society—			
Contributions	0	4	6
Manchester—			
Contribs. on account... by Mr. W. Bickham	100	0	0
Rochdale—			
Contribs. for *N P*	7	8	11
Tottlebank—			
Collection for *W & O*...	0	13	6
Contribs. for *N P*	0	15	0
Waterbarn—			
Collection for *W & O* .	1	10	0
Contributions Boxes	1	1	3
Do. for *N P*	2	14	4
LEICESTERSHIRE.			
Arnsby—			
Contributions	12	12	6
Foxton—			
Collection for *W & O*...	0	10	0
Contributions for *N P*	0	16	4
Leicester, Charles Street—			
Collection for *W & O*...	2	2	6
Contributions for *N P*	4	12	5
Do. for *N P Ibraheem, Delhi*	15	0	0
Do. Victoria Road Church—			
Collection for *W & O*...	5	0	0
Oadby—			
Contribs. Sunday-schl.	0	11	0
Sutton in the Elms and Cosby—			
Contributions	4	7	2
Do. for *N P*.....	1	4	2
	46	16	1
Less expenses.....	0	14	0
	46	2	1
LINCOLNSHIRE.			
Great Grimsby—			
Contribs. Sunday-schl. for *N P*	3	4	3
NORFOLK.			
Bacton—			
Contributions for *N P*	1	17	5
Diss—			
Collection for *W & O* (Moiety)	1	6	0
Contribs. for *N P*	0	14	1
Neatishead—			
Contribs. for *N P*	1	2	8
Norwich, Gildencroft—			
Collection for *W & O*...	0	16	0
Shelfanger—			
Collection for *W & O*...	0	8	6
Swaffham—			
Collection for *W & O*...	3	4	6
Thetford—			
Contribs. for *N P*	0	14	0
Worstead—			
Collection for *W & O*...	1	15	0
Contributions	0	6	0
Do. for *N P*.....	1	13	3
NORTHAMPTONSHIRE.			
Aldwinkle—			
Collection for *W & O*...	0	10	0
Bugbrook—			
Collection for *W & O*...	0	18	6
Desborough—			
Collection for *W & O*...	0	5	0
Guilsborough—			
Collection for *W & O*...	0	15	0
Harpole—			
Collection for *W & O*...	0	13	0
King's Sutton—			
Contribs. for *N P*	2	0	0
Kingsthorpe—			
Coll. for *W & O* (moiety)	0	10	0
Kislingbury—			
Collection for *W & O*...	0	11	0
Northampton, Princes Street—			
Coll. for *W & O* (moiety)	1	5	0
Roade—			
Collection for *W & O*...	1	3	0
West Haddon—			
Contribs. Sunday-schl. for *N P*.....	0	10	6
Weston by Weedon—			
Collection for *W & O*...	0	12	0
NORTHUMBERLAND.			
Berwick—			
Collection for *W & O*...	2	1	0
Broomley and Broomhough—			
Contribs. for *N P*	1	1	6
Newcastle, Marlboro' Court—			
Collection for *W & O*...	1	0	4
Contributions	2	14	6
NOTTINGHAMSHIRE.			
Lescoe—			
Contribs. for *N P*	1	3	3
Newark—			
Contribution	0	7	6
OXFORDSHIRE.			
Banbury—			
Collection for *W & O*...	1	0	0
Contributions	5	15	0
Do. for *N P*.....	0	11	1
Do. Neithrop Schl. ...	0	8	0
Chipping Norton—			
Collection for *W & O*...	2	15	2
Oxford, New Road—			
Contribs. Sunday-schl. for *N P*.....	11	0	1
RUTLANDSHIRE.			
Belton—			
Contributions	1	0	0
Do. for *N P*.....	2	2	0
Oakham—			
Collection for *W & O*...	1	0	0
SOMERSETSHIRE.			
Bath, Kensington Chapel—			
Contribs. Maternal Meeting	0	17	0
Beckington—			
Contribs. for *N P*	1	18	8
Boroughbridge—			
Collection for *W & O*...	0	10	0
Bridgewater—			
Collection for *W & O*...	4	1	3
Contribs. for *N P*	2	4	6
Bristol—			
Contribs. on account by Mr. G. H. Leonard, Treasurer.....	60	0	0

	£	s.	d.
Cheddar and Stations—			
Contribs. on account...	10	0	0
Frome, Badcox Lane—			
Collection for *W & O*...	1	10	6
Do. Sheppard's Barton—			
Contribs. for *N P*	2	9	0
Hatch, Beauchamp—			
Collection for *W & O*...	0	10	0
Contribs. for *N P*	0	2	0
Paulton—			
Contribs. for *N P*	3	7	11
Shepton Mallet—			
Contribs. for *N P*	1	0	6
Stogumber—			
Contribs. for *N P*	3	5	6
Wellington—			
Collection for *W & O*...	3	8	0
Weston Super Mare, Bristol Road—			
Collection for *W & O*...	3	3	0

STAFFORDSHIRE.

Hanley, New Street—			
Contributions	22	2	9
Do. for *N P*.....	0	7	0

SUFFOLK.

Bramfield—			
Contributions	0	10	0
Ditto for *N P*	0	4	0
Walton—			
Collection for *W & O*...	0	10	0
Contribs. for *N P*	1	5	10
Wiston—			
Contributions	1	0	0
Do. for *N P*.....	0	13	6

SURREY.

Croydon—			
Contributions	0	10	6

SUSSEX.

Brighton, Grand Parade—			
Contribs. for *N P*	0	4	8
Chichester—			
Contribs. for *N P*	0	5	0

WARWICKSHIRE.

Halbury—			
Contribs. for *N P*.....	0	13	0
Leamington, Clarendon Chapel—			
Contribs. on account...	20	0	0
Warwick—			
Collection for *W & O*...	2	1	6

WESTMORELAND.

Winton Asby and Brough—			
Coll. for *W & O*. Brough	0	19	8
Do. do., Winton	1	3	2
Do. do., Asby ...	0	7	8
Contribs., Musgrave	0	6	6

WILTSHIRE.

Aldbourne—			
Contribs. for *N P*	0	18	0
Bradford-on-Avon, Zion Chapel—			
Collection for *W & O*....	1	5	0
Bratton—			
Collection for *W & O*...	1	10	0
Contributions	5	8	9
Calne—			
Collection for *W & O*...	1	5	0
Contribs. for *N P*	1	17	6
Chippenham—			
Contribs. for *N P*	1	3	1
Devizes—			
Collection for *W & O*...	5	0	0
Imber, Tilshead, Rushall, Down and Netheravon—			
Contributions.....	3	2	0
New Swindon—			
Collection for *W & O*...	1	16	11
Contributions.....	4	10	1
Do. for *N P*	1	17	3
New Swindon, Welsh Chapel—			
Contribs. for *N P*.....	0	3	7
Semley—			
Contributions	12	10	2
Westbury, Cook's Style—			
Contributions	5	7	0

WORCESTERSHIRE.

Atch Lench—			
Collection for *W & O*...	0	12	0
Contributions	16	15	4
Bewdley—			
Contributions.....	0	10	0
Do. for *N P*.....	1	10	9
Bromsgrove—			
Collection for *W & O*...	1	10	1
Contributions	17	14	1
Pershore—			
Collection for *W & O*...	1	10	0
Redditch—			
Collection for *W & O*...	0	7	6
Shipton-on-Stour—			
Collection for *W & O*...	1	0	0
Contributions	3	5	6

YORKSHIRE.

Bradford, 1st Church—			
Collection for *W & O*	7	10	0
Do., 4th Church—			
Collection for *W & O*	3	12	8
Bingley—			
Collection for *W & O*...	0	13	10
Burnley—			
Collection for *W & O*...	1	12	6
Cowling Hill—			
Contributions	2	0	0
Do. for *N P*.....	1	2	0
Gildersome—			
Collections	10	15	8
Halifax, Pellon Lane—			
Collection for *W & O*...	1	0	0
Contribs., Juv. Association, for *Rev. W. A. Hobbs, N P, Jessore*	8	6	0
Do. for Photograph ...	1	10	0
Heaton—			
Collection for *W & O*...	0	7	0
Contribs. for *N P*	0	3	0
Horsforth—			
Collection for *W & O*...	1	4	0
Mersham—			
Collection for *W & O*...	1	0	0
Ossett—			
Contribs. for *N P*.....	0	5	0
Rawdon—			
Collection for *W & O*...	1	10	0
Shipley, Bethel Chapel—			
Contributions	9	14	3
Do., Rosse Street Chapel—			
Contributions.....	29	17	11
Do. for *China*.....	5	10	0
Sutton—			
Contributions.....	17	14	0
	105	7	2
Less expenses.....	9	0	6
	96	6	8

NORTH WALES.

CARNARVONSHIRE.

Portdinorwic—			
Contribs. for *N P*	0	4	6

DENBIGHSHIRE.

Cefn Mawr—			
Contribs. for *N P*.....	0	17	10
Glyn Ceiriog—			
Collection for *W & O*...	0	7	0
Llanrhaidr—			
Contributions	1	13	0
Llansillin—			
Contributions	1	0	2

MERIONETHSHIRE.

Cefncymerau, Salem—			
Contributions.....	0	15	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Chapel—			
Contributions.....	2	11	9
Do., Watergate—			
Contribs. for *N P* ...	1	6	10
Erwood—			
Contribs. for *N P*	0	9	6

CARMARTHENSHIRE.

Carmarthen, Tabernacle—			
Contributions	28	9	6
Cwmfelin—			
Collection	1	9	5
Llandybie, Carmel—			
ontribs. for *N P*	0	6	5
Llanelly Horeb—			
Contribs. for *N P*.....	0	6	9

GLAMORGANSHIRE.

Aberdulais—			
Contribs. for *N P*	1	0	0
Berthlwyd—			
Contributions	4	7	0
Cardiff, Siloam—			
Contribs. for *N P*	0	15	10
Croesyparc—			
Contribs. for *N P*	0	7	6
Cwmavon—			
Contributions	1	0	0
Llantwit Major—			
Collection for *W & O*...	0	6	8
Contribs. for *N P*	2	10	0
Maesteg—			
Contributions	1	0	0
Ditto for *N P*	0	16	0
Rhondda—			
Contribs. for *N P*	0	17	3
Swansea, Mount Pleasant—			
Collection for *W & O*...	2	4	6

MONMOUTHSHIRE.

Abergavenny, Lion Street—			
Collection for *W & O*...	1	2	6
Graig—			
Contribs. Sunday-schl.	0	9	4
Machen—			
Contributions	4	16	0
Redwick—			
Collection	1	2	0
Spelters, Salem—			
Contribs. for *N P*.....	1	7	4

PEMBROKESHIRE.	£	s.	d.
Clarbeston, Carmel—			
Contributions	2	0	0
Fishguard—			
Contribs. for *N P*	0	11	10
Thornton—			
Collection for *W & O*	0	7	4

SCOTLAND.	£	s.	d.
Fortrose—			
Contribs. for *N P*	2	1	10
Irvine—			
Contribs. for *N P*	1	3	6
Kilmarnock—			
Contribs. for *N P*	0	13	4
Kirkcaldy—			
Contribs. for *N P*	2	9	5
Lochgilphead—			
Contribs. for *N P*	0	3	6
Paisley—			
Contribution for *India*	10	0	0
Do. Sunday-schl for *NP*	1	10	2
Tobermory—			
Collection for *W & O*	1	0	0
Contributions	1	0	0
Do. for *N P*	2	1	0

CALABAR REMOVAL FUND.

Alexander, Mr. G. W., by Mr. J. Herbert Tritton £ 50 0 0
Various, by Rev. J. D. East 407 1 9

CALCUTTA ZENANA MISSION FUND.

Camberwell, Contributions by Mrs. Stanford £2 15 0
Manchester, Union Chapel—Subscriptions by Mrs. A. M'Laren...MM..... 21 5 6
Miss H. Sturge, Hastings,—Half-year's Subscription, by Mrs. A. A. Croll... 1 1 0

FOREIGN LETTERS RECEIVED.

AFRICA—
CAMEROONS, Fuller, J. J., Dec. 28; Saker, A., Dec. 27; Thomson, Q. W., Dec. 27, Jan. 8.
AMERICA—
CANADA, Woodstock, Bate J., Oct. 23.
AUSTRALIA—
ANGASTON, Hannay, J., Nov. 26.
ASIA—
CHINA, YENTAI, Laughton, R. F., Nov. 22, Dec. 2.
INDIA—
CALCUTTA, Lewis, C. B., Jan. 7.
CHITTAGONG, McKenna, A., Dec. 29.
DELHI, Smith, J., Dec. 22.; Parsons, Jas., Jan. 6.
GYA, Greiff, J. E., Dec. 18.
HOWRAH, Morgan, T., Jan 1.
JESSORE, Hobbs, W. A., Dec. 14.
MUTTRA, Williams, J., Dec. 15.
PATNA, Broadway, D. P., Dec. 15.
SERAMPORE, Anderson, J. H., Jan. 8: Martin, T., Jan. 6.
POONA, Gillett, C. O., Jan. 8.
COLOMBO—
COLOMBO, Pigott, H. R., Dec. 30, Jan. 7.
KANDY, Waldock, F. D., Jan. 15.
EUROPE—
FRANCE, MORLAIX, Jenkins, J., Jan. 29.
WEST INDIES—
NASSAU, Davey, J., Jan. 11.
GRAND CAY, Littlewood, W., Jan. 16.
HAYTI, Webley, W. H., Jan. 9.
TRINIDAD, Law, J., Jan. 8; Gamble, W. H., Jan. 7.
JAMAICA—
ANNOTTA BAY, Jones, S., Jan. 22.
BROWN'S TOWN, Clark, J., Nov. 6, Jan. 6, 17.
CLARKSONVILLE, Maxwell, J., Jan. 6.
FALMOUTH, Kingdon, J., Jan. 21.
FOUR PATHS, Claydon, W., Jan. 21.
KETTERING, Fray, E., Jan. 7.
KINGSTON, Oughton, Thos., Jan. 8.
MOUNT HERMON, Clarke, J., Jan. 4.
MONEAGUE, Gordon, G. R., Jan. 2.
MONTEGO BAY, Dendy, W., Jan. 3, 22.; Henderson, G. R., Jan. 22.
MORANT BAY, Teall, W., Jan. 24.
SAVANNA LA MAR, Burke, W.
ST. ANN'S BAY, Millard, B., Jan. 21, 22, 23.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

For *Rev. D. J. East, Calabar Institution, Jamaica*—
To Friends at Metropolitan Tabernacle, for Parcel of Books.
To Friends at Bristol, per Mr. G. H. Leonard, for Parcel of Books.
For *Mrs. Heinig, Benares*—
To Missionary Working Party at Bloomsbury Chapel, per Mrs. Brock, for Box of Clothing.
For *Rev. J. Clark, Brown's Town, Jamaica*—
To Friends at Slow-on-the-Wold, per Rev. S. Hodges, for a Box of Clothing.
For *Mrs. Hobbs, Jessore*, and *Mrs. Saker, Africa*—
To Mrs. Beetham, Cheltenham, for Parcels of Dolls and Fancy Work.
For *Rev. E. Hewett, Jamaica*—
To Missionary Working Class, Wood Street Chapel, Walthamstow, per Miss E. Hooper, for Parcel of Clothing.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



MARCH, 1868.

IRELAND:—HABEAS CORPUS—FENIANISM—DEPOPULATION—SOCIAL DECLINE—MISSIONS.

THE fact that the British Parliament has just sanctioned the continuance of the suspension of the Habeas Act in Ireland for another twelve months, testifies to the existence of a conviction in the minds of our rulers, that the sister island is not yet in a condition to be trusted with that measure of personal liberty which her people once enjoyed. The Earl of Mayo's motion, and speech, unfolded a dismal state of things. During one year —from January 1, 1867, to January 1, 1868—268 persons were arrested, nearly 100 of whom are in custody under the Lord Lieutenant's warrant. By a great effort, the Government have succeeded in preventing any hostile demonstration of a serious character, and so far, this affords cause for thankfulness; but neither restrictions on personal liberty, nor the vigilance of the police, nor yet the presence of a large military force, can drive the demon of disloyalty from the Irish mind. Hatred of English rule is as deep, and wide-spread as it was two years ago. The recent outrages in Cork, to say nothing of what has taken place in London and elsewhere, clearly show on which side the sympathies of the great bulk of the Romanist population range themselves. What is popularly called "English misrule" may have something to do with this disaffection; but the cause lies deeper than that. The reader need not be told what it is. And pending all this social disorganization, capital and population are flying from the country. On the 7th of April, 1861, the population of Ireland was 5,798,564; at the corresponding period in 1867, it was 5,557,196, showing a decrease in six years of very nearly a quarter of a million. There reposes the Green Isle, rich in minerals, with splendid water-courses, and a soil capable of maintaining in comfort double its present population, while the people are poverty-stricken, depressed, and degraded; and much of the land is neglected, or going out of cultivation. In 1847, the total cereal crops produced 16,248,934 quarters; in 1866, they produced only 8,840,277 quarters. In the former year, the total green crops produced 8,785,144 tons, while in the latter year only 7,387,741 tons. The estimated value of the crops in Ireland in 1841, was fifty million pounds; in 1851, forty-three millions; being a decrease of seven millions in ten years, while from 1861 to 1866, it averaged thirty-four millions.

If we had the conviction that Ireland had reached the darkest hour of her night, there would be some satisfaction in the hope that the dawn was

at hand. But it is to be feared the worst has not yet come. The question is often asked, What is the effect of all this lawlessness and social deterioration on Missionary work? As a general rule, conditions such as these are not favourable to the spread of the Gospel; but facts are sometimes against the rule; and it is not less pleasing than remarkable that most of our brethren in Ireland are realizing an encouraging measure of success, as the following extracts from their letters and journals will show:—

"Our venerable brother, Mr. Hamilton, says:—'The Lord continues to give us tokens of his favour. Our Tuesday evening meeting in town is doing better than last year. The brethren that pray are very earnest, especially the one that was baptized last. His conversion was remarkable, and made a deep impression on several persons. He visits some of his neighbours, and prays with them.'

"Mr. H. has been breaking new ground at a place called Ballyclare, about seven miles from Carrickfergus. Referring to his second visit, he writes. 'Although both evenings were wet and cold we had good meetings. The country all round this place presents a favourable field for missionary work. I have no pleasure in anything but the Lord's work, and I feel it to be a great encouragement to have the favour of God and the approbation of my own conscience, and to cherish the hope that I shall hear them say, Well done!" &c.'

ENEAS MCDONNELL reports the following conversation with a Romanist, on the efficacy of good works:—

"Read a portion of Scripture for a Romanist, and a smith; after a little conversation he told me he had a great argument last week with a Protestant, who told him that good works were of no use for the saving of the soul. He said 'I was near striking him with the hammer for his stiffness.' I told him that was a bad way to argue his point, and asked him what were the good works he depended on. He said 'hearing Mass devoutly on Sundays, performing stations in the chapel, and fasting from flesh meat on Fridays and Saturdays, &c.' I told him the Pharisee fasted twice a week, and yet his works did not serve him; that bodily exercise profiteth nothing, and that it is 'by grace we are saved through faith, &c., not of works, lest any man should boast.'

"The reply was, 'There is the misfortune of the thing, that we Roman Catholics are not allowed to read the Bible by our priest. If we were, I could get twice the number of passages to favour and strengthen my argument.' A man who listened on said, 'You could leave part of the good works untold, such as fasting from flesh meat on Fridays, &c., as it's seldom we get any on Sundays to eat.' 'Whether or no,' said B., 'we must keep up the rules of the Church or else be bad Roman Catholics.' The subject turned on the intended abolition of the Established Church, which is looked upon as an Irish grievance. One person said, 'If the Irish Church was done away with, it would put a total stop to Fenianism in this country;' but, like the town in danger of being besieged, the persons present were of different opinions. Some contended for one thing, and some for another, and so we parted; but the seed is sown. May God give the increase!"

MR. MCGOWAN, who entered on his labours last July, has much cause for encouragement. The following account of the opening of a place for worship, which has been erected through his instrumentality, will be read with interest:—

"The new mission room at Whitehouse was opened on Lord's Day, when Evangelist D. Macrory, from Derryneel, preached two very impressive sermons. The services were good, but the inclemency of the day prevented many of the friends, who live at a distance, from being present. The collections were not large, but when we consider the depressed state of trade, and that many of the working class are almost in a state of starvation, we look upon the small sum of £3 as an evidence of the people's willingness to give in proportion to their means. The services in the Mission-room continue to be well attended, and many poor people hear the Gospel, who formerly attended no place of worship. The out-stations are well attended, and I trust that the seed which has been sown in tears shall be reaped in joy."

A DEACON of the Mission Church at Portadown writes hopefully of the good work in that place:—

"The good work is going on. The meetings are keeping up very well, especially the evening meetings. The house is almost full every Sabbath evening, and the people are very anxious to hear Mr. Douglas' expositions of the Scriptures, for they are very instructive. And all his out-stations are generally full to the doors, with earnest listeners to the glorious truths of God's Word. I do believe that the Lord is blessing the work of his servant here. Last Sabbath day there were two members added to the fellowship of the Church, and a dear brother from Magherafelt, Mr. Graham, broke bread with us, and has kindly presented us with a new table service. Our Sabbath School is really good, numbering 100 scholars, morning and evening. I have a class of girls from 15 to 20 years old, and a few of them have given evidence of the working of the Holy Spirit in their hearts, and are truly thankful that the Lord has brought them to the Sabbath School. We have reason to be thankful to the Lord for his goodness to us as a Church, for we have peace, and every appearance of prosperity."

THE KING IN HIS BEAUTY.

BY AN IRISH CONVERT.

Oh! to be over yonder,
In that land of wonder,
Where the angel voices mingle and the angel harpers ring:
To be free from pain and sorrow,
And the anxious dread to-morrow,
To rest in light and sunshine in the presence of the King:

Oh! to be over yonder.
My yearning heart grows fonder
Of looking to the east, to see the day-star bring
Some tidings of the waking,
The cloudless, pure day breaking.
My heart is yearning—yearning for the coming of the King.

Oh! to be over yonder.
Alas! I sigh and wonder,
Why clings my poor weak heart to any earthly thing.
Each tie of earth must sever,
And pass away for ever;
But there's no more separation in the presence of the King.

Oh! to be over yonder.
The longing groweth stronger,
When I see the wild doves cleave the air on rapid wing,
I long for their fleet pinions,
To reach my Lord's dominions,
And rest my weary spirit in the presence of the King.

Oh! to be over yonder,
In that land of wonder,
Where life, and light, and sunshine, beam fair on ev'ry thing:
Where the day beam is unshaded,
As pure as He who made it—
The land of cloudless sunshine, where Jesus is the King.

Oh! when shall I be dwelling,
Where the angel voices swelling
In triumphant hallelujahs, make the vaulted heavens ring;
Where the pearly gates are gleaming,
And the morning star is beaming;
Oh! when shall I be yonder in the presence of the King?

Oh! when shall I be yonder?
The longing groweth stronger,
To join in all the praises the redeemed ones do sing,
Within these heavenly places,
Where the angels veil their faces,
In awe and adoration in the presence of the King.

Oh! soon, soon I'll be yonder,
All lonely as I wander,
Yearning for the welcome summer—longing for the bird's fleet wing.
The midnight may be dreary,
And the heart may be worn and weary,
But there's no more shadow yonder in the presence of the King.

F. C. A.

Contributions from January 21st to February 24th, 1868.

	£	s.	d.	£	s.	d.
Bath, Collection	3	12	0			
,, Subscriptions	8	5	0	—11	17	0
Melksham, Collection	0	11	2			
,, Subscriptions	2	0	0	—2	11	2
Bradford-on-Avon, Collections	2	6	0			
,, Subscriptions	3	2	6	—5	8	6
Calne, Collection				3	10	4
Bratton, Collection	2	7	8			
,, Subscriptions	4	0	0			
,, Box	1	11	10	—7	19	6
Chard, Collections	4	13	7			
,, Subscriptions	1	0	0	—5	13	7
Yeovil, Collection	4	10	0			
,, Subscriptions	2	2	6	—6	12	6
Montacute, Collection				2	1	9
Lyme Regis, Collection				1	2	6
Taunton, Collection	3	1	0			
,, Subscriptions	2	0	6	—5	1	6
Trowbridge, Collections	8	14	6			
,, Subscriptions	6	19	0			
,, Bible Class	0	6	4	—15	19	10
Dover, Subscriptions				4	11	0
Saltash, Sunday School cards				0	6	4
Liverpool (Pembroke Chapel), vote of Church				15	0	0
Shefford, Collection	0	14	0			
,, Subscriptions	0	15	0	—1	9	0
Hitchen, Subscriptions	3	1	0			
,, Small sums	0	14	6	—3	15	6
Stantonbury, small sums				0	9	10
Stony Stratford, Collections				2	10	0
Huntingdon, Subscriptions				2	12	0
Peterborough				2	11	0
Ampthill				0	17	0
Bourne				0	15	0
Towcester, small sums				0	5	8
Spalding				3	6	0
Boston, Contributions				0	15	9
Louth				0	7	6
North Shields, small sums				1	3	2
South Shields, Barrington Street				0	7	6
Newcastle on Tyne, Contributions				0	10	0
London, Little Alie-st., Young Woman's Class	0	10	5			
,, Sunday-school	0	5	3	—0	15	8
Brompton, Mr. J. M. Edmonds				1	1	0
Dublin, Messrs. Pimm				1	0	0
S. Shields, Mr. R. Imeary				1	0	0
Long Buckley, balance				0	11	0
Middleton Teesdale Sunday-school, by Rev. W. L. Green				1	2	8
Shotley Bridge				1	18	0
Bessels Green, by Rev. J. Dovey				3	5	4
Sandhurst, Young Woman's class, by Mrs. Brine				1	4	6
Holloway, a widow				0	1	6
Blackwater				4	0	0
Newbury, Collection	1	10	7			
,, Subscriptions	2	14	6	—4	5	1
Wantage, Collections	2	6	6			
,, Subscriptions	1	0	0	—3	6	6
Wokingham, Collections	6	14	0			
,, Subscriptions	4	12	0	—11	6	8
Scotland, Miss Scott, Makdougall				5	0	0
Berwick on Tweed, Collection	2	7	0			
,, Sunday-school	0	16	0			
,, balance of subscriptions	0	7	6	—3	10	6
Eyemouth, Collection	0	5	2			
,, Sale of toys	0	4	0			
,, Contributions	0	14	0	—1	3	2
Workington				0	10	0
Bristol, Mr. John Robinson				5	0	0
Battersea, Mr. P. Carthew				5	0	0
Farsley, collection, by Mr. Jonathan Marshall				5	10	6

	£	s.	d.	£	s.	d.
Somerleyton, Rev. C. Daniel				1	0	0
Tring, Akeman-street, collection, by Rev. J. Bennett				0	7	5
London, Mr. W. Hanson				0	10	6
Blackheath, Rev. Joshua Russell				2	0	0
Fulbourne, Mr. W. Johnson				5	0	0
Dickes, Mr. W.				2	2	0
Coate, by Rev. B. Arthur				1	0	0
Ridgemount, Collection				1	0	6
Dorsetshire, a Baptist Family				1	10	0
St. Ives, Mr. Thomas Rose				1	0	0
Kilburn, Mr. R. S. Foster				0	10	6
Hanley, New-street, by Rev. W. R. and L. Jefferies				2	2	0
Leicester, Charles-street, Sunday-school, by Mr. J. Leeson				2	5	0
Devizes, Collections	7	14	4			
,, Subscriptions	7	16	4			
,, Small sums	0	8	6	—15	19	2
Mase Pond, Sunday-school, by Mr. Keighley				2	3	6
Markyate Street, by Rev. T. W. Wake—						
Collection	0	10	0			
Subscriptions	0	18	0	—1	8	0
Anonymous, Manchester, Stamps				0	5	0
Upper Holloway, by Rev. S. H. Booth— Balding, Mr.				0	5	0
Camden Road Chapel, by Mr. W.C. Parkinson				1	10	0
Ford Forge, by Rev. T. V. Tymms— Black, Mr. John				2	0	0
Mr. Horton, Sharlow, by Mr.W. Bauser				0	10	0
Louth, by Mr. W. D. Ditchell— Subscriptions				1	16	6
Kingswood, near Wootton-under-Edge, by Mr. J. Griffiths				6	0	0
Winchcomb, by Rev. R. Grace				2	2	0
Loughton, by Mr. T. Whitley— Sunday School				3	7	0
Cheltenham, Mrs. Beetham				1	10	0
Frome, Shepperds Barton, by Rev. T. G. Rooke—						
Collection	4	15	6			
Subscriptions	3	17	6	—8	13	0
Frome, Badcox Lane—						
Collection by Mr. J. P. Coombs				2	1	2
Subscriptions by Rev W. Burton				1	17	0
Misses Hill, St. Just				0	10	0
Fairford, by Rev. J. Frise				1	0	0
Meopham, Mr. and Mrs. French				2	0	0
Romsey, by Miss George— Subscription				2	7	0
Mr. P. Cadby, by Rev. J. W. Soule				2	2	0
Eye, Sunday School, by Mr. Jas. Bicker				0	1	6
Holyhead, by Mr. J. Lewis— Subscriptions				1	0	0
By Rev. B. Davies, Greenwich						
Pontypool				3	10	6
Abersychan				1	0	0
Maindee				1	0	3
Newport, Commercial Street				13	15	0
,, Stow Hill				4	9	3
Ponthir				4	11	6
Llanelly				8	0	4
Carmarthen				1	14	0
Pembroke				0	12	0
Pembroke Dock				0	8	6
Broadhaven				0	5	0
Haverfordwest, on account				6	15	0
Swansea				5	2	6
Aberdare				3	19	6
Neath				1	13	9
Merthyr				4	16	7
South Shields, Cambridge Street				0	9	4

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THE

BAPTIST MAGAZINE.

APRIL, 1868.

OLD BAPTIST CHAPELS IN SOUTHWARK.

II.

PRIOR to the Roman invasion of Britain, a large portion of the present Southwark was commonly flooded during high tide. This fenny tract, it has been supposed, the invaders may have reclaimed by raising the river bank throughout its extent, from Gravesend to Vauxhall. In distant Saxon times a town does not appear to have occupied this site. Stow mentions a tradition which says, the ferry was anciently inherited by a maiden called Mary, who religiously devoted the revenue to the maintenance of a neighbouring nunnery, known as St. Mary's over the Rie, or water. This establishment was eventually changed into a monastery, and to its monks London is said to have been indebted for the earliest bridge across the River. This religious institution likewise accounts for the derivation of St. Mary Overie. Southwark having grown into a considerable place during the 11th century, usually fared but hardly when London chose to shut its gates in the face of an advancing enemy. It happened thus when William the Norman marched from the battle-field of Hastings. The citizens' defiance sadly chagrined the Conqueror, and he therefore burned "Sudwerche" to the ground. In 1136 a great fire broke out in the City, and reaching to the monks' wooden bridge it entirely destroyed their handiwork. That same 12th century saw the foundations laid of those old stone arches, many yet living still remember. Five years after this bridge was completed a fire in Southwark is said to have proved fatal to 3,000 persons. In Elizabeth's reign the Borough principally consisted of a long street, which after the Revolution was continued to Kennington and Walworth. During the last century St. George's Fields were parcelled out for building; and the aspect of Lambeth Marshes as open fields may yet survive in the recollection of some old inhabitant. Modern Southwark includes in one great town a number of once separate villages.

In olden times this Southwark Borough constantly perplexed the Lord Mayors and their sympathising sheriffs. The inconvenience sprang from the number of thieves and murderers, who retreated thither

to find themselves completely shielded from civic justice. Orderly people loudly complained that such abuses should reign unchecked; and King Edward only complied with the popular demand when, in 1327, he granted the City a jurisdiction over "the said village," for the consideration of £10 a year. Subsequently Edward VI. allowed some additional privileges. In those days several ancestral seats adorned the landscape. Southwark Park surrounded the mansion of the Suffolk family. A fraternity of "black" monks inhabited a monastery in Bermondsey. There were likewise St. Thomas's ancient hospital and six parish churches. Amongst the notables who once resided here may be mentioned the Bishops of Winchester and Rochester; the Abbots of Hyde, Battle, Lewes, and St. Augustine. In those old times there were five prisons,—the Clink, the Compter, the King's Bench, the White Lion, and the Marshalsea. The river side abounded with social outcasts who made sin their traffic, and were the curse of the Capital. Yet after all, one of old Southwark's roughest features was its Bear Gardens, whose site Christchurch parish now occupies. In these popular haunts were congregated bears and bulls, with dogs to fight them, of approved ferocity. Prior to the Reformation these animals supplied the citizens with Sabbath pastime, and a contemporary poet, with more feeling than genius, attempted to discourage the practice:—

"What folly is this to keep with danger
A great mastive dog, and a foule ougly bear?
. . . Every Sunday they will surely spend
One peny or more, the Bearward's living to mend.
If you, therefore it give, to see a bear fight,
Be sure God His curse upon you will light."

In the parish of St. Mary Overie, Southwark, stood a mansion, erected in 1107, and belonging to the See of Winchester. When the prelates discontinued frequenting their sumptuous residence, the apartments were taken by the neighbouring traders for mercantile purposes. Shortly after the Revolution a large room in this house became a meeting-place for some enthusiasts, who styled themselves Baptists. These people were dissatisfied seceders from surrounding societies. Unfortunately for his great Puritan namesake, one Richard Baxter, a fanatical adherent to this society, published a book with an unquotable title; and many supposed the author of The Saint's Everlasting Rest was responsible for the impropriety. An association of ministers, who assembled in 1705, publicly disowned this so-called Church in Winchester House; and Baptists in general were cautioned against them. Half a century later, however, a congregation was gathered there well worthy of notice, did any memorials remain.

The great monastic foundation called Battle Abbey, which commemorated William the Conqueror's celebrated victory, was one of the richest institutions of that period. William granted to it many valuable privileges. One curious right, the abbots inherited, was the power to reprieve malefactors whom they might meet proceeding to execution. As before stated, those ecclesiastical grandees held a London residence in Southwark, and one of their arches spanned a branch of the river, and won the popular *sobriquet* of Battle Bridge. When the mansion finally disappeared, its site and vicinity were called MAZE POND. In former times the gardens had been laid out in an unusually magnificent style; and *Maze*, therefore, is derived from the many winding

alleys once abounding in these beautiful pleasure-grounds.

The Maze Pond Society owes its origin to a controversy in Keach's Church, which the innovation of psalmody awakened. A certain member, one Isaac Barlow, felt especially aggrieved, and in a separate publication fiercely condemned the practice. A Church meeting was convened, which proved Barlow to have some half dozen sympathisers, with whom he withdrew. It is not probable that Barlow publicly officiated after this secession. The first recognized pastor was Samuel Mee; yet only few particulars about him are known. He is supposed to have been one of Keach's members, and probably a deacon. The people, in the first instance, erected a meeting-house in Flower-de-luce Court, Tooley Street, but during the pastorate of Mee's successor they removed to Maze Pond. Nothing short of sincere conscientiousness could have prompted Mee to adopt the course he followed. His humble adherents were quite unable to support him; and, some years after the separation, the London churches made collections for his support. He died in 1702, and laboured for the society eleven years.

The second pastor, Edward Wallin, whose grave is at the rear of Maze Pond Chapel, was born in 1678. Through their brave adherence to Nonconformist principles his family greatly suffered in the common persecution that followed the Restoration, and their worldly circumstances were correspondingly injured. For such reasons they were prevented from bestowing upon their son so finished an education as they otherwise would have done. They nevertheless appear to have early designed him for Christian work, although necessity obliged the boy to engage himself in trade. He promoted his parents' wishes by persevering against difficulties, and so gradually acquired a respectable amount of biblical and general knowledge. When only in his 25th year, William simultaneously received invitations from two societies; and, notwithstanding the pressure of poverty, he chose to serve the least wealthy. At Maze Pond he maintained an useful position till his death in 1733. Dr. Gill, who preached his funeral sermon, has unfortunately supplied but few particulars about his life, but speaks of his character in a high strain of panegyric.

At this conjuncture, a former pastor of Devonshire Square, who had fallen out with the Church there, about travelling over France, reappeared in London, and attracted the destitute people's notice. This was Sayer Rudd, M.D., who years previously had also preached in Turners' Hall, having there proved himself a man of learning and ability. He now consented to supply for a while at Maze Pond; and all obstacles to an amicable settlement were apparently removed, when persons discovered as they imagined, Rudd's doctrinal sentiments to be defective. The candidate, therefore, upon a chosen occasion, plainly expressed his theological tenets, when the majority recognizing his sympathies as Sabellian, declined his further services. Rudd retired, yet he drew after him an influential minority. One of the number, a Mrs. Gunn, provided at her own expense another meeting-house, besides subscribing £100 a year towards its support. The Doctor's Arminian tendencies brought him into bad odour, and the ministerial conclave, who met on Mondays at Blackwell's Coffee House, excluded him from their society. In about two years Mrs. Gunn died; and in 1742 her favourite conformed to the Established

Church by accepting the living of Walmer. He also conducted a school at Deal for some years, and died there in 1757. The Church in Southwark came to nothing after its patron's decease and the pastor's resignation. John Wesley got possession of the chapel, and used it as a preaching station. The young man who conducted the services soon gained a complete ascendancy over a large congregation, by his noisy declaimings about Perfection, so that, ere long, they excluded Wesley from their pure communion. This occurred in 1763. Wesley engaged a neighbouring building; yet he is supposed to have suffered by this secession a loss of 600 members. Some Primitive Methodists next met in Mrs. Gunn's chapel; but it finally passed into the hands of the Baptists.

However many or heinous Rudd's errors may have been (and we have no desire to extenuate them), Ivimey's manner of writing about him is excessively unfair. The rough treatment the pastor encountered at Devonshire Square, it can be clearly proved, sufficed to drive him away. Although the Dissenting ranks in those days represented so much that was admirable and conscientious, they at the same time abounded with ignorant, self-consequent persons, only too glad of opportunities wherein to abuse their liberty. At Devonshire Square the people had rebuked their pastor, when he presumed to invite into the pulpit a Pædo-Baptist; when he himself, in the same pulpit, had indulged in too free language; and when he purchased more books than they supposed he required. Rudd's position had grown increasingly uneasy; and in September, 1731, he addressed a Latin letter to the Lord Chancellor—King—wherein he solicited preferment in the Anglican Church; yet, curiously enough, he even in this document plainly avows an objection to the baptizing of infants. He also at one time had serious thoughts of conforming to Quakerism. In these transactions his motives could not have sprung from pure mercenariness, for had money only been kept in view, he might have rested contentedly by preaching Calvinism and remaining at Maze Pond. To Ivimey's vision, however, "he was a vain, conceited person," who "always preferred the title of M.D. to his name, and was called Doctor Rudd. From this circumstance it does not follow that he even understood medicine." To answer in a retaliatory strain, it would be equally generous to remark, "a certain historian was known as the *Reverend* Joseph Ivimey, yet from this we are not to infer he ever comprehended the Gospel." The truth is, Sayer Rudd has left behind him satisfactory evidences of ability and scholarship. "The Certain Method to know Disease," alone testifies, not only to his professional knowledge, but to a good acquaintance with the Greek and Latin Classics. Of this publication, Ivimey probably had never heard, or he would have included it in the list he subjoins of the Doctor's works.

After settling this affair with Rudd, the Maze Pond people fixed their choice upon Abraham West, a young man, fresh from college, and in his twenty-fourth year. Young as he was he contrived to annihilate what remained of the prejudices against publicly singing God's praises. He only consented to accept the pastorate upon the conditions he expressed—that psalmody practice should be immediately introduced. This young divine laboured for three years, and then prematurely died in March, 1739.

He also lies in the burial ground adjoining the chapel.

Benjamin Wallin, a son of the previous minister bearing the same name, next followed. He was a native of London, and born in 1711. He suffered from a life-long lameness, which an accident during babyhood had occasioned. This affliction was greatly lessened by the treatment of Jonas Thorowgood, a Herefordshire Dissenting minister—and not Thoroughgood, a Herefordshire pastor as Ivimey has it. In early life Wallin never appears to have contemplated entering the ministry; he yet received some careful training under John Needham, of Hitchin, and he also became partially indebted for instruction to Drs. Rudd and Stennett. Wallin's timid, retiring nature produced a shrinking from public service; and he therefore nervously listened to the Maze Pond people when they pressed him to accept the pastorate. At this time he was married and engaged in business; yet he anxiously weighed the matter, and finally consented to succeed Benjamin West. He undertook this responsible situation in 1740, when only twenty-nine, and held the position for more than forty years. He achieved and sustained a reputation for "Methodical, Scriptural, and practical preaching;" his career, therefore, altogether proved a prosperous and happy experience. To witness his people's happiness and progress was ever his chief delight; and when, in his last hours, one told him the Church was assembling to pray for their pastor, his countenance brightened and revealed what pleasure the news awakened. Till his mortal sickness overtook him, Wallin had only slightly suffered from bodily weakness. His death occurred in February, 1782, and he was laid by the side of his predecessors in the Society's burial-ground. Some fruits of his industry yet survive in forty-one separate publications.

James Dore, who succeeded Wallin, had, early in life, been converted under the preaching of Sir J. Trelawny, in the West of England. His parents communed with the Established Church; yet James relinquished Pædo-Baptism, and having a desire for the Christian ministry, he entered Bristol College, or the Education Society's Academy. Upon the occasion of his death, in March, 1825, his friends were unnecessarily anxious to suppress all—or well-nigh all—the particulars of his life, and severely rebuked the Editors of the BAPTIST MAGAZINE for publishing a portrait in their April number. The widow's protest, and the reply it drew forth, were both published. James Dore languished in a sick-room during the last fourteen years of his existence. This affliction occasioned his resignation in 1814, when he opportunely addressed the people in an affectionate letter.

Another worthy—and the last we shall refer particularly to—closely associated with Maze Pond, was Isaac Mann. Born in 1785, at Hunmanby, Yorkshire, he probably in that vicinity received his grammar learning; yet at a suitable age his parents placed him in Bradford Academy. He, whilst there, acquitted himself well, and was ordained in August, 1809, in the neighbourhood of Halifax. His first settlement was a poor one; and the ruinous meeting-house was bleakly situated upon a hill-side. The people, whom surrounding local circumstances apparently influenced, were naturally quarrelsome. A brief experience, therefore, in such a sphere, sufficed to exhaust the pastor's patience, and he gladly embraced an opportunity to resign, for the object of removing to Bursleu,

in Staffordshire. From thence after two years he went to Shipley, Yorkshire, and there he remained until his final removal to Maze Pond in 1826. During his sojourn in London, he strove hard and perseveringly to redeem the time. He habitually preached early and late Sabbath-day sermons in the City, besides attending to his own regular services. During the week, likewise, he continually manifested a readiness, rather to be working on, than to take that necessary rest, which after all, by tending to lengthen life, may prove the truest economy. The pastor's untiring exertions, however, were fully blessed, and the Church's prosperity was completely restored. Between Isaac Mann and his people there existed a strong tie of love. This hallowed connexion, death prematurely severed upon the last day of 1831. Friends who, standing by the pastor's dying couch, listened for his last verbal sentence, heard him utter — *Maze Pond!* and then found the spirit had flown from its mortal tenement. A few days after, the mourning people interred his remains in the chapel.

We cannot *en passant* forbear to mention with admiration those Maze Pond veterans, James Hoby and John Aldis. Southwark benefited greatly by the labours of each. At another day—yet distant we trust—the story of their life work will supply an interesting and profitable chapter in the history of Nonconformity in Southern London.

Before dismissing this paper, a parting word may appropriately be given to John Bunyan. In James the Second's days Gravel Lane presented to the view quite a rural aspect. The inhabitants were usually well-to-do people, whose substantial homes were ornamented with tasty gardens. Upon summer evenings, therefore, the thoroughfare would be thronged by pleasure-seekers, who experienced a healthful recreation by breathing in the pure air which came from the Surrey hills.

Near to this spot stood a meeting-house, where John Chester and his congregation assembled. The chapel was erected some short time prior to the Revolution, and was a spacious edifice; and for that period was well fittted up. There, according to Mr. Offor, Bunyan occasionally preached. In other words, this place was that "Town's-end meeting-house" referred to by Charles Doe in the Struggler. It is but right to say, however, that success has not attended our endeavours to trace Mr. Offor's unmentioned authority.

The Church in Zoar Street was of the Independent regimen, and John Chester, the pastor, was the ejected vicar of Wetherly, in Leicestershire. This good man, who had experienced much rough usage in Charles the First's time, would, as a fellow-sufferer in the common cause, be a fitting friend for our great allegorist. At the Restoration, Chester was superseded by a drunken claimant, to whose noisy demands those in power too readily listened. The expelled pastor retired to London, where he laboured with extraordinary zeal. When Bunyan preached in his pulpit, the people were drawn in myriads by the charm of his magic eloquence. It mattered not whether the service was a Sabbath one, or "a morning lecture by seven o'clock, on a working-day, in the dark winter time." Chester, of whom Baxter and Calamy entertained a high opinion, survived Bunyan eight years, and died at Guildford, in 1696. His portrait hangs in Dr. Williams's Library and drawings of the chapel, as it appeared in 1812, have recently been engraved for the Standard edition of Bunyan's Works.

In 1740 the congregation removed

to Deadman's Place. From thence, about half a century later, they went to Union Street. The chapel in Zoar Street, during some years, was rented by various societies. Shortly after the inauguration of Methodism, the Wesleyan preachers used the place as a station. The building ultimately degenerated into a brewery and a factory successively—a fate which, we regret to say, has befallen many other sanctuaries of Puritan London.

G. H. P.

(To be continued.)

A LOST EPISTLE OF PAUL TO THE CORINTHIANS FOUND.

By R. GOVETT.

WHAT is the meaning of those words of Paul?—

"*I wrote unto you in the Epistle* * not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then ye must needs go out of the world."

"*But now I have written to you* not to keep company if any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God will judge.† Wherefore put away from among yourselves that wicked person."

The natural supposition which most persons form on reading these words is, doubtless, that the Apostle refers to a previous letter of his. Its meaning had been mistaken, and he writes to correct that mistake.

'But the Epistle which you cite from is the *First* Epistle to the Corinthians.' Then it is improperly so numbered. There was another that really preceded it.

'But in so saying, you affirm that an inspired Epistle has been lost! Lost, by the Church to whose care it was committed! And that, although on your theory the letters they possessed bore witness to the loss! It is evident, that when Paul's Epistles were collected—if your views are correct—the Christians of that day must have seen that there was yet another Epistle; have sought, and have found it.'

This conclusion, 'that an inspired Epistle has been lost'—is so unwelcome, that other ways have been devised of meeting the difficulty.

In ancient days Photius said, "I wrote to you." Where did he so write? Where he says—"Ye did not rather mourn, that such an one might be removed from your midst." He mentions no name, but whosoever should be of such a character. And again he says—"Purge out the old leaven," not leaven of this kind, or of that, but the whole of the old leaven. Taking occasion from the one who had committed fornication, he generalizes the matter, applying it to every fornicator. And starting from that, he generalizes yet further, applying the same command to those guilty of like offences, as extortion, idolatry, and like sins."

But I suppose that this explanation of Photius will not be satisfactory to most minds. The passages cited out of this chapter do not clearly contain the command not to

* The Article in the Greek.

† The critical editions read in the future tense.

associate with fornicators. And—which is the chief point—such explanation omits the main difficulty, *that the Corinthians had misunderstood the previous precept, and Paul writes to set aside their mistake, and to do away the complaint which they seem to have made to him thereon; which he does by limiting the command before given.* Moreover, as Alford observes, the addition "in the letter" was quite superfluous, if he meant the letter which he was then writing to them; but this is the way in which Paul does on other occasions refer to a previous letter. As for instance: "For even if I grieved you *in the letter*, I regret it not, though I did regret it."—2 Cor. vii. 8.

There is also another passage which seems to me decisively to prove that another letter was written, "That I may not seem to terrify you by means of *the letters*. For *the letters* (say they), are weighty and powerful; but his bodily presence is weak, and his speech is contemptible. Let such an one reckon this, that, such as we are in word *by letters* when absent, such we will also be in deed when present." —2 Cor. x. 9—11.

Here, "letters" are thrice named in the plural. Twice they have the article; yet, on the ordinary supposition, Paul had never written to them more than *one*. The second letter, in which he refers to previous *letters*, had not yet arrived. Nor does Paul alone refer to previous letters. They also make the same reference; they own that they had received them, and confessed their force.

But if so, what has become of the previous letter? "It is lost," say the writers who agree with me. On this point take some authorities, ancient and modern.

1. Origen says—"Some, from this expression have supposed that *before this first Epistle to the Corinthians another Epistle had been penned by the Apostle, which has not been preserved to our day.* That he wrote to them, as he has said above, not to keep company with fornicators; but that the Corinthians were troubled at the command, supposing it was meant that they were to associate neither with fornicators nor with the worldly, which was a thing impossible for living men. For in the intercourse of business and other occasions they must come into contact with the heathen. Thereupon Paul wrote to clear up the defect in his previous communication. 'I speak not' says he 'of fornicators of the world, but of those who wear the name of Christian brethren, but are not respectable.'"

"But they who refuse to own that there was another letter previous to this, say, that the Apostle is only referring to his previous words in this very Epistle: 'In this Epistle I have written to you not to associate with fornicators; but by fornicators I mean men of this class—not of that.'"—Cramer's *Catena* on 1 Cor. v.

2. Beza. "'I wrote to you;' I know that those words may be understood of the present Epistle, for he had a little previously spoken of purging out leaven; but if any will compare the words with '*But now*' (v. 11.) which immediately follow, he will find that *they ought to be understood of an Epistle which has perished.* For indeed it is not probable that Paul in so many years' time did not write more letters than those now extant."

3. Bengel.—"'I wrote in the Epistle,' *written before this one.* The Corinthians had not sufficiently understood it; he now therefore explains it. There is no doubt, that Paul and Peter and the rest of the

Apostles wrote many things which are not now extant. Compare xvi. 3. 2 Cor. x. 10."

4. Olshausen.—"Vers. 9, 11. The Apostle now at once corrects a misunderstanding of the Corinthians, with reference to a passage in *his earlier letter, which is lost.*"

"The warning which it contained to avoid association with dissolute persons and gross sinners, had been applied by them to all men, instead of restricting its reference, as Paul intended they should, to those persons only who gave themselves out as believers."

5. Barnes. — "Many others, as Grotius, Doddridge, Rosenmüller, &c., suppose it to refer to *some other Epistle which is now lost*, and which had been sent to them before their messengers had reached him. *This Epistle might have been very brief, and might have contained little more than this direction.* That this is the correct opinion, may appear from the following considerations, viz.:—(1.) It is the *natural* and *obvious* interpretation; one that would strike the great mass of men. It is just such an expression as Paul would have used on the supposition that he had written a previous Epistle. (2.) It is the very expression which he uses in 2 Cor. vii. 8, where he is referring to this Epistle as one which he had sent to them. (3.) It is not true that Paul had in any former part of this Epistle given this direction. He had commanded them to remove an incestuous person; and such a command might seem to imply that they ought not to keep company with such a person; but it was not a general command *not* to have intercourse with them. (4.) It is altogether probable, that Paul would write more letters than we have preserved. We have but fourteen of his remaining. Yet he laboured many years, founded many churches, and had frequent occasion to write to them.....(6.) In v. 11 he expressly makes a distinction between the Epistle he was then writing and the former one. 'But now,' *i. e.* in this Epistle, 'I have written to you,' &c., an expression which he would not use if ver. 9 referred to the same Epistle. These considerations seem to me unanswerable, and to prove that Paul had sent another Epistle *to them* in which he had given this direction. (7.) This opinion accords with that of a very large number of commentators. As an instance, Calvin says, 'The Epistle of which he now speaks, is here extinct. Nor is it to be doubted that many others have perished; but it is sufficient that those survive to us which the Lord saw to be needful.'"

If I am not mistaken, *the letter has not perished, but is still in our hands.* But it has been so mingled with the second Epistle, that it has been "lost," in the sense of its having fallen out of sight.

I suppose, then, that the following was really the FIRST Epistle to the Corinthians indited by Paul:—

"Become not unequally yoked with unbelievers. For what fellowship is there between righteousness and lawlessness? Or what communion between light and darkness? Or what concord between Christ and Belial? Or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols?

"For ye are the temple of the living God, as God said, 'I will dwell in them, and walk in them; and I will be to them a God, and they shall be to me a people.

"Wherefore come out of the midst of them, and be separated, saith the Lord; and *touch not the unclean* and I will receive you. And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

"Having, therefore, these promises, beloved, let us purify ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vi. 14.—vii. 7.

Now, these verses appear to me to answer all the conditions necessary for a satisfactory clearing of the matter.

1. The brief epistle is, as the Corinthians said, "weighty and powerful."

2. It is engaged upon the topics to which the apostle refers—the coming out from evil associations.

3. On the point, too, in which the apostle afterwards limits it, it is *quite liable to misapprehension*. In the words "TOUCH NOT THE UNCLEAN" (singular), we have a command whose limit is not defined. Paul then, in his second letter, refers it to *persons* unclean. "Keep no company with fornicators." He did not mean thereby to forbid all intercourse with the unclean worldly, for then a man must go out and live as a hermit in the desert. He might eat with the worldly (1 Cor. x. 27.) He was not, however, even to eat with any reputed Christian brother who was unclean, not as a fornicator alone, but as tainted with extortion or like sins.

4. The original epistle, I suppose, also lays down another limit in the word "unequally yoked." The apostle is referring, I suppose, to Deut. xxii. 10. "Thou shalt not plough with an ox and an ass together."

In ploughing, the two creatures were linked together by the yoke, and then employed jointly to cut the furrow. This would answer then to a voluntary agreement between a believer and an unbeliever to carry on together some joint operation. By it would be clearly forbidden the marriage of a Christian with an unbeliever. The two would be of as different natures as the ox and the ass. Nor would it affect marriage alone, but all voluntary contracts to labour together for a common end. It would not break agreements already come to. It would not dissolve marriages already made, but it forbids future ones. And therefore the apostle uses a precise expression which our translators have overlooked. "*Become* not unequally yoked" (Γινεσθε).

5. And now I propose to show further, that the passage I have eliminated does not belong to the second epistle, nor especially to the place in that epistle where it is now found.

Many have noticed how strangely this paragraph comes in; how little it is in harmony with the previous strain of the apostle. Let us a moment look at that.

Paul has been describing his ministry in its various marked, and seemingly contradictory aspects. He continues:—

> "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same I speak as unto my children, be ye also enlarged."

Paul is telling them of his strong affection towards them, and of his open heart. If they felt constrained towards him it was not because they were repelled on his side. The coldness was on their part alone. He besought of them a return of Christian love. Let them be as unreserved and full of warmth towards him, as he was toward them.

Now, what connection with this has the paragraph which we suppose to be the original epistle?

None at all! The rebuke which it contains would be likely to *shut up still further the hearts which the apostle wished to open*. And then follows a passage prohibiting intercourse with the evil, far less definite than that of 1 Cor. v., and liable to great misconstruction. Is that the manner of God and of Paul, to go back from the clear to the less distinct?

Moreover, when we have cut out this paragraph, the sense, the flow of the apostle's passionate feeling rushes on without the appearance of any break :—

'If you are narrow-hearted and reserved toward me, O Corinthians, it is not because I too am narrow-hearted and reserved toward you. Throw down the fences: overthrow, I beseech you, my children, the barriers which sever us! Love me as I love you!'

"*Receive us;* we wronged no one, we corrupted none, we defrauded none. I say not this by way of condemnation, for I said before that ye are in our hearts to live and die with you."

Here is no interruption of feeling —the one sentence, the one paragraph looks into the other. This, then, is the proof that the excised paragraph does not belong where it is placed. If in an ancient church we discovered on the left side of a pillar a mass of lath and plaster, and on breaking it down found on the right hand another pillar with a capital corresponding, while behind it was a door, we should gather that that extraneous mass which filled up the door-way, breaking the beauty of the structure, did not proceed from the original design of the architect.

Dean Stanley's remarks on this interruption of the sense by the paragraph in question are so good that I must quote them :—

"14. We now arrive at a remarkable dislocation of the argument. On the one hand, the passionate appeal begun in v. 11, 12, 13, is continued, without even the appearance of an interruption, in vii. 2, where the words "*Make room for us*" are evidently the prolongation of the metaphor expressed in vii. 12, 13, "Ye are *straitened*," —"be *enlarged*." On the other hand, the intervening passage, vi. 14—vii. 1, whilst *it coheres perfectly with itself has no connexion with the immediate context either before or after*. It relates, not to the Apostle's dealing with the Corinthian Church or his opponents, but entirely to their connexion with the heathen world, and, as it would appear from the phrases used in vi. 16—vii. 1, especially to their contamination by the sensual rites and practices of heathenism.

"This disconnection with the context is the more remarkable, even in so abrupt an Epistle as this, because the subject here treated is altogether out of harmony with the apostle's present line of argument. It is a severe warning, suddenly introduced into a strain of affectionate entreaty—a strong injunction to separation in the midst of exhortation to union."

He adds, as probable, "*That the passage really belongs to the first Epistle,* with which its whole tone is in far closer accordance than with this. In that case, there would be *a natural opening for it before* 1 *Cor.* 9, *where the allusion, 'I wrote to you in the letter,' would become more intelligible, if it could be supposed to refer to some such direct warning as is contained in this passage,* rather than to the very general address in 1 Cor. v. 7-8."

How remarkable, that this acute writer should so nearly touch the matter with the needle's point! There is something *wanting* in 1 Cor. v. 9. There is something *too much* in 2 Cor. vi. 14—vii. 1. Removed from the place where it is seen to be extraneous, and transferred to the place where there is a breach, it easily, exactly fills the gap. *Is not that the proof that the lost Epistle is found?* To me it seems so.

And is it not both more probable, and more pleasant to think, that Paul's inspired letter is not lost? No! The same hands that transmitted to us the other two epistles retained this also as a precious legacy. But in the process of years, its true place was lost. It was so brief, that it seemed as if it could not belong to its brethren, the other Epistles of Paul. Some imagined it a dislocated paragraph from another epistle, and thrust it in, in the best place they could find for it.

I shall be glad, if this view, which to me seems clear, commends itself to other brethren in Christ.

AMEN.

THE changes which the languages of the earth have passed through, and are still undergoing, are not inaptly compared with the changes which we see in the leafage of trees. One year's leaves give place to another, and thus mutation and permanence, life and death, are continued in constant existence. So is it with language; "one form of speech passeth away and another cometh." The ancient Hebrew becomes what we call a *dead* language, but "though dead it yet speaketh;" first in the Syro-Chaldaic, the language of Palestine in the time of our Lord (to which the solemn utterance "Eloi, Eloi, lama sabachthani!" undoubtedly belongs); and secondly, in the Rabbinical Hebrew of the modern Jews. The ancient classical Latin fell into disuse, yet reappeared in French, Italian, Spanish, and Portuguese, which are certainly dialects of the language of Imperial Rome. The same remark applies to the Sanscrit, one of the ancient languages of India. It became a dead language about the time that the prophet Malachi wrote; but it yet lives in the noble English tongue, as truly as the language of Cicero lives again among the compatriots of Count Cavour, or in the State Papers of Napoleon the Third. This comparison of language with trees is capable of another application. For, first, as the tree is one, yet composed of many parts, so each language has many dialects; and as, moreover, the smaller parts of the tree contain much variety of colour, form, and fabrication, thus even *single words* are so various in their meaning, that the study of them is full of interest to all those who have a liking for philological pursuits. We have selected the well-known *Amen* as an illustration of the fact to which we have just alluded; and as that word, moreover, is inseparably connected with the language of the inspired Scriptures, and the devotional utterance of the Christian Church, we hope our remarks upon it will not be without interest, even to those who have not made the study of language their *forte*.

The word Amen is a Hebrew term, and to understand it fully we must trace it down to its *root* meaning. We may state as a general rule that the root, or primitive meaning, of a Hebrew word has reference to some merely physical fact; from which the meaning rises by degrees into the region of moral and spiritual truth. An illustration or two will make our remark quite clear. The word "*raw-bats*" means strictly "to lie for *repose* on the breast with the fore-feet stretched out," and is spoken of quadrupeds; as sheep (Genesis xxix. 2), "And he looked, and beheld a well in the field, and lo there were three flocks of sheep *lying* (*resting*) by it." So also Genesis xlix. 9, 14; and also the well-known prediction in Isaiah xi. 6, "And the leopard shall *lie down* (in a state of repose) with the kid." From this fact of physical or animal rest, is derived the idea of *mental* quiet and repose. Thus David uses the same word in the 23rd Psalm: "He maketh me to lie down

in green pastures;" like the sheep when they have taken their fill of food, and lie down in perfect contentment to chew the cud. Job also uses the word, without a metaphor, when he says (xi. 19), "Also thou shalt *lie down*, and none shall make thee afraid." In this way the word "*rawbats*" rises from a physical to a mental and spiritual meaning. The same remark applies to the Hebrew word for *blessing*. The verb to bless, in Hebrew, means literally *to kneel*; and thus, because men kneel generally when they bless or praise God, the word gets to mean to praise, to bless, to adore the Lord; but as men also kneel to *call down a curse*, as well as to invoke a blessing, the word comes to signify both to *curse* and to *bless*. "I will *bless* the Lord," says David (Psalm xvi. 7); and yet in 1 Kings xxi. 10 we read, "Men did *blaspheme* God and the king." In this way we can understand the opposite translations of the words which the wife of Job addressed to him (chap. ii. 9), "*Curse* God and die." Following the vulgate, some render the words "*Bless* God and die;" which translation is defended on the ground that as the word means literally to *kneel*, the context can alone decide whether the act of kneeling is to bless or to curse. We come now to the literal or physical meaning of the word Amen. Its root-meaning is the same as that of our own words *firm, durable, lasting*. Thus in 1 Samuel ii. 35, we read, "I will build him a sure (*lasting*) house," which, in Hebrew, is an *Amen* house. So also in Isaiah xxiii. 16, "His waters shall be sure" — abiding, ever-flowing waters; in the Hebrew, "*Amen* waters." Bearing this physical meaning of the word in mind, we can explain a difficult passage in Job's grand description of the war-horse, chap. xxxix. 24; "He swalloweth the ground with fierceness and rage; neither *believeth* he that it is the sound of the trumpet:" the latter clause of the verse conveying little or no sense in our translation. A better rendering of the word is given by Gesenius—"He *standeth not* still when the trumpet soundeth." Let the reader notice that the words "*believeth*" and "he *standeth not still*," are a translation of the word *Amen* in the Hebrew, the right use of which in this passage is well given by Barnes:—"The Hebrew word which is employed (*yēĕmeen*, from the same root as Amen) means properly . . . to be *firm, stable*, and the original word is here to be retained; and thus it refers to the fact that the impatient horse no longer stands still, when the trumpet begins to sound for battle." The Latin poets, Virgil and Statius, use a similar phrase concerning the war-horse, when they say, "*Stare loco nescit*," "He knows not how to keep his place;" that is, according to the Hebrew, he is not an *Amen* horse, in the physical sense of the word—not *firmly fixed* in his place.

We will digress for a moment from this somewhat dry discussion of Hebrew roots to mention an illustrative anecdote of a famous war-horse of modern times. The Duke of Wellington's famous charger was called Copenhagen, and carried his master for sixteen hours during the decisive day at Waterloo. When the victor alighted and led his steed into the stable, the latter turned his head toward the Duke and neighed, to signify, it is supposed, that he was not wearied with his day's work, and was ready for a second edition of it. Of course the Duke was pleased with the courage of Copenhagen, and took care, in after days, to provide a princely paddock for him at Strathfieldsaye, in which he might enjoy his "*otium cum dignitate*"; but he

escaped the bullets of Waterloo to die a less heroic death. For one day, in extreme old age, he mistook the bugle of the huntsman for the trumpet of war, tried to leap over the fence, killed himself in the attempt, and is now a skeleton in the museum of a London club.

We will proceed to notice what we may call the *social* meaning of the word Amen. We have proved that it literally means that which is *firm, secure, abiding.* Now things which are firm and strong are able to *bear* and *carry* other things. We say of a beam "it will *carry* the rafters;" so the idea of carrying is often conveyed by the word Amen. Thus in Lamentations iv. 5, we read of those "who were *brought up* in scarlet." In this passage the word Amen occurs, and Gesenius renders the phrase, "Those who were *carried* in crimson." As a person who nurses a child has much *carrying* to do, Amen, curiously enough, comes to mean, with the necessary grammatical changes, a nurse of both genders;—thus in Numbers xi. 12, it is the word for a "*nursing father*," and in Ruth iv. 16, it is used to signify a *female nurse.*

From the social, we may pass on to the *intellectual* import of the term. With the idea of *firmness*, which is the root meaning of Amen, we easily blend the thought of *trustiness* and *skill*; hence an Amen man comes to mean a skilful, or eloquent man. It bears that meaning in Job. xii. 20—"He removeth away the speech of the *trusty*, and taketh away the understanding of the aged." The word trusty is the Amen of the Hebrew, and means here the man of eloquence, or of mental experience, power, and skill. So also in Canticles vii. 1, Amen is translated "a cunning (skilful) workman."

We pass on to notice next the *ethical* and *moral* use of this remarkable word. That which is firm and abiding is, in a moral sense, *truthful* and *upright*; hence the word Amen comes to mean all that we understand by the comprehensive terms *Trust* and *Faith*, exactly answering to the Greek words πίστις and πιστευω and which the Septuagint version employs as a translation of the word Amen when used as a noun or a verb. One illustration of this important use of the word will suffice. Every student of Scripture is familiar with the first verse of the 53rd chapter of Isaiah, "Who hath *believed* our report, and to whom is the arm of the Lord revealed?" The word *believed* here is a translation of the word Amen; and the passage might be rendered, "Who has said a hearty Amen to our doctrine, and to whom is the arm of the Lord revealed?"

We come now to the *ecclesiastical* use of the word. As it has remained untranslated for the most part, in all versions of the Scriptures, and in all the Liturgies of the Church, it is certainly one of the best known religious words which the language of the earth contains. Some of our readers know the anecdote of two converted Pagans, travelling to England, across the sea, from two different regions of the Heathen world, perhaps from China and India. The Chinese seeing the Hindoo reading a book on deck, which he thought might be a Bible, tested the point by using and repeating the word "*Hallelujah*;" the Hindoo caught the idea and uttered a hearty "*Amen.*" The fact of their common faith was thus revealed, and during the remainder of the voyage they became fast friends. The ancient Jews were as familiar with the word in their acts of worship as Christians are. When thus used it is an adverbial expression, and means *truly, so be it, fiat,* γένοιτο, *ainsi-soit-il.* In this sense the Jews used the word

(1), when an individual person, or the whole congregation confirmed the oath or covenant which had been recited before them (Numbers v. 22; Nehemiah v. 13); and (2) at the close of a doxology in a song or prayer, as in the 72nd Psalm, "Let the whole earth be filled with his glory. *Amen* and *Amen*." The audible use of the word in acts of worship has passed from the Jewish to the Christian congregation; and St. Jerome tells us, that at Rome, when the people answered Amen, the sound of their voices was like a clap of thunder:—"*In similitudine cœlestis tonitrui, Amen revocat.*"

In the New Testament Scriptures the word is employed in four senses. 1. It is often used at the end of prayers, as a final petition, that the supplication just presented may not be in vain. 2. In John's Gospel several discourses of our Lord begin with a double use of the word, which our translators have rendered by the well known "Verily, verily;" in Greek, Αμὴν, Αμὴν; "Amen, amen." This double use of the word is the Hebrew superlative, and means that what the great teacher was about to say was certain and most precious truth. 3. The word is used by St. Paul (2 Cor. i. 20) to express the certainty of the fulfilment of all the divine promises. "For all the promises of God in Him are yea, and in him amen, unto the glory of God by us:" or more literally, "For how many soever be the promises of God, in Him is the yea, and in Him the amen, for glory to God through our instrumentality:"—that is to say, in Christ all the promises are made, and in Him they are all fulfilled. 4. The word Amen reaches its culmination, its sublimest significance, as a name of the divine Son of God; Revelation, 3rd chapter, and 14th verse, "And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God." In Isaiah 65th chapter, 16th verse, the Divine Being is called "*The God of Truth.*" "*Eloah Amen.*" *The God of Amen*, which title we see is adopted by the Saviour in His address to the Church of Laodicea, and is to be viewed by us as a strong proof of the divine dignity of Christ.

"Yea, Amen! let all adore Thee,
High on Thy exalted throne;
Saviour, take the power and glory:
Claim the kingdoms for thine own!
Oh! come quickly,
Hallelujah! come, Lord, come."

WERE THE FIRST TRANSGRESSORS SAVED?

BY THE REV. EDWARD STEANE, D.D.

It will be admitted that this is a question expressive of something more than curiosity. Nor can it be said to be a question that may not be reasonably debated. Its negative solution would seem to do violence to some of our most cherished sentiments and sympathies. And yet we have nothing but inferential arguments to oppose to it. The re-

flective reader of the eleventh chapter of the Hebrews will scarcely fail to observe that the Apostle begins his list of Old Testament believers with Abel. Is not the question naturally suggested, Why were Adam and Eve omitted? Let it also be asked, if there is any passage in which they are honourably mentioned after the fall? The primal stigma is not only nowhere obliterated, it appears never to be relieved by the record of subsequent piety. There is no explicit statement that they were penitent. Nor does it become obvious, without the aid of reasoning, how they understood the words of condemnation addressed to their Tempter, in which were concealed, perhaps quite as much as intelligibly expressed, at least to them, the Divine purpose of mercy. And yet it would certainly give a severe shock to our best feelings to be bereft of the belief of their salvation.

I propose then in this paper to set down a few thoughts which may help to guide us to the conclusion which all would like to see placed on satisfactory grounds.

I.

It will conduce materially to this end to examine what our first parents may be supposed to have understood of the method of salvation, from the revelation made to them respecting it immediately after the fall.

And here the first thing that strikes us is the very noticeable difference between the penalty as it was threatened in the event of transgression, and as it was actually inflicted when that event had taken place. As originally expressed, the terms of the penalty are these: "In the day thou eatest thereof thou shalt surely die," but as actually inflicted, it fell far short of the plenary fulfilment. Our translation is feeble compared with the original; and in the margin we find another rendering more accordant with the Hebrew idiom—"dying thou shalt die;" the reduplication of the same word being used to increase the intensity of the meaning. The Septuagint conveys the sense better still by translating "thou shalt die the death" (θανατῳ ἀποθανεισθε) terms more emphatic and expressive of death in its utmost latitude of meaning. The sentence was to take effect on the day of the transgression. Such was the penalty as threatened. The expectation of the transgressors must have corresponded with it. But the sentence as executed differed materially from this denunciation. It is remarkable that the word *death*, in which the sum and sting of the apprehended evil lies, is never mentioned by the judge in passing sentence. Nothing so terrible as this now escaped his lips. He dooms the transgressors to toil and sorrow, and to the ultimate return of their bodies to the dust of the earth of which they were made; but instead of inflicting death, he speaks of their future life and posterity; and although that life was at length—at some remote and indefinite period—to terminate, its termination was announced in language which could refer only to the inferior part of their nature. The soul, for anything that could be gathered from the sentence, was still, after the dissolution of the body, to be left in conscious existence, and the hope was thus suggested, notwithstanding its spiritual death, or alienation from God which had already taken place, that some latent and still further mercy might be in reserve for this immaterial and nobler part of their being.

Here then is a circumstance which could not escape the notice of these unhappy delinquents. This remarkable deviation for the punishment they had been led to expect, must have shown them that their Creator was not now dealing with them on

the ground of law. Law was evidently superseded by mercy. Could they fail to infer from this circumstance that God had some gracious design towards them not yet fully disclosed?

And this, still further, would lead them to reflect upon the mysterious yet significant words in which the curse was pronounced upon their Tempter—words of terrible import to him, but germinant with hope for them. For like the pillar of cloud in the wilderness, they had a double aspect: an aspect of darkness towards the destroyer, an aspect of light towards his intended victims. It is not necessary to suppose that our fallen parents had a perfect understanding of the grace comprehended in them. Subsequent revelations were needed to give this its full development. It will scarcely, however, be supposed that we assume too much when we conclude that they saw in them enough to awaken the expectation of deliverance from the criminality into which they had plunged. Inconceivable in magnitude and extent as the mischief they had done, it was not hopelessly irreparable. Deep as was the gulf into which they had fallen, it was not the gulf of irretrievable perdition.

Indeed the very design of a new revelation of the Divine Will which should become the basis of the religion of fallen man must have been to relieve his anxiety as to the possibility of recovering the love of his Creator. This design, it may be further assumed, could only be effected by disclosing, in however incipient a form, the doctrine of redemption. The promise, accordingly, for such in reality it is when contemplated from the Adamic point of view, although expressed as a curse upon the serpent, "*I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel,*" at once placed man under the economy of grace. It was sufficient to make him sensible that he was rescued from the power of the enemy who had betrayed him, and placed under the protection of an Almighty Redeemer. Mysterious as the words were, and were intended to be, which enfolded the plan as well as the purpose of reconciliation, he must have gathered from them that the triumph of the adversary was clearly countervailed, and that in the end he should be defeated and destroyed. Here, therefore, is the doctrine of redemption, undeveloped no doubt, but in a sufficiently intelligible form, to be taken hold of by faith in order to salvation. Although Adam might still be ignorant, and probably was, of the mode in which the promised redemption should be accomplished, and ignorant who the redeemer might be, he could not but apprehend the fact that a redeemer was promised, and that for him and his guilty companion, as well as for their posterity, there consequently was redemption.

This exposition of what they might gather from the promise must be taken in connection with the institution of sacrifice. No rational account can be given of the origin of sanguinary sacrifices, but that which ascribes them to divine appointment. The manner in which the sacrifice of Abel is narrated makes it, I think, evident that although it is the first recorded, it was by no means the first that was offered. He was worshipping God, not after some new method which his own imagination prompted him to think would be more acceptable than his brothers, or than any other, but in the way his parents worshipped. And since they cannot be supposed to have invented this way any more than their son, the probability is that they were instruct-

ed in the nature and use of this religious rite after they had received the promise of the future Redeemer. This probability is strengthened by the fact that at this time God clothed them in the skins of animals. Of the symbolical character of this action I shall speak presently. What is now to be asked is, whence these skins were derived; and since animal food was not yet used by man, the grant of it not having been made until Noah came out of the ark, when it is expressly given to him in addition to "the green herb" which he used before (Gen. ix. 3), the most probable conjecture is that they were the skins of the animals which Adam had been instructed to offer in sacrifice.

From the first, and all over the world where they have prevailed, but one notion has ever been attached to sacrifices of this nature—sacrifices, that is, in which a living creature has been put to death. Every sacrifice in which blood was shed was universally understood to be piacular, the victim being looked upon as the substitute of the offerer, dying in his stead, and being an atonement for his sin. And this view of the nature and design of such sacrifices is, as we know from inspired Scripture, the true one. This, therefore, must have been the light in which the first sinners were taught to regard the sacrifices they offered. And since reason, not less than revelation, teaches that there is no intrinsic virtue in the blood of an animal, and therefore no moral potency in it to take away sin, or to make an equivalent—a real atonement for it, when it is shed, there can be no reasonable doubt that they understood, whether by the induction of their reason, or by a Divine communication, probably the latter, that the violent and sanguinary death to which they put these innocent victims shadowed out the method by which the woman's promised Seed should, by the bruising of his heel, make the true expiation, and "put away sin," in the distinct and consolatory language of a later revelation, "by the sacrifice of himself."

As these our preceding remarks lead to the conclusion that from the terms of the first promise our first parents might understand that they were placed by it under an economy of mercy, the grand feature in which was the redemption to be effected by the future deliverer announced as the "Seed of the woman," so now connecting that promise with the institution of sacrifice, we seem entitled to conclude that they were also still further instructed in the doctrine of atonement, and that redemption was to be accomplished by the sacrificial and substitutionary death of the Redeemer.

II.

Having ascertained that the first transgressors were acquainted with the method of salvation, I shall now proceed to remark some of those circumstances which suggest, and I think I may say justify, the belief that they were personally interested in it.

And first I think there is something significant to this end in the fact that God clothed them in the skins of the animals which they had offered in sacrifice. I regard this circumstance not merely in the light of an historical fact, nor simply as an instance of God's considerate kindness in providing them with a covering and a protection in their altered circumstances, but as a symbolical action. I conceive with Faber that the veiling of their physical nakedness with these skins represented, and was designed to represent, the veiling of their moral nakedness with the "ascriptive meritoriousness," or, in scripture language, with the imputed righteousness of

the future Redeemer.* The act of imputing the righteousness of Christ to the believer in order to his justification is the act of God† according to Rom. viii. 6, "the blessedness of the man *unto whom God imputeth* righteousness without works;" and here accordingly it is observable that the sacrificers themselves did not thus appropriate the skins of the sacrificed animals, but "the Lord God made coats and clothed them;" a circumstance which must be taken to imply that as He appointed the sacrifice, so having accepted it, He transferred its atoning virtue to them. If we may take this view of the circumstance, and to me it appears a just and reasonable view, we have in it an evidence that, although their names are not found in the eleventh of Hebrews, the first transgressors were the first believers, and that their offended Creator was reconciled to them, and gave them, in this symbolic action, a token and pledge of reconciliation.

Scarcely can any scene be conceived more solemn and impressive than that of the first sacrifice. How must the transgressors have trembled when, by Divine direction, they led to the altar the selected lamb: when they wreathed around its limbs the ligaments that bound it to the fatal spot; when Adam stretched forth his hand to slay it! Can we imagine what their reflections must have been when they saw its blood streaming, and its frame quivering in the agonies of death! Must not penitential tears have flowed down their cheeks when they thus saw what sin had done, and sympathetically realized the death which they must have died had not the substitutionary victim died in their stead? But penitence would not be the only sentiment awakened by the scene. Their faith would look through the type and discern the real, although distant propitiation. If Abraham, by means of the emblematical, but mystic transaction on Mount Moriah, saw Christ's day and was glad, is it too much to suppose that Adam, when offering the first lamb slain in sacrifice, in like manner apprehended by faith the Lamb slain from the foundation of the world? If he and his companion in guilt were humbled and contrite, they were also comforted. They understood that the death of the substitute was the acquittal of the transgressor, and leaving the altar clothed by God's own hand in garments significant of that robe of spotless righteousness which the future Redeemer would provide, they had the complete and conclusive proof that God was reconciled, and they were saved.

The new and happier state of Adam's mind becomes apparent in the circumstance of his giving his wife a new name. He had originally called her "woman," he now calls her "Eve." Both names are significant. The former indicates the relation in which she stood to the mysterious Seed hereafter to spring from her, and is indicative, therefore, so at least I venture to think, of the faith with which he received the promise, and confided in it. "Adam called his wife's name Eve, because she was the mother of all living." So our version reads, but again the Septuagint version is better; for instead of transferring the Hebrew word *Chavah*, or rather transforming it into *Eve*, a word without meaning, it is translated into the Greek equivalent Ζωη, which in English is *Life*. The reason assigned for the new name thus becomes apparent in the name

* Faber on the Dispensations.

† See my Tract on Imputed Righteousness. Jackson, Walford, and Hodder, Paternoster Row.

itself, by the reference which it involves to Him through whom life was restored to the transgressors, and a posterity secured to them. For this assigned reason is not adequately understood unless it is seen to imply not only that she should become the mother of the human race, but the mother of the Redeemer, of Him who is emphatically "the way, the truth, and the Life" (Ζωη). The imposition of this name was, therefore, an act and demonstration of Adam's faith, and the substance of his faith thus evidenced could be nothing else than the abolition of death and the reimpartation of life, both temporal and eternal, through the victory to be achieved over the serpent by the Seed of the woman.

The exclamation of Eve on the birth of Cain strengthens this view, and shows her to have been a partaker of her husband's faith. It would be out of place here to develop the criticism which this exclamation invites and justifies. The reader may see it in a lucid, and as it appears to me, conclusive form, in Dr. Pye Smith's Scripture Testimony to the Messiah (vol. i., p. 235). The result of it is that the exclamation itself should be rendered "I have obtained a man, *Jehovah*," and not "*from* the Lord," omitting the particle "from" for which there is no equivalent in the original, and implying that Eve imagined herself then to have given birth to the foretold, and sanguinely hoped for Deliverer.

And to this, perhaps, may be added what she said on the birth of Seth. "God," said she, "hath appointed me another seed instead of Abel, whom Cain slew." She had been bitterly disappointed in her first-born, and she now understood that he was neither, as she fondly supposed, the promised Seed nor the line through which he would eventually come. Abel, the godly seed, was slain, but she receives Seth at the hands of God in his stead; and, as she now rightly apprehends, that the promised Redeemer might come through him.

Old Bishop Latimer in one of his sermons preached before King Edward VI., and his Court, has some quaint observations on this passage, which the reader may like to see. Having quoted it, he says, "Here is a long matter to talk on. Some will say, was this a natural mother; was this naturally done, to publish the sin of her son? What needed she to speak of that matter, or to make any rehearsal of that matter, to open the sin of her son? What needed she this to do? Yes, she was now a good woman; when she believed the serpent, she was not good; but now she had repented that deed, and had taken hold of the promise of God, that there should come of her a seed that should tread down and destroy the head of the serpent. She had taken hold of this promise, and was now a good woman, and a godly woman; she opened the fault of her son and hid it not."

I may add one or two other considerations. In pronouncing sentence on the serpent, God said, "I will put enmity between thee and the woman." The enmity, before it should be displayed between their respective seeds, was to exist between themselves. From this, I infer that after the transgressors had experienced the fatal consequence of listening to the deceiver, their confederacy with him was broken. They discovered his true character, and renounced all further intimacy with him. They did not persist in their rebellion, as he did; but their feelings towards their seducer turned to loathing and disgust. This is a hopeful circumstance; and all

the more so as it was God himself who inspired them with the enmity. He put it into their hearts. It was something more, therefore, than that suspicion and mistrust which as we know are common enough among confederates in sin. It was a divinely originated detestation of the WICKED ONE—such a detestation as is felt by all who having been betrayed unto sin are afterwards recovered from the snare of the Devil. As their intimacy with him had expelled the love of God from their hearts, so now this hatred of him, coupled with the experience of divine mercy, would give occasion to the renewal of their love to God.

The promise of being a progenitor of Christ was in every other instance given to believers. Besides our first parents this promise was given to Abraham, to Jacob, to David, and to the Virgin Mary. But they were all eminent for their faith and godliness, and were personally partakers of the grace which instrumentally they were the channels of conveying to mankind. It does not necessarily follow that Adam and Eve were believers and recipients of the mercy, but the circumstance creates a presumption that they were. Nor is this all; for it may be added that none but believers were personal types of Christ. Melchisedek was such a type, and Aaron, and Joshua, and others; but I think none will be found who were not godly persons, and consequently saved. Adam was personally a type of Christ; the Apostle Paul calls him "the figure of Him that was to come," and one of our Lord's appellations is "the second Adam." Analogy would therefore again lead to the conclusion that Adam became a holy and good man, and was saved by faith in Him whom he typically represents.

Finally there is sufficient evidence, that like godly parents they trained up their children in the fear and worship of their Creator, and in the belief and devout expectation of the promised seed—the Incarnate and Atoning Redeemer.

If then the reader has followed step by step the train of the writer's reasoning, he will have perceived that there is strong presumptive evidence in favour of an affirmative solution of the enquiry, Were the first transgressors saved?

THE COMEDY OF CONVOCATION.

BY THE REV. J. H. HINTON, M.A.

WE have great pleasure in introducing to our readers the most brilliant piece of comic writing which this age has produced,* not because it is comic, however, but because it is at the same time powerfully argumentative, and a most effective treatment of one of the great ecclesiastical questions of the day. The author does not merely laugh, he *hits*, and *hits hard;* and if

* *The Comedy of Convocation in the English Church, in Two Scenes.* Edited by Archdeacon Chasuble, D.D. London.

there is humour enough in his work to prevent it from being dull, there is information and acuteness enough in it to repay largely the closest attention of its readers. It is to whet their appetite that we give to our readers some brief account of this telling *jeu d'esprit*.

The company consists of the following persons: — Very Reverend Deans—Blunt, Pliable, Primitive, Pompous, and Critical; Venerable Archdeacons—Jolly, Theory, Chasuble; Reverend Doctors — Easy, Viewy, Candour; Reverends Athanasius Benedict, Lavender Kidds, the Prolocutor, the Professor of History, the Professor of Theology. The first scene is laid in the Jerusalem Chamber, and is supposed to be a meeting of the Convocation of the Province of Canterbury. It opens, without any formality, by Dr. Easy rising to propose a question of which he had given notice at the previous sitting of Convocation—"Would it be considered heresy in the Church of England to deny the existence of God?" And, after some debate, in which Archdeacon Theory (amidst considerable uproar) "maintained that it was the *duty* of every Anglican to doubt the existence of God;" and Dean Pliable read the notes of an amusing discourse "delivered to an agricultural, but attentive and serious congregation," "when he was inducted to his first curacy," we have the following dialogue:—

"DEAN CRITICAL enquired, with a touch of irony in his voice and manner, could any one of his reverend friends undertake to inform him what was the authority of the Church of England? Hitherto the debates had gone only to show what it was not. Dr. Theory had maintained that there was no such thing. Dr. Viewy and Dean Pliable had each of them proved that it did not reside in the bishops and clergy, unless, indeed, it might be supposed to exist in equal measures in every one of them; but, as they were, unhappily, in direct opposition to one another on many fundamental doctrines, this was equivalent to saying that no authority to decide Christian doctrine existed in the Church of England. If there really were any such authority, Convocation could hardly be more usefully employed than in defining its nature and fixing its limits.

"ARCHDEACON JOLLY observed, without rising from his seat: 'What say you to the Archbishop of Canterbury?' (Some laughter, which was immediately suppressed).

"DEAN CRITICAL reminded the Venerable Archdeacon that the Archbishop of Canterbury was not alluded to in their formularies in any such character, and feared, it must be said, without disrespect, that he had no more power to determine a disputed point of doctrine than his amiable lady, whose hospitality many of them had enjoyed. It was a lamentable fact that his Grace had no more authority over the people of England, nor over a single individual out of his own household, than . . . (a voice exclaimed, "the King of the Sandwich Islands," a suggestion which was greeted with mingled applause and disapprobation).

"ARCHDEACON JOLLY: 'Well, then, her Majesty the Queen, whom the Church admits to be 'supreme' in all causes, spiritual as well as temporal.'

"DEAN CRITICAL could not forget that her Majesty, in whom they recognized a model of every Christian virtue, frequented indifferently Presbyterian meeting-houses, and the churches of their own communion. If, therefore, as the law appeared to admit, the authority of the Anglican Church resided in her royal person, it followed that the Westminster Confession and the Thirty-nine Articles were equally true, and that every Anglican was also a Presbyterian.

"ARCHDEACON JOLLY: 'How about the Privy Council? If it be the ultimate judge of doctrine, must it not be the authority for which you are seeking?'

"DEAN CRITICAL thought not, because, in fact, the sum of its decisions amounted to this—that the Church of England taught nothing, and denied nothing, which was equivalent to saying that she believed nothing. A tribunal which decided in every case of disputed doctrine, as the Privy Council invariably did, that both the plaintiff and defendant were right, was a judicial curiosity that could hardly be said to afford the litigant parties much assistance in bringing their cause to an issue. The

Privy Council might be an authority *over* the Church of England, whose decisions the latter was obliged to receive; but no one could seriously maintain that it was an authority to which any Anglican, of whatever party in the Church, professed to submit his conscience in matters of faith.

"ARCHDEACON JOLLY: 'Will you accept Convocation as your authority?' (Loud laughter, with cries of 'shame' from Dean Pompous).

"DEAN CRITICAL regretted that he could not accept Convocation in the character of an Anglican Holy See; because, to say nothing of the general feeling of the country, and the malicious comments of the public press, which appeared to treat them with derision, and talked of their 'dancing round a May-pole,' his own observation of the proceedings of that assembly dissuaded him from any such view. Much experience had brought him to the sorrowful conviction that Convocation was only a clerical debating club, of which every member took himself for the Pope and the Church for his pupil.

"ARCHDEACON JOLLY: 'Might it be permitted to suggest the formularies?'

"DEAN CRITICAL: 'So supple and elastic in their nature as to be sworn to with equal facility, both by those who claim to 'hold all Roman doctrine,' and those who protest against it.'

"ARCHDEACON JOLLY: 'Well, there are still the Thirty-nine Articles.'

"DEAN CRITICAL: 'Thirty-nine *opinions*, one of which declares of all the others that they are human and fallible.'

"ARCHDEACON JOLLY did not know that he could offer any further suggestion; but at least one of the articles declared, 'the Church *hath* authority in matters of faith.'"

Farther on in the debate, "that very remarkable doctrine which was generally known as the branch theory"—the doctrine that, although the Church of England is not *the* Catholic Church, it is a veritable branch of it—maintained by Archdeacon Chasuble, is thus disposed of by Dr. Candour:—

"His venerable friend, if he might construct a speech for one who was so well able to speak for himself, might be supposed to address the Roman Church as follows:—I admit that my Church is not, and cannot be, the Church Catholic. I admit further, that she is not a Church at all, except in a political or national sense. But I contend that, in spite of her defects, she is a *branch* of the Universal Communion, however earnestly you may repudiate the connexion; and I insist that I am not excluded from your pale, because I do not recognize your right to exclude me. I claim to determine that point for myself. I choose to belong to you, whether you consent or not. I will not resign my communion with Rome, though I know that you rank me with the aliens outside; and I must positively refuse to enter her communion, though you affectionately entreat me to do so. In a word, *I will* belong to you, in spite of your rejection; and *I will not* obey you, in spite of your invitation!

"This was the way in which the branch spoke to the trunk. Well, was it really a branch? and, if so, on what part of the trunk was it grafted? At what point did the vivifying sap flow from the one to the other? It was easy, of course, to understand the metaphor in the case of a French, a Spanish, or an Austrian clergyman, who believed every doctrine of the Catholic Church, and was in filial subjection to her head, from whom alone he professed to derive his mission and jurisdiction. Such men were, doubtless, in a very real sense, branches of the Roman trunk. But an Anglican, by whatever fancy names he might will to disguise himself, was simply a child of the Reformation, without which his Church would never have come into existence; and, moreover, that Church began its existence by informing the world through the mouth of its master-builders that the Catholic Church was the Babylon of the Apocalypse. How, then, once more, could *he* be a branch of the Roman trunk?

"He had heard, indeed, of a well-known clergyman, lately deceased, who said to a friend, in answer to an enquiry how they were to establish their connection with the Catholic Church, 'May there not be underground suckers?' This was all which the author of the 'Christian Year' could suggest to dissuade a brother minister from going over to Rome. But surely such idle words could hardly satisfy a man who believed he had a soul. Branches were not connected with a tree by invisible and imaginary suckers, but grew bodily out of its substance. And, moreover, they were always of the same material. He would ask his venerable friend if ever he saw a tree with one branch of oak, another of cypress, and a third of ebony? Did he ever see thistles growing on a vine, or olives on a fig tree? Yet even such a vegetable combination would be a far less

curious *lusus naturæ* than a theological reproduction of the Siamese twins, in the shape of a disciple of the Thirty-nine Articles locked in the embrace of a pupil of Cardinal Bellarmine. * * * * *

"He would briefly relate an incident which occurred not many years ago, in illustration of the folly of the branch-religion. An Anglican clergyman desired to receive the sacrament at St. Petersburg. He was told, among other things, that he must first anathematise the Thirty-nine Articles. He replied, as Archdeacon Chasuble might do, that he was quite prepared to do so. On this his Russian friends, who thought Branch Christians simply a nuisance, and only wanted to get rid of him, observed that more was necessary, and that he must bring a solemn declaration from *all* the Anglican bishops that they also anathematised the articles. It would certainly be a remarkable day on which the collective Anglican Episcopate should declare their own Church accursed, as these Russians politely proposed; and, as the clergyman in question was not sanguine that he could induce them to do so, he gave it up, and went to Constantinople, to be admitted into the Greek Church. But there they rudely informed him that he must be rebaptized, to which he strongly objected. Once more he travelled to St. Petersburg, where they told him the ecclesiastics at Constantinople were ignorant boobies, at which he opened his eyes very wide indeed, and finished by becoming a Roman Catholic; in which condition he wished him all possible felicity.

"It was his opinion, then, that, if the Branch-idea be true, there must be *three* Gods, and not one; and each of them on such deplorable terms with the other two, that it was a marvel how Olympus could contain them without a general celestial catastrophe.

"DEAN PRIMITIVE must really protest against such unbecoming levity.

"DR. CANDOUR could assure the Dean that he was never more serious in his life. If there was any touch of levity or comedy in the discussion, it was in the subject, and not in his treatment of it."

The debate in Convocation is now concluded by the Prolocutor, with the judicious remark, that it "had proved a variety of things which were more or less destructive to the National Church, but nothing, perhaps, more clearly than this—that the public was right in regarding their discussions as very unprofitable to the interests of religion, either in their own land, or in any other." The Prolocutor added that "he really thought a few more meetings of Convocation would destroy the Church of England altogether;" he proposed, therefore, that this should be "the last official meeting" of that body. This proposal being unanimously adopted, the next scene opens in the drawing-room of Dr. Easy, by whom the whole party was invited to tea.

The conversation of the evening is naturally introduced by Dr. Easy, with the observation that "their last debate, as they seemed generally to feel, had proved to themselves that authority neither did, nor could, reside in the English Church;" and he proceeds by directing the attention of the party to the following question:—"If the authority of the English Church be purely human, can her orders be divine?" Upon this question a long, learned, and altogether admirable speech is made by the Professor of History, paving the way to the conclusion that "the Anglican clergy deserved the esteem which they enjoyed, and rendered services which the country was not disposed to undervalue; but that their orders were simply human, and had no shadow of pretence to any supernatural character." From this elaborate address we make a single extract. It relates to the alleged Eucharistic miracle:—

"And now let him refer in conclusion to that peculiar mystery which surpassed all others in the effects which it had produced in modifying the form and character of Christian worship in all save Protestant communities. He alluded to the mystery which might be said to constitute the main-spring of religious life in all the Eastern and Western churches alike, except only their own. In the Catholic and Oriental churches its seat was the altar, and its home was the

tabernacle. A lamp burned night and day before it; and, from early morn to the hour which called all to rest, silent worshippers adored the majesty of that mystical Presence in which they had been taught from childhood to believe, and which was not more securely guarded from what they would deem profanation by a minute and elaborate ritual, than by the tender instinct and jealous devotion of the faithful themselves.

"Now, Archdeacon Chasuble and his friends professed to have power to consecrate the Host. He would ask leave to address to them a serious question—Would they maintain, in the face of history, and of the unanimous testimony of the whole people of these islands, that any provision whatever was made for such a guest in the Church of England? Where was the *tabernacle?* Broken into fragments, like the altar on which it once stood! Where was the *ritual*, defining with more than legal precision how such a mystery should be handled? It was utterly silent on the whole subject, declaring only that Christ's body could not be in two places at once, leaving the poor shadow to the caprice of minister and people; and sternly forbidding that the reality should be lifted up or worshipped! Did this look like a design on the part of the English Church to furnish a lodging for 'the Sacramental King?' It would be a sentence of death upon her to suppose it. Either she believed the mystery, and *did not care to make any preparation for it*—which would be charging her with irreverence such as fiends could not surpass; or she utterly rejected it, and then her ritual and her practice enforced and illustrated the denial."

The conclusive argument of the professor is characteristically enforced by Dean Blunt, in a brief speech which concludes with the following passage:—

"He could understand that any one who objected to the language of the Reformers, and had learned to abhor their doctrines, should humbly sue for pardon and reconciliation with the Holy See; but that a community which had such an origin and such a history as their own should pretend to be anxious about its unbroken connection with Rome, and claim to be in all essentials one with her, to have common orders and common sacraments, and to form part of the great Christian commonwealth precisely because it could boast filial generation from *her;* there was in this notion such an audacious denial of truth and common sense—considering what the Church of England had ever been, and still was—that it was difficult to treat it seriously. That an Anglican minister, a disciple of the articles and the homilies, a successor of Cranmer and Jewel, of Abbot and Whitgift—holding, perhaps a benefice once held by a Catholic priest, and ministering at a table which had been substituted for a Catholic altar—should venture to say all this, besides being the most intolerable insult to his own Church, was as if a man should contend proudly for a pedigee derived through countless generations of felons. What! Call the whole Catholic Priesthood 'the spawn of Antichrist,' as your own fathers did, and then attempt to prove that your orders are manifestly divine because you can trace them to *that* source; revile the whole Catholic Church as 'the harlot of Babylon,' as twenty generations of your own bishops and clergy did, and then claim her as your own mother! Surely this was either the last and wildest eccentricity of the human mind, or else the most impudent trifling with serious things of which any age or country could furnish an example."

After a spirited debate, from which we have not room for further extracts, the company descend to the dining-room for refreshment. On their return Dean Primitive and Archdeacon Chasuble alone remaining, apparently with design—

"'Chasuble,' said his friend, 'I am sick at heart. What answer is to be made to Blunt and the Professor? If our orders are delusions, what are we?' 'Alas! my friend,' replied the Archdeacon, 'I begin to suspect that the validity of our orders is a much less important question than we had supposed. There are other doubts which affect me more painfully.' Silence ensued for several minutes; then the Archdeacon, rising with a deep sigh from his chair, said, 'Primitive, let us go up stairs.'"

After a furious tirade from the Rev. Athanasius Benedict against the married clergy, and some graphic sketches by Archdeacon Jolly—the portfolio contains the high and dry clergyman, the good and easy clergyman, the amatory parson,

the Calvinistic clergyman, the Evangelical clergyman, the Ritualistic clergyman, and the sensational clergyman—the conversation of the evening is wound up by the following sensible remarks from Dr. Easy:—

"He trusted that they were about to separate that night with this practical conclusion, that the idea of a Catholic Priesthood, one in doctrine and divine in endowments, existing in the English Church, was not only a contradiction of her whole history, but absolutely inconsistent with a belief that Christianity was true. Either that foolish notion must be abandoned, or they must honestly admit that at least the English Church was a delusion. For, if any man could deliberately maintain—as a small party among them desired to do—that the entire body of the English clergy had been from the beginning a supernatural caste, though it was undeniable that they had always exactly resembled the laity in all their habits, principles, and actions; that they have received a special vocation from Heaven to teach the same unvarying doctrine, though no two of them could ever agree together what that doctrine was; that they possessed the faculty of retaining or remitting sin, though for three centuries they had never once attempted to use it, and had bitterly derided the assumption of it by the clergy of another community; that they were clothed by the transforming grace of orders with angelic purity and virginity, though they and their bishops had been even more impatient of a life of continence than any other class of human society; that they were able to call down God upon a human altar, though their own founders began their career by putting down altars, and their own tribunals ruled that the English Church denied their existence; that the chief function of their ecclesiastical life was to offer the daily sacrifice, though the Church of England had carefully obliterated every trace of that mystery from the national mind; and, finally, that the highest spiritual privilege of their flocks was to adore the consecrated host, though their own Prayer Book expressly declared that such worship was idolatry, to be abhorred of all faithful Christians; if, he said, any man could seriously affirm the series of propositions here enumerated, and many more like them, then he should be ready to admit (what it would no longer be possible to deny), that neither religion nor history had any real meaning, and that modern Christianity had been more fertile in childish conceits and preposterous delusions, than any system of heathen mythology with which he was acquainted.

"If on the other hand, they were content to believe, with the whole nation, that the English clergy were simply the representatives of the English Reformation; that they were Protestant ministers, not Catholic priests; that they were distinguished in nothing from other men, except as having undertaken to remind them from time to time of truths which all were too apt to forget; they would then assume the only character which really belonged to them, or in which either their own communion, or any other, would ever consent to recognize them. In that case they would no longer expose either themselves or their religion to the world's contempt, nor unwittingly furnish the unbeliever with a fatal argument against the truth and the reasonableness of Christianity. The Church of England had never been the home of the supernatural, as all men knew from her own history; and to try to introduce so strange an element into such a receptacle would be a far more dangerous experiment than to pour 'new wine into old bottles.' They might as well attempt to enclose the lightning, which could shiver rocks, in the hands of an infant, as to make the English Church the shrine of mysteries *which she had existed only to deny.*"

By these extended extracts we have given our readers only *a taste* of the pungent pamphlet in our hands. It will assuredly leave its mark on the popular mind of the age.

APPLES OF GOLD IN PICTURES OF SILVER.

Looking for the mercy of our Lord Jesus Christ.—JUDE 21.

'Tis true, I am a mighty sinner, but he is a more mighty Saviour. have I sinned to the uttermost? He has saved to the utmost. True, I am death, but Christ is life; I am darkness, but Christ is light; I am sin, but Christ is holiness; I am guilt, but Christ is righteousness; I am emptiness and nothingness, but Christ is fullness and sufficiency; I have broken the law, but Christ has fulfilled the law; His life is infinitely able to swallow up my death; His light, my darkness; His holiness, my sin; His righteousness, my guilt; His fullness, my emptiness; on Him, therefore, I'll lean, and live, and hope.

EDWARD PEARSE.—1673.

Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him?—JAMES ii. 5.

We do use to look upon great heirs, that are appointed for great things, and shall have great possessions, with honourable respect, though now they be meanly clothed in russet cloth, or eating coarse bread, and playing with beggars' children; so God's servants, however they are in the esteem of the world, yet those that know what they are to inherit, —what they shall receive hereafter —cannot but look upon them as honourable. A spiritual eye sees that that body that is now clothed so meanly, within a few years shall shine more bright than the sun in the firmament, and that soul that is weak in parts and gifts it sees as a vessel that shall be filled to the brim with all the glory of God, and the image of God to be made perfect, and to have perfect knowledge of God, and of the blessed Trinity, and the mystery of the Gospel, and all the great works of God.

JEREMIAH BURROUGHS.—1650.

Behold a ladder set up on the earth, and the top of it reached to heaven.—GEN. xxviii. 12.

God's ladder has its foot on earth, and its top in heaven. Such a ladder is the *Bible*, and it is impossible for any human being with understanding, heart, and soul, to place foot upon it, and traverse it step by step, either to reach hell, or even to remain a wicked or worldly-minded man. It must of inevitable necessity, land him in heaven. Just as the sun which God created to give light never pours forth darkness, even so the Bible, which God gave to point the way to heaven, never leads to hell, *nay*, is never content to leave on earth. It always and invariably, like the needle to the north pole, points to heaven, and offers wings to waft the weary wanderer home.

R. B. NICHOL.—1863.

I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.—2 COR. xi. 2.

Oh, happy, happy they that are indeed espoused unto Christ. He pays all their debts, fully discharging their souls from all sin and guilt;

all their debts to law and justice become Christ's, and He pays all. He supplies all their wants, and makes blessed provision for them. He heals all their maladies, cures all their wounds;—wounds in their grace, wounds in their peace. He bears all their burdens, He weeps with all their tears, and sighs with all their groans. He minds and manages all their concerns, in heaven, on earth, and in their own souls. He subdues all their enemies, and He *enjoynters* them in eternal life and glory.

EDWARD PEARSE.—1673.

Evening, and morning, and at noon will I pray, and cry aloud, and He shall hear my voice.—PSALM lv. 17.

"Dart up thy soul in groans: thy secret groan
Shall pierce His ear, shall pierce His ear alone.
Dart up thy soul in vows: thy secret vow
Shall find Him out, where heaven alone shall know.
Dart up thy soul in sighs: thy whispering sigh
Shall rouse His ears, and fear no list'ner nigh.
Send up thy groans, thy sighs, thy closet vow:
There's none, there's none shall know but heaven and thou.
Groans fresh'd with vows, and vows made salt with tears;
Unscale His eyes, and scale His conquered ears:
Shoot up the bosom shafts of thy desire,
Feather'd with faith, and double-forked with fire,
And they will hit: fear not, where heav'n bids come,
Heaven's never deaf, but when man's heart is dumb."

FRANCIS QUARLES.—1635.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.—2 PET. i. 4.

Pebbles are great, but not precious; PEARLS are precious, but not great; water in the *sea* is abundant, but not *pure;* in the brook pure, but not abundant. But in the promises there is a full and happy concurrence of both; they are made up of things wherein greatness and worth do vie with each other: everlasting life is as sweet as long; heaven is as glorious in its beauty as vast in its dimensions; the crown of righteousness that is laid up is as *rich* as weighty.

WILLIAM SPURSTOWE.—1654.

Be not overcome of evil, but overcome evil with good.—ROM. xii. 21.

To render railing for railing, and bitterness for gall, does not become the *Christian,* as is testified by the example of Him whose name he bears (1 Peter ii. 23). This only makes bad worse. But to pray for those who have injured us, to treat them with meekness and moderation, to lose no opportunity of showing them kindness and placability, to do them good according to our means, and save them from loss, —all this is to heap live coals upon their head and heart, and will have the effect of obliterating many a deep-seated spot of enmity. "Coals of fire" are "always within reach."

C. SCRIVER, 1670.

Having our hearts sprinkled from an evil conscience.—HEB. x. 22.

Every man is a little world within himself: and, in this little world, there is a court of judicature erected, wherein, next under God, the conscience sits as the supreme judge, from whom there is no appeal; *that* passeth sentence upon us, upon all our actions,—upon all our intentions; for our *persons*, absolving one,—condemning another; for our *actions*, allowing one—forbidding another. If *that* condemns us, in vain shall all the world beside acquit us; and if that clear us, the doom which the world passeth upon us is frivolous and ineffectual.

BP. HALL.—1636.

Take us the foxes, the little foxes, that spoil the vines.—SONG OF SOL. ii. 15.

Let us take heed of our little sins. A little sin, like a little pebble in the shoe, will make a traveller to heaven walk very wearily. Little sins, like little thieves, may open the door to greater ones outside. Christians, recollect that little sins will spoil your communion with Christ. Little sins, like little irregularities in the machinery, may spoil the whole fabric of your religion. One said, "The heart is full of unclean birds; it is a cage of them." "Ah! but," says another divine, "you must not make that an apology, for a Christian's business is to wring their necks." And so it is; if there be evil things, it is our business to kill them. There is a great danger in a little secret sin; therefore avoid it, pass not by it, turn from it, and shun it; and God give thee grace to overcome it.

C. H. SPURGEON.—1857.

Blessed are the dead which die in the Lord, ... that they may rest from their labours.—REV. xiv. 13.

Now they have got to heaven they have got home. They have got to their Father's house. They find more comfort a thousand times, now they are got home, than they did in their journey. It was a wilderness that they passed through—a difficult road. There were abundance of difficulties in the way; mountains and rough places. They were forced to lay out themselves to get along, and had many wearisome days and nights; but now they have got through—they have got to the place they sought—got to their everlasting rest. They need travel no more, nor labour any more, but enjoy perfect rest and peace, and will enjoy them for ever.

JONATHAN EDWARDS.—1785.

LOOKING AHEAD.

THE aspect of the times is in some respects not very pleasant. Alike to our statesmen and men of commerce, there are many causes of care and anxiety. The vicissitudes both of trade and politics are making marks upon the page of history which will not soon be effaced. The ledgers of our merchants show a balance of profits which is less satisfactory than in times past; and beyond doubt, while many cannot utter political groans

in full sympathy with Carlyle's recent melancholy rhapsodies, there are many who fully agree with Lord Derby that the recent Reform Bill is "a leap in the dark." *We*, however, resolutely refuse to be numbered with either of these classes of croakers. We are old enough to remember several political crises similar to the present, and have not forgotten the gloomy prophecies which preceded and accompanied their birth. We can call to mind, for instance, the passing of the Catholic Emancipation Act, and the assurances of bishops and dignified clergymen that it would re-light the fires of Smithfield and reduce the Church of England to ruins. But nearly forty years have gone by without reviving "Bloody Queen Mary's" days; and if the Church of England is now at all in a pitiable plight, as multitudes of its members sorrowfully assert, the chief cause is to be found in the Rome-ward tendency of those "three thousand clergymen" who are certainly papists in everything but the name. A similar remark applies to all other subsequent political ameliorations. The first Reform Bill and the repeal of the corn laws were to prove the ruin of the realm, which they have done so much to improve; and we can certainly endorse Lord Macaulay's words, "I have heard continual predictions concerning England's downfall, and have constantly seen nothing but proofs of her increasing prosperity." All true lovers of their country, therefore, all who believe in human progress, and value the great principles of civil and religious liberty, need have little fear concerning England's future. "The leap in the dark" will land her on the green sward, and not in "the horrible pit" or "miry clay;" so that we have much reason, while "we thank God" for the past, to "take courage" in reference to the future. We think that these feelings of hope and confidence are especially applicable to those great *ecclesiastical* questions which, now that the Reform Bill ceases to "stop the way," must soon arise in Parliament for thoughtful consideration and final settlement.

A mere glance at these questions will show that we Nonconformists are sure to be on the winning side. *Church Rates* are doomed. They only await the *coup de grace*; and whether the present parochial machinery for their collection continues or not, we are sure that the Voluntary principle will be the mainspring of their future operation. The *Irish Church* will soon be upon its trial before the High Court of Parliament, and he must be a sanguine man who thinks that the life of the criminal is worth many years' purchase. *Popular Education* will soon demand the attention of statesmen; and whatever be their decision concerning it, we are sure such men as Archdeacon Denison will have to go to the wall. The Church of England must be content to be *primus inter pares* — first among her equals—in the great work of national instruction; for henceforth it must be an axiom in English politics that "the State represents in education, not the religious, but the secular element." *The relation of the two Universities to the nation* will soon arise for revision; and when we hear such men as Mr. Lowe and Mr. Coleridge earnestly asserting that the princely endowments of Oxford and Cambridge are held in trust for the good of the whole nation, and not merely for those who sign the Thirty-nine Articles, we may be sure that the time of their transformation draws near, and that whatever changes take place will add lustre to the great doctrine of religious equality. Last, but not least,

comes the momentous matter of *the Separation of Church and State*. We do not suppose that the lapse of a few years will put the Church of the Tudors "among the things of the past." It has lived too long, parried too many blows, and survived too many dangers, not to have proved itself one of the strongest institutions of the land. Cromwell frowned upon it; the Ironsides mauled it; it fell with the Stuarts, with the Stuarts rose again; and in spite of its firm belief in "the divine right of King's to do wrong," cunningly contrived to escape partnership in the Stuarts' final ruin. But the signs are not few nor doubtful that "the beginning of the end" of the *Establishment*, as a *political institution*, is drawing near. No leading thinker of the age defends it as it is. The Young England of the Church, represented by Lord Amberley, would reduce its creed to a minimum, and threw open its emoluments to all the sects. The gifted Duke of Argyle was spokesman for many of his party when he asserted in Parliament that "Free Churches are the facts of the future." And while these opinions of laymen are adverse to its existence, Dr. Pusey, at the head of the High Church party, is proclaiming the principles of the Liberation Society, and thus betraying the citadel which it seems to be his sacred duty to defend. With such omens and coadjutors, the Voluntaries of England may well be hopeful. Past successes are a sure pledge of many speedy victories, and our banners need bear no other watchword than —PERSEVERE.

THE BULL'S EYE.

THE other evening we were walking, after sunset, with a friend, in a nobleman's park, conversing upon almost every thing, love excepted. Two men approached us from an opposite direction to the one in which we were walking, and as they came near, one of them, a policeman, threw upon us the strong light of his lantern, scanned us for a second, and apparently satisfied that we were "good men and true," went on his way, leaving us to ruminate upon the uses and value of that "bull's eye," generally called "public opinion."

This social and political machine must always have been more or less in use, though doubtless it was a defective and clumsy instrument in comparison with ours. Two centuries ago, the Russians of Peter the Great's time, the French and English rulers of the same epoch, did not profess to care much for public opinion, and tried to feel as the grand Louis, who said "The nation is I;" but it existed nevertheless, and though the bull's eye was in less frequent use, and had a less strong light than now, it was often "a terror to evil doers," in the high as well as in the low places of the earth. It was public opinion which caused the Turkish Government to be a despotism tempered by

the bow-string; the French Government to be "a despotism tempered by epigrams;" and the bold Tudor Queen, who compelled "saucy" members of Parliament to beg her Highness's pardon upon their knees, more than once caught the glare of the bull's eye, and turned another way. Since then the power of public opinion has been incessantly increasing, and during the last 30 or 40 years has marched on with rapid, strong, and all-conquering strides.

We have conversed with an old man who knew Dr. Johnson well, and yet in the Doctor's time, no parliamentary reports were allowed to be published; the Doctor himself forged them for years, as "the proceedings of Lilliput." Within our memory, O'Connell, to spite *The Times*, constrained the Speaker to exclude "strangers," of course including the reporters, from the gallery of the House of Commons; and even now it is illegal to make public the proceedings of either House of Parliament. But in spite of all royal prerogatives, aristocratical privileges, and corporate immunities, the bull's eye has contrived to make itself ubiquitous, and even to supply—

"That fierce light which beats upon the throne."

Men may hail it, or hate it; they may tremble, or stand erect before it; they may be "the children of the light," or "the children of darkness;" it may reveal their beauty and add to their glory, as did the solar beams for that angel whom St. John saw "standing in the midst of the sun;" or they may feel toward it as Satan did toward that same sun when he first saw him, and began to curse his beams; but there it is, the all-seeing, the all-revealing; the rulers and the ruled being less able to escape from it than from the light of day itself.

"Is there not a cause?" It is fearful to think of the state of society, in all its ranks and various elements, while yet the power of public opinion was comparatively weak, when the fear of the bull's eye was not a large factor in the sum of public affairs. Those must have been strange boarding schools which allowed men to believe in the existence of "Do-the-boys Hall;" and Charles Lamb has told us of the horrors he endured at Christ's Hospital, one of the most richly endowed institutions in the world. When John Howard was a youth, a "gaol delivery" caused the death of fifty and a hundred persons, through the fearful pestilence with which the rags of the wretched prisoners reeked as they stood trembling at the bar, soon to be condemned to the gallows for stealing half a sheep, or half-a-crown. Concerning both the universities, the best we can say is that formerly "they remembered that they had salaries to receive, and only forgot that they had duties to perform." The English bishops were often placed upon the bench from motives which we would rather not describe; and as for the Irish Prelates, we hope that Dean Swift's words concerning them do not contain as much truth as bitterness:—"It is quite a mistake to blame the English Government for sending us bad bishops; it is invariably careful to select men of the purest morals, and most fervent piety. The misfortune is, that as these exemplary prelates cross Hounslow Heath on their way to the dioceses, they are invariably stopped and murdered by the highwaymen, which unprincipled persons assume their robes, and their patents, and come over here in their place, to the injury and scandal of true religion among us."

Surely there was need for the

bull's eye in every department of Church and State. Happily it is in full operation among us and its good results are felt, if not acknowledged, by all.

When Napoleon the Great signed his abdication at Fontainebleau, he left behind him on his table a copy of the *Times* newspaper—a significant fact, that. Even "the child of destiny" was amenable to influences from Printing House Square; and well would it have been for him if he had trusted them more and his "star" less. Since the fall of Napoleon public opinion has greatly increased in power, and there has always followed a proportionate increase of the public good. Perhaps it would be possible to find some one who doubts the truthfulness of the latter part of the last sentence, just as it is likely that some one exists who denies the advantages of free trade, or the value of popular education; but "the exceptions prove the rule," and we need not hesitate to assert that so long as public opinion prevails among us—so long as the bull's eye is in constant use — we need not despair of the good destiny of our land. Scarcely any fact is more pleasant for Englishmen to think upon than the comparatively high moral tone of the newspaper press among us.

Just as the Irish Constabulary have proved themselves truly loyal and patriotic in the midst of the many temptations connected with the Fenian Conspiracy; never using their staff and bull's eye, except as a "terror to evil doers," so the leaders of public opinion are sure to be on the right side in all stirring contests between tyranny and popular liberty. Count Bismarck is said lately to have threatened certain editors of French newspapers, who were "writing down" Prussia, that if they did not restrain their fiery zeal somewhat, he would mention the details of certain sums of money which those same editors received not long before in order to "write up" Prussia. The anecdote may or may not be founded on fact, but it is certain that the present history of our "secret service money" would afford very few scandals to the prejudice of the newspaper press of England. Its conductors cannot afford to be bribed, for the patronage of the public is far more profitable than that of prime ministers. Long may the country possess such men, and may their number be much multiplied! We have need of many.

If the pick-pockets of England were to hold a public meeting for the statement and redress of their grievances, their first resolution, carried *nem. con.*, would have reference to the speedy abolition of policemen, with their abominable sabres, staves, hand-cuffs, and bull's eyes; and so long as Jamaica massacres, agricultural gang systems, and Irish Churches exist, there will always be a good supply of lofty denunciations of a "libellous and ribald press." Until the Millennium dawn, we shall not be able to dispense with Scotland Yard, Sir Richard Mayne, and his flaming array of bull's eyes; and till then may enlightened public opinion become more and more potent, and the shadow of printing offices and Paternoster Row not become less.

A SERMON FOR LITTLE FOLKS, ON THINGS LITTLE AND WISE.

"There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in king's palaces."—PROVERBS xxx. 24, 25, 26, 27, 28.

My little children, God made you, and every living thing. Not only the beasts of the field, and the birds of the air, and the fishes of the sea, but all the little insects which creep upon the ground or fly in the air, God made. What a many little things there are in the world! Some of them are very beautiful. Did you ever look at the wing of a fly through a microscope? If not, you don't know how pretty it is.

To some of His creatures, who have no fine colours to be proud of, God has given an instinct, which is far more wonderful. It is so with these little things which are spoken of in the text. There is not much beauty in the form or colour of ants, conies, locusts, and spiders, but they are said to be "exceeding wise." God wishes us to look at them. Children, and grown-up people too, may become wiser by doing so. Do you say, "We know what ants and spiders are, but what are conies and locusts?" I can almost fancy that I hear a little boy saying: "I know what conies are; they are rabbits; somebody told me so a little while ago." Well, in size, form, and colour, these conies are, perhaps, very much like rabbits; but if we had one of them here, and you could take it, and put it by the side of one of those rabbits which you are so fond of feeding, you would see a great difference between them. "Look here," you would say, "my rabbit has fine long ears, and a tail, but the coney has short ears and no tail. And then my rabbit has such a smooth fur, but the coney has long bristly hairs scattered through his fur, which do not look so nice." (I don't think you would like to give me one of your rabbits for a coney, would you?) And then, there is a difference between them which you would soon find out when you came to look at their feet. Every little boy knows that rabbits are so formed as to be able to dig a hole in the earth to live in. But these little things which are called in the Bible "*conies*" cannot do so. Their toes are not the right shape for such work. Their feet, too, are said to be "very tender." Perhaps that is why they are called in the text "*a feeble folk.*" They are not able to do much hard work; but they are very wise, to make use, as they do, of those little houses in the rocks which they could not have made for themselves, but which have been provided for them, by Him who takes care of all His creatures.

Well, but what about locusts? Did you ever see a locust? A little girl says, "I saw one the other day in my father's Bible. It has wings, and when it's alive it can fly!" Yes,

locusts are flying insects, about two or three inches long; and although they have wings, they have no less than six legs, if we count those with which they spring and jump. What strange little things they must be! You have never seen one alive, and yet there are millions of them in the world. A little boy asks, "Where do they live?" Not in this country, but in those parts of the world where it is much warmer than it is in England. Again he asks, "Are they of any use?" Sometimes they do a great deal of harm, for they eat up all before them. But they often do good; they sweep away all the rubbish, and then the nice fresh grass, and the more beautiful trees, can begin to grow. Besides, they are good for food; they are often eaten as meat, are ground into flour, and are made into bread. You wouldn't like to taste a piece of such bread, would you? Well, never mind about that, but try to remember what sort of little things these locusts are. If a boy saw one flying in the air or jumping in the grass, he would very likely run after it and try to catch it. One day as I was walking in the fields I saw a number of boys chasing a butterfly, and while they were doing so I heard them shout: "A buzzard! a buzzard!" But then that beautiful little butterfly was not "a buzzard." There might be one or two "buzzards" not far off. Where should I have found them, do you think? Up in the trees amongst the birds? No; the kind of buzzard I am now thinking of is "*a dunce*," "*one who is thoughtless and stupid.*" Depend upon it, two or three buzzards were running after that butterfly, and trying to knock it down. Some children are very cruel to these beautiful little creatures. Perhaps you know a boy who will tread upon a worm, tear away the wings of a fly, or crush a poor little helpless insect. Such a boy is a "buzzard" whom I have no desire to run after, unless I can make him ashamed of being so cruel; or better still, make him promise that he will never be guilty of such conduct again. If you have injured any of these little creatures, just think before you do so again. God made these things: should I, a little child, thus destroy in sport what He has made? Think, too, of the pain which you give them when you tear their wings or break their legs. You may pluck a flower to pieces, or tread upon it, and it doesn't feel any pain. But if you pull that beautiful little butterfly to pieces, it trembles and quivers in every part, for it is in pain. You wouldn't like to have your arm or leg broken, would you? Then don't be cruel. Don't break the legs of a fly or the wing of a bee. God wishes us to consider the little things which He has made. We are to look at them at their work, admire their beauty, notice how diligent and prudent they are in all that they do; and instead of treating them cruelly, try to become wiser by copying their example.

Think, then, of what is said here about ants, conies, locusts, and the spider:—

I. "The ants are a people not strong, yet they prepare their meat in the summer." They haven't much strength, but they use what little they have wisely. They work in the summer, when they can easily gather their food. What they do is done at the right time. "To every thing there is a season: a time to sow and a time to reap." Let us learn from the little ants to do everything at the right time.

The Bible says to grown-up people, "Go to the ant: consider her ways and be wise." Boys and girls may do the same. Perhaps you would like to know where the ants live. Then follow some of them on a fine summer day, when you see

them running along the ground, and if you have patience to watch them, they are sure to take you to the town where they live. Outside it is like a little hill, and of course the water, when it rains, runs off instead of going through. Inside there are many galleries and passages leading to one another like the streets of a city. If the ants are not a strong people, they are "exceeding wise," or they could never have built such a beautiful little town. And then what a busy place it is! The streets are full of people. A great many, too, are coming into the town with burdens little and big. Some of them are helping others who have more than they can carry. They are working hard. They are all making use of the summer which God has given them. Thus they gather their meat. They don't put off doing until some other season. The winter is their bedtime; they all lie down and go to sleep then. But they need food in the autumn, that is, before they go to bed, and then again when they waken up in the spring. Well, having prepared their food in the summer, they have plenty to eat. Isn't it a blessed thing to be wise? Look at these little ants and learn to make such a use of one day as to be ready for the next. You have time now to learn your lessons, but if you put off doing so until to-morrow morning you may then have to say what many a little boy has said: "I haven't time to learn my lessons, and I am ashamed to go to school." To such a boy or girl we would say, "Go to the ant: consider her ways and be wise." The ants have no "overseer," or "ruler;" yet they prepare their meat in the summer. They work hard, and at the right time too, without anybody to stand over them to make them do it. My dear child, God has given you a summer; a season when you may easily gather knowledge, that is, food for the mind; but if you neglect to do so, unless somebody is there to see that you do it, why, you haven't as much wisdom as an ant. Think of it. A little creeping thing to be wiser than you! You wouldn't like that to be said, would you? Then make a good use of the time which God gives you.

There is, too, one thing of which I should like to remind you. The Bible says to men and women and children, "Behold, *now* is the day of salvation." God's love is like the light of the sun; and shining, as it does, in the face of Jesus Christ, it makes this day of salvation like a summer day. It is the season when young and old may obtain that knowledge of the Saviour, which is as bread of life for the soul. Those who neglect to do so will some time have to cry, "The harvest is past, the summer is ended, and we are not saved." O! think of this. If the summer of life is wasted, it can never be had over again. You may be very young, but you may now obtain a knowledge of the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus.

II. "The conies are but a feeble folk, yet make they their houses in the rocks." They are too timid to do much to defend themselves, but guided by a fine instinct they seek those places where they may live in safety. The little ants show their wisdom by working at the *right time*, but the conies are "exceeding wise" in choosing the *right place*. The right place is that which God intends for us. Boys and girls, as well as men and women, are sometimes very unhappy because they wish to be where God never intended them to be. Not so these little creatures. "The rocks are for the conies," and there they live. I should like you children to think of them and ask

God to make you wise to choose the place which He intends for you. There is safety in the right place, but nowhere else. If the conies were to live on the earth, or in the sand, they would be in great peril; but in the rocks they are secure. How wise of them to make use of the shelter and protection which they have not strength to provide for themselves; but which have been provided for them by the Almighty. We want you young people to copy their example; you are in danger; there is sin and ruin on every hand. Little children cannot save themselves; but God has provided safety for them in Jesus Christ, who is the "rock of our salvation." Do you ask, "How may I take refuge in this rock and be safe?" Obey Jesus. He says—"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." You may be a little child, but I think you can understand what Jesus says. Well, to obey Him is to be wise unto salvation. To trust in Him is to choose that safety which we have not strength in ourselves to procure, but which God has provided for us in His dear Son. I think you are now beginning to know and to feel what is meant by those beautiful words which you sometimes sing:—

"Rock of ages shelter me,
Let me hide myself in thee."

III. "The locusts have no king, yet go they forth all of them by bands." There is no one to rule over them, and yet they are orderly and united in what they do. "They march every one on his ways; they do not break their ranks, neither doth one thrust another; they walk every one in his path."—Joel ii. 7, 8. It is wise of the conies to choose the right place, but it is "exceeding wise" of the locusts to go forth in the right way. One locust is a very little thing; it couldn't do much. It might easily be caught and killed. But going forth, as these little things do, in companies, they often darken the sky; and make such a noise as to frighten children, and grown-up people, too. They are like a disciplined army, mighty and terrible, sweeping every thing before them. The prophet says, "they run like mighty men; they climb the wall like men of war; the earth shall quake before them."—Joel ii. 7—10. What makes them so strong? Union and order. "They have no king," that is, no master to stand over them to make them act as they do; yet, they are true to the instinct which God has given them; they go forth all of them by bands. These little insects teach us that "union is strength." I want you to copy their example. It is wise to be united and orderly, whether in the family, the class, or the school. You children should be kind to one another. Brothers and sisters ought to be united. You feel this, don't you? Well, God gave you that feeling. Then be true to it. Don't quarrel. Think of the locusts, and learn to be wise. One little child in the Sunday school cannot do much; but if all the boys and girls try to bring others to the school, or to the children's service, or to the house of God, a great deal of good will be done. The locusts, when they go forth, all of them by bands, are strong to destroy; but little children, when thus united, are mighty to bless. O! that all the little ones in our families and schools may learn a lesson from the locusts and be wise.

IV. "The spider taketh hold with her hands, and is in kings' palaces." Though a very clumsy looking insect, it makes a good use of all the powers which God has given it. You have seen the spider at work, haven't you? She takes hold "with both hands earnestly." She is so diligent as to carry on her work in places where you would least expect to find her, as in "kings' palaces." Hence she is one of the little things that are "exceeding wise," and from which we may learn a useful lesson. Then, the spider does her work well. Look at her web; is it not beautiful? Must she not be very skilful to make it? What a clever little spinner she is! There is no finer work to be found, even in the palaces of kings. Well, think of this insect. No boy ever worked as diligently with his hands as the spider does with hers. The finest needle work that has ever been done by a little girl, be she peasant or princess, is not as perfect as the spiders' web. Boys and girls may look at this wonderful little creature and learn to be diligent; and not only so, but to do their work well. I hope you children won't forget what is to be learnt even from such a humble and ungainly thing as the spider. And since all the other little things of which we have read in the text are so wise, must it not be a disgrace for a child to be foolish? He who gave instinct to insects and conies, has given thought, reason, and memory to boys and girls; and not only so, but He has given them His word, which they may learn to read; and above all, His own dear Son, in whom they may trust. May every child thus become, like Timothy, wise unto salvation for Jesus Christ's sake. Amen.

D.

DUTY AND PLEASURE.

WHEN Duty steps in at the door, Pleasure must jump out of the window, unless the tenant of the house have acquired the rare art of making pleasure and duty one. Of all arts this is the most valuable to us, the most helpful. Of all questions the most grave and momentous is: Can we make our supreme duty our supreme pleasure also? For if our supreme duty be pleasant to us, all minor and subsidiary duties will also become pleasant. But how shall we tell whether or not we have acquired this rare art? We may very easily tell. For what is our first duty? It is that we love the Lord our God with all our heart, and soul, and strength. This is our duty, is it also our pleasure? Do we not only "call upon God," but also "delight ourselves in the Almighty?" If we do, as all other duties are but expressions of His will in whom we delight, they will inevitably be pleasant to us; we shall very gladly take every occasion of showing how much and cordially we delight in Him. And *now*, when Duty steps in at the door, Pleasure need not leap out of the

window. They may both abide with us: Pleasure to abate the rigours of Duty, and Duty to make its strength perfect in the weakness of Pleasure. *Now*, when Duty steps in, the tenant of the house will look up and say, "Ah, Duty, glad to see you again," and to Pleasure, "O Pleasure, you need not move. You two will be capital friends; and you must both of you stay and help me with my work." C.

SHORT NOTES.

CONVOCATION.—After a brief session, Convocation has, happily for the peace and dignity of the Church, been prorogued for two months. The debates in both Houses have exhibited a lamentable spectacle of irreconcileable discord and humiliating impotence. At one of the last meetings, the Bishop of London stated that every effort to check ritualism had only added fuel to the flame, and that the symbolical teaching of the Romish Church was spreading rapidly through the land. He moved a resolution that the limits of ritualism should not be left to the discretion of individual clergymen, and ought to be defined by lawful authority. The Bishop of Oxford objected to the resolution, because it seemed to imply that every thing was left to individual clergymen, which was a dangerous and unfounded assertion. The Bishop of Salisbury, and his new coadjutor, Dr. Selwyn, Bishop of Lichfield, likewise opposed it, and it was eventually set aside by a lukewarm amendment, "That the limits of ritual observances cannot be left to the unrestricted discretion of individual clergymen, and ought to be defined by rightful authority, which should duly interpret diversely-taker common rules, and, if ne essary, remove ambiguities in t e existing law." But where is t is rightful authority to be found? Assuredly not in Convocation, which has not even the semblance of power; and the Bishop of Salisbury has asserted, and with transparent truth, that if any attempt at legislation were made by the State, the Church would fall to pieces. The Bishop of London lamented that the efforts hitherto made to put down ritualism had utterly failed. May we venture to suggest that if husbands could be found for the crowd of silly girls who seek to gratify the love of notoriety and romance by flocking to these exhibitions, the scandal would rapidly abate?

Then, again, the Lower House of Convocation plunged headlong into the Colenso controversy, and made it an *articulus cleri* that the Church of England accepted as valid the excommunication and deposition of the Bishop, although the Supreme Court at the Cape had just given judgment that he was the rightful bishop, and in full possession of all the rights, privileges, and prerogatives of the see. This preposterous resolution was sent to the Upper House, when the Bishop of Oxford very prudently

observed that it was a question which, after this legal decision, it was not easy for them to decide, and it was finally resolved that "a committee of this House be appointed to enquire into the canonicity of the deprivation, and to examine the recent writings of Dr. Colenso . . . but that in view of the canonical difficulties of the case, aggravated as we feel them to be by the announcement of the new judgment of the Supreme Court at Natal, we feel it right to postpone our decision"—which was the most sensible course they could pursue.

An attempt was also made in the Lower House to give the conference of Anglican bishops, held last year at Lambeth, which Dean Stanley has characterized as a convivial meeting, a degree of ecclesiastical weight and importance, but it was successfully resisted, and it was resolved that "without expressing any opinion as to the precise character of the late conference of bishops, this House regards it as a proper mark of respect to the Archbishop that the address should be read." Of all the proceedings of that clerical assembly, the most objectionable was the Primate's letter to the Eastern Churches. Nothing can be more hopeless than the attempt made by his Grace to fraternize with the Greek Church. Thirteen times a year does the Church of England require its members to stand up and anathematize that Church for its heterodox dogma of the single procession, and once a year, on "Orthodox Sunday," the members of that Church anathematize the United Church of England and Ireland in return. The Greek Church will assuredly not relinquish one of its fundamental doctrines to please half a dozen English bishops; are they then prepared to acquiesce in the ejection of the Athanasian creed from the Prayer Book?

If any thing were wanting to complete the contemptible insignificance of this priestly conclave, it is to be found in the fact that during its prorogation, the Imperial Parliament has been engaged in discussing the momentous questions of the disestablishment and disrating of the Irish Church, the extinction of Church Rates, and the abolition of University Tests. These ecclesiastical questions have been represented as of vital importance to the integrity, if not to the very existence, of the Established Church, yet they are now eagerly debated, as they will ultimately be decided, without the slightest reference to the opinions or wishes of the clergy, or of the Convocation which represents them.

University Tests.—Mr. Coleridge has again brought forward his bill for throwing open the highest degree of Arts, and the tutorships and fellowships of the Universities, as well as a share in the government of them, to all students, without constraining them to pass the theological test of allegiance to the Church of England. The bill has created a panic among the professors and the heads of houses at Oxford, and they have addressed a letter to the Archbishop of Canterbury, as "the chief guardian in Parliament of the religious interests of the realm." We have room only for one extract:—"We cannot too strongly represent to your Grace that this is no common contest, no party question; it is not even a question between Church and Dissent. The battle is for Christian faith and morals; it is for our very life. On behalf of our Church and our country, on behalf of the souls of the youth of this hitherto Christian nation, we solemnly, and as in the presence of Almighty God, implore your Grace and our Christian brethren every-

where to strive with us to maintain in our Universities and colleges the principles of Christian education, which have been handed down to us through so many centuries." This letter has received 1,200 signatures, including many bishops and many noblemen. Some of the Nonconformist graduates of Cambridge have addressed the Dissenting body, importuning it to come forward with petitions in support of Mr. Coleridge's Bill. But no such aid is necessary. Religious equality is at length the watchword of the age, and it is echoed from the House of Commons. In spite of the most strenuous efforts, the Universities will no longer be permitted to remain mere nurseries of the Established Church, but will be placed on the broad basis of national institutions, and theological tests will no longer be allowed to debar those who have earned the highest academical honours, from the enjoyment of all the privileges of the University. The consummation of this liberal policy is merely a question of time. If Mr. Coleridge's bill should pass in the Commons, it will probably be thrown out by the Lords. Session after session they rejected the Bill for admitting Jews into Parliament, and, when constrained to yield, consoled themselves by throwing out the Church Rate Bill. The time is now come for them to pass the Church Rate Bill, and they may possibly find some relief to their minds in repudiating Mr. Coleridge's bill. But 'there is a time to every purpose under heaven.'

INDIA.—The latest Indian papers furnish us with some interesting notices. Dr. Norman Macleod's reception at the Three Presidencies has been enthusiastic, and his progress an ovation. Everywhere the churches have been crowded, without distinction of rank, or sect, or colour. All classes, European and Native, Christians, Hindoos, and Mahomedans, have united to do him honour, although his visit is identified with the Missionary enterprise. The deep interest which he has created among the educated natives, who have not embraced Christianity, is matter of especial congratulation; and when we find that the disciples of the Vedas, the Poorans, and the Koran have received that high degree of culture which enables them to appreciate the addresses of such a man as Dr. Macleod, we cannot admit that the benevolent efforts of the British Government, which it is now the fashion to decry, have been the great failure which they are represented to be. A magnificent entertainment was given to him in Calcutta on the 4th of February. The chair was occupied by Sir William Muir, on whose right hand sat the Governor-General, while Dr. Macleod sat on the left. When it is remembered that at the beginning of the century Marshman and Ward were ordered to quit the country as soon as they landed, and that at one time eight missionaries were under a sentence of banishment, it will readily be seen that the growth of moral courage and common sense in the Government has been most remarkable.

RITUALISM has doubled the Cape, and invaded the Episcopal congregations in India. With an occasional exception, the local chaplains, none of whom have passed a competitive examination, have generally been considered as standing very low in the scale of mediocrity, and the common feeling towards them in too many instances is that of simple contempt. But this attempt to ape the Roman Catholic Church by symbolical teaching has aroused the in-

dignation of the laity, and has been sternly and effectually resisted. At Madras the process has been more summary. The cathedral at Fort St. George had presented, week after week, various ritualistic innovations, and the reverend gentlemen at length planted a reredos near the altar. Lord Napier, however, paid a visit to the church, and ordered it to be peremptorily removed, and the plague has been stayed.

THE MEMBERS OF THE BRAMHO SUMAJ, consisting of a large body of wealthy, influential and highly cultivated Hindoos, who have broken off from the orthodox creed, on the 24th of January last walked in procession from the house of an opulent Hindoo through the streets of Calcutta to the spot where they are about to erect an edifice for their services. Flags with appropriate texts in Sanscrit were borne by the members. The foundation stone was laid with suitable ceremonies and prayers. In the evening they met at the house of one of their principal members, who delivered, a "quasi Christian address," after which they rose and sung the hymn, "Blest be the tie that binds." The Governor-General and Dr. Macleod were present on the occasion.

ROME.—The Pope, who recently canonized a host of Japanese martyrs, of whom no one had even heard before, has now, it is said, resolved to bestow that distinction on one whose illustrious name stands in no need of any meretricious decoration. Columbus is to be placed in the calendar of saints, perhaps, as a tardy compensation for the persecution he endured from the ecclesiastics during his career. Galileo will probably come next. Joan of Arc is likewise to receive the honour of beatification, preliminary to the higher degree of canonization. It is still a moot question with historians whether she did not die peaceably in the bosom of her family; but the Pope, who is infallible, appears to have settled the question by deciding that she died a martyr, in the odour of sanctity. The Pope having twenty vacant hats to dispose of, it was naturally expected that one of them would fall to the lot of Dr. Manning, but his name is not included in the last batch of Cardinals, perhaps from the conclusion that one hat is sufficient for the United Kingdom, and that has been given to Ireland. The Pope has likewise refused it to the Archbishop of Paris, though it was said to have been asked by the Empress; but he has amply vindicated his character for wisdom and tact by conferring it, with discriminating ceremonies, on the Abbé Bonaparte, the cousin of Napoleon the Third, who is now the youngest member of the College of Cardinals. His Holiness is now in the 75th year of his age and the 23rd of his reign, and no Pope ever reigns more than twenty-five years. There must, therefore, be a new election at no distant period; the influence of the Emperor, the only champion, besides the Queen of Spain, of the Holy See, is irresistible in Rome, and public opinion already anticipates the elevation of the new Cardinal to the tiara; and we may yet see one Bonaparte the successor of St. Peter, while another fills the throne of Charlemagne.

CHURCH RATES.—We hope before our next issue to have the pleasure of pronouncing a funeral oration over the grave of Church Rates. Meanwhile, we would simply record that on Wednesday, the 18th of March, Mr. Gladstone's bill, the first clause of which extinguishes the compulsory collection of the rate, and makes it a voluntary offering in the broadest

sense, was carried by a majority of 160 to 30. The lords are not likely to set themselves up against such a majority, and we may, therefore, consider this question, which has been the opprobrium of England for more than a quarter of a century in the eyes of the civilized world, on both sides the Atlantic, as finally and definitively settled. There may possibly be some who linger over the idea that the cause of Dissent is rather weakened by the loss of a great grievance; but we are certain that there is no Nonconformist who will not rejoice in this triumph of the cause of religious equality, of peace, of justice, of righteousness.

Reviews.

Dæmonologia Sacra: or a Treatise of Satan's Temptations, in Three Parts. By RICHARD GILPIN, M.D., Vicar of Greystoke, Cumberland, &c. Edinburgh: James Nichol.

Nichol's Series of Commentaries:

Burroughs on the Beatitudes.

Rogers on Isaiah v. 1-7.

Newton on the 17th Chapter of St. John. Edinburgh: James Nichol. London: Nisbet & Co.

THE Demonologies of the English Puritans form a most interesting chapter in our theological literature. Most of the seventeenth-century divines who were voluminous writers contributed something upon this subject. Their belief in a personal devil was distinct, and it manifests itself in the importance which they attached to special and distinctive treatises upon the subtlety and ceaseless malignity towards the human race of the great adversary of God and man.

Dr. Gilpin, of Greystoke in Cumberland, and subsequently of Newcastle-on-Tyne, a member of the same family with the celebrated Bernard Gilpin, was the author of one of the largest and most complete treatises on this subject. John Ryland, sen., said, "If ever there was a man that was clearly acquainted with the cabinet-councils of hell, this author is the man." An equivocal compliment, though not so intended by its witty utterer. Mr. Grosart has spared no pains in his editorial capacity; he has unearthed all that he could find respecting the learned author, and says of the "Dæmonologia" "It will be found, as an early writer says of another, '*matter-full*,' and nevertheless suggestive rather than exhaustive. That is, you have many rich lodes of the ore of thought opened; but many others indicated, not worked; clear and keen of insight into the deepest places of the deepest thing discussed; wide in its out-look, yet concentrated in its in-look; sagacious and wise in its general conclusions, and passionate as compassionate in its warnings, remonstrances, and counsels; full of faith in all 'written' in The Word, and pathetically curious in accepting testimony when a given fact (alleged) is fitted to barb an appeal; curious and quaint in its lore; intense and anxious in its trackings of sin, without and within; pre-Raphaelite in the vivid fidelity of its portrayals of satanic guiles and guises that are

always disguises, and above all tenderly *experimental* in its consolation to the tried and troubled." Dr. Gilpin's work is indeed a marvellous specimen of the fruits of consecrated genius, patient research, and untiring industry. The copious illustrations with which it abounds render the book most attractive. They are drawn from a vast number of sources. "The Late Errors in New England," "Mrs. Kath. Bretterge," a contemporary of his own, who appears to have apostatized from the faith, Mexico and Montezuma, Jacob Behmen's books, and a host of others, are as ready to his hand as the often quoted Francis Spira. Here is a specimen of his vivacious style.

"Idolatry was mainly underpropped by fabulous stories; and no wonder, when they esteemed it a pious fraud to nourish piety towards the gods; in which case, as Polybius saith, though their writers speak monsters, and write childish, absurd, and impossible things, yet are they to be pardoned for their good intent. Among the Papists, what less can be expected when the same principle is entertained among them? Canus and Ludovicus Vives mentioned by him, as also some few others do exceedingly blame that blind piety of coining lies for religion, and feigning histories for the credit of their opinions; but while they with great freedom and ingenuity do tax the fables of their own party, they do plainly acknowledge that they are too much guilty of feigning; inasmuch that not only the author of the "Golden Legend" is branded with the characters of a brazen face and a leaden heart, but also Gregory's Dialogues and Bede's History are blamed by him, as containing narrations of miracle taken upon trust from the reports of the vulgar. And indeed the wonders they talk of are so strange, so unlikely, so ridiculous and absurd, some of them, that except a man offer violence to his reason, and wilfully shut his eyes against the clear evidences of suspicion, he cannot think that they are anything else than dreams and fables, no better than Æsop's. You may meet with several catalogues of them in Protestant writers: as their St. Swithin's making whole a basket of broken eggs by the sign of the cross; Patricius his making the stolen sheep to bleat in the thief's belly after he had eaten it; their St. Bridget's bacon, which in great charity she gave to a hungry dog, was found again in her kettle: Dionysius, after he was beheaded, carried his head in his hand three French miles; St. Dunstan took the devil by the nose with his tongs till he made him roar; Dominicus made him hold the candle till he burnt his fingers; St. Lupus imprisoned the devil in a pot all night; a chapel of the Virgin Mary was translated from Palestine to Loretto; a consecrated host, being put into a hive of bees to cure them of the murrain, was so devoutly entertained that the bees built a chapel in the hive, with doors, windows, steeple, and bells, erected an altar, and laid the host upon it, sang their canonicals hours, and kept their watches by night as monks used to do in their cloisters."

"Who would ever imagine," says Dr. Gilpin, "that men of any seriousness could satisfy themselves with such childish fopperies?" Who indeed? And who would have dreamed that two centuries after these lying fables had been denounced and turned inside-out, and laid bare, English people should be found willing to be gulled by their promulgators? Dr. Gilpin did not hesitate to attribute the winking pictures and weeping statues to the Devil, nor do we.

Burroughs on the Beatitudes is quite in keeping with all the works of the Morning Star of Stepney: tender, rich with holy unction, and withal devoutly practical and judiciously expository.

Rogers' fragment, *A strange Vineyard in Palestina*, Isaiah v. 1-7, is by one of the least known stars in the Puritan constellation. It was a very scarce work until this reprint appeared. It is a vigorous exposition of the pathetic portion of Scripture on which it is based.

Newton on the 17th Chapter of St. John contains an immense amount of rich material, set forth in plain, intelligible, and unaffected language. Those of our readers who are familiar with Mr. Stanford's memoir of Joseph Alleine will not be unacquainted with the name of George Newton.

Mr. Nichol is rendering good service to the Church of Christ by these beautiful volumes.

Our Life Work: a Discourse preached in Abbey-road Chapel, Torquay. By the Rev. F. F. THOMAS, occasioned by the death of the Rev. J. Kings. Torquay: Fisher.

WE had hoped that one of our brethren in the county of Devon would have supplied our readers with a memoir of Mr. Kings, whose unexpected removal was a severe loss to the church at Torquay. In the absence of more comprehensive materials we are thankful for the following extract from Mr. Thomas's excellent sermon :—

"Mr. Kings was born 51 years ago at Pershore, Worcestershire, and was blest with a godly mother, who frequently took him on her knee, clasped his hand in hers, and in prayer commended him to God. Frequently in his public ministry did he acknowledge his obligations to that mother's prayers; and even in death, when his mind seemed withdrawn from visible realities, he was heard to say, "Mother! Mother! Mother!"—as though she had come to greet him on his entrance "through the gates into the city." Happy the mother that has such a son, and happy the son that has such a mother! Mothers, do not suppose that you have fully done the works of Him that sent you when you have provided for your children food and raiment. Forget not that they have souls as well as bodies. Leave not their salvation to chance. You would not so leave the growth of even a valuable flower, but would be anxious to secure for it the soil and the genial influences that kind Providence had supplied. 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"Mr. Kings lost his mother when he was young; but her prayers were answered in his early conversion to God, and in his union with the Baptist Church at Pershore. He began to preach, as opportunities occurred, in the morning of life. Before coming to Torquay, he was engaged as an evangelist, near Launceston, 'under the patronage of a lady who was much interested in the spiritual welfare of some villagers.' He there threw much energy into his work, and his ministry was blessed to the conversion of sinners. When in 1855, twelve years ago, Mr. Kings visited Torquay, it was with no intention of occupying the pulpit of the Baptist Chapel. That pulpit was vacant at the time and he was asked to supply it. He did so, and ultimately received an invitation to the pastorate. The congregation when he came consisted of only about twenty people, but it soon increased, and became a centre of power. The ministry of our brother was attended with the demonstration of the Spirit, and 'much people was added to the Lord.' The old chapel had to be enlarged, and subsequently a still larger one was built, estimated to hold twelve hundred people.

"Mr. Kings was a man of prayer. In prayer he found strength and happiness. How distant from heaven the highest star that rolls in space as compared with the soul that prays without ceasing! I remember his relating to a friend and myself, when conversing about prayer in relation to temporal things, an incident that occurred some years ago in his own history. A person had preferred against him a very serious charge, which, though utterly false, it was very difficult to disprove. All human means failing he took the matter to the Lord. Earnestly did he beseech Him to interpose. Prayer was answered. The accuser came with tears in his eyes, acknowledged his fault, and offered to make every possible reparation. Brethren, when every earthly prop is of no avail God is still approachable. Let us go to Him in our trouble, let us lay our case before Him, and how true will prove His word 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.'

"Mr. Kings held with a firm grasp the grand, old, Evangelical doctrines of the Bible. Judging from conversations I have had with him, he had no desire even to glance at modern theological theories. His theology was that of Owen, Howe, and Bunyan. And is it not somewhat remarkable that as it respects the Baptist denomination as well as our own, neither of which has a written creed, there should be from age to age such an unflinching adherence to the doctrines of the gospel, and on the whole such oneness in our views of those doctrines? Well, our good brother held to the doctrines of the gospel, and was ever prepared to contend for them with the earnestness of a man in whose soul they had struck deep root, and in whose life they bore fruit abundantly.

"Mr. Kings possessed a catholic spirit. Fully believing in baptism by immersion, he thought his own section of the Church the most scriptural. But for all that, there was in him a heart—the affections of which went forth and clasped in their embrace

Christians of every name. Hence, he was always ready to attend the public meetings of the various Christian denominations in our town. He would sometimes say at these meetings, 'I think it would be far better for us not to talk about our union as Christians, but to take that as a matter of course.'

"Mr. Webb was quite right when, on Thursday last, he said at the funeral, that if there was one thing more than another that distinguished Mr. Kings it was his intense desire for the conversion of souls. How marked was this in his speeches! I have been with him at many kinds of meetings, both in this town and elsewhere. We have been together at missionary meetings, chapel anniversaries, Sunday School gatherings, meetings on behalf of the Tract and Sailors' Societies. But seldom have I heard him speak without an unmistakeable longing for the salvation of men. His appeals to the sinner were serious, earnest, pointed, and went right home to the heart.

"This day fortnight Mr. Kings preached to his own people, his text in the morning being—Psalm cxii. 7: 'He shall not be afraid of evil tidings.' Very much did he dwell in his discourse on the suddenness of death, and said, there had been so many such deaths of late that when he rose in the morning he quite expected to hear of one during the day. He said:—'We should be prepared; for death may enter our families at any hour.' In the evening he preached from Numbers vi. 48, 'And he stood between the dead and the living and the plague was stayed.' In the course of his sermon, which lasted twenty minutes only, he earnestly pleaded with sinners and said, 'It may be the last time the speaker will address you from this platform.' On the following day he was pronounced to be seriously ill. Hearing of his illness on Wednesday, I went at once to his house. I called again on Friday; and was proceeding to do so on Monday, when I was told by a friend who had been watching him for some time, and had only just left him, 'He is as ill as he can be.' In an hour afterwards he died. During his illness he once asked, 'Am I saved?' 'Yes,' he said, 'I am.' Oh! glorious conclusion at such a crisis. When asked if he would take his medicine, he faintly replied: 'Yes—and—I—will—take—my—crown.' In six hours afterwards the crown was on his brow. At a meeting of our church held last Wednesday evening resolutions were passed expressive of deep sympathy with his much respected and beloved widow, and with the Church of which he was the useful and honoured Pastor. His sudden removal from our midst, bids us, in accents the most unmistakeable, translate into our lives the motto, 'I must work the works of him that sent me, while it is day.'"

The Hero of the Desert: or, Facts more wonderful than Fiction. By the Rev. JAMES SPONG. London: The Book Society, 28, Paternoster Row.

THE prominent facts in the life of Moses form the topic of this book, and they are employed to enforce those evangelical truths which are the substance of the types and shadows given by the instrumentality of the great Jewish lawgiver. We cannot quite see the appropriateness of the second title which the author has given to his book; in all other respects it has our hearty approval and best wishes for its success.

Walks and Homes of Jesus. By the Rev. D. MARCH, D.D., of Philadelphia. London: Hamilton, Adams, & Co., Paternoster Row.

THE author of this pleasing little book is a popular and deservedly esteemed American minister. The object he has kept in view, in this work, has been the representation of our Saviour's life and character as they appeared to men of His time, together with profitable lessons suggested by the Scripture narrative of His life. Bethlehem, Nazareth, Capernaum, Bethesda, Tabor, Jericho, Bethany, Jerusalem, form the subjects of the respective chapters into which it is divided. We have not discovered any thing particularly original in the author's treatment of these familiar topics, and it is so destitute of critical learning that he has not discussed the locality of the Transfiguration. Nevertheless, there is very much that is profitable in the book, and it is composed in a fluent and graceful style.

Sermon Thoughts: analysing and illustrating Bible Texts, in Sketches and Brief Discourses. London: Elliot Stock, 62, Paternoster Row.

THESE thoughts, says the author, are the substance of sermons preached during 1867. They are very fragmentary. Skeletons are, after all, poor representations of the substance of living bodies, and, to our mind, these bones are very dry. It is quite possible that some of the sermons of which they are the relics were good and useful, but we should be better able to judge if the sinews and flesh were upon them.

SUNDAY LIBRARY. *The Pupils of St. John the Divine.* By the Author of "The Heir of Redcliffe." Parts I., II. and III. London: Macmillan & Co. Price 1s. each.

THE series of works now in course of issue by Messrs. Macmillan, under the title of the *Sunday Library*, bids fair to form a valuable addition to Christian literature. In these introductory volumes, Miss Yonge has ably discoursed on the history and character of the beloved disciple, and the influence which he exercised on the early church The stories of Ignatius, Polycarp, and Quadratus are told with great force.

Intelligence.

MINISTERIAL CHANGES.

The Rev. G. S. Reaney has resigned his pastorship of the church at Silver-street chapel, Taunton. His resignation was presented to the Church at a meeting held on Thursday, February 27th, and accepted with expressions of hearty sympathy.

After a pastorate of nearly a quarter of a century over the Baptist Church, Chard, Somersetshire, the Rev. Evan Edwards has resigned his charge, and accepted a unanimous invitation from the Church meeting in Upton Vale Chapel, Torquay.

The Church at Cefnmawr, Denbighshire, has given Mr. J. A. Morris, of the college, Haverfordwest, a cordial invitation to become its pastor. Mr. Morris has accepted the invitation, and proposes entering on his work at the beginning of May.

HAVERFORDWEST COLLEGE. — Since May last ten students from this college have settled as pastors of churches. Mr. H. Hughes, at Wem, Shropshire; Mr. David Davies, at Croesyparc; Mr. J. Lewis and Mr. E. Davies at Marsteg; Mr. W. Davies, at Harmony, near Fishguard; Mr. T. Williams, at Middlemill; Mr. John Davies, at Birthdir; Mr. Daniel Davies, at Pandyr Chapel; Mr. O. John, at Treuldyn, and Mr. Samuel Williams, at Llanrwst.

The Rev. R. Johnston has given notice of his intention to resign the pastorate of the Church at New-street, Hanley, Staffordshire, and will be open to supply any vacant pulpit after April.

The Rev. W. Norris has resigned the pastorate of the Baptist Church, Little Kingshill.

MISCELLANEOUS.

REDDITCH.—The recognition of the Rev. J. H. Feek, as pastor of the Baptist Church, Redditch, took place on March 9th. The Rev. S. Dunn, Atch Lench, Mr. H. Hill, one of the deacons of the Church; the Rev. J. Phillips; the Rev. C. Vince, Birmingham; the Rev. H. Phillips, B.A., Evesham; the Rev. H. D. Gray, the Rev. S. G. Green, B.A., the president of Rawdon College, Leeds, and the Rev. J. W. Ashworth, Pershore, conducted the services.

LEICESTER.—A public service was held on March the 18th, at Harvey-lane Chapel, Leicester, in connection with the settlement of the Rev. G. T. Ennals. A charge was given to the young pastor by the Rev. G. Rogers, of the Metropolitan Tabernacle College. The Rev. J. P. Mursell presided over the meeting, and delivered an address to the Church. The

Revs. N. Haycroft, T. Lomas, and other ministers took part in the service.

GOSPEL OAK FIELDS, KENTISH TOWN.—A public meeting was held in the above place of worship on the 13th of January, to inaugurate the labours of the new year. The pastor of the Church, Rev. James Webb, late of Ipswich, presided; and interesting and appropriate addresses were delivered by Rev. J. T. Wigner, Rev. Dawson Burns, and H. C. Banister, Esq.

CHIPPENHAM, February 18.—A public service was held to recognize the Rev. J. M. Bergin as pastor of the Second Baptist Church. The Rev. W. Barnes of Troubridge, was chairman. The Rev. J. H. Wood prayed. The Rev. Dr. Angus delivered the charge to the pastor, after which the Rev. W. Barnes commended the pastor and his labours to the blessing of God. A hymn having been sung, which was announced by the Rev. W. H. J. Page, of Calne, the Rev. T. G. Rooke, B.A., of Frome, delivered the charge to the people; when the Rev. E. Edwards, of the Calne Free Church, offered up a prayer for the Church. After a few words from the chairman, the pastor announced a hymn, and concluded the meeting with prayer.

TETBURY.—An interesting valedictory meeting was held at the Baptist Chapel, Tetbury, on Feb. 24th, on the occasion of the removal of the Rev. John B. Brasted to his new sphere of labour in Presteign, Radnorshire. The Rev. N. Woodcock, of Avening, presided. Mr. Samuel Street, on behalf of the Church, expressed the deepest regret at the removal and loss of their pastor, and presented a purse of gold as a pledge of esteem, with prayerful desire for his increased usefulness in the service of our common Lord. Several neighbouring ministers were also present. The Revs. G. Spencer, H. A. James, G. Slater, W. Wilson, and C. Gordon, also Mr. Peter Cooke, deacon of the Independent Church, delivered speeches expressive of like regret and esteem.

UNION CHAPEL, LUTON.—February 18, the annual meeting of the congregation worshipping in Union Chapel, Luton, was held. Tea was provided in the schoolroom, when more than 470 friends were present. The chair was afterwards taken by the pastor, Rev. T. R. Stevenson, and speeches were delivered by the Rev. R. Robinson, of the London Missionary Society; J. Keed, of Acton; J. Cave, of Chesham; A. C. Gray and T. Hands, of Luton. The following subjects formed the basis of the speakers' remarks:—Organised Christianity; Helpers of each other's joy; A living Saviour the strength of His people; The importance of prayer, and the defensive and aggressive work of God's servants in the present age. A selection of sacred music was performed. In the course of the evening it was stated that the Church numbered 534 members, 52 having been added in twelve months, and the school containing 830 scholars. In spite of the recently depressed state of trade, upwards of eighty trays were given. The whole proceedings were of a most satisfactory character, and the profits realized amounted to the sum of £28.

LLANRWST, DENBIGHSHIRE.—On the 18th and 19th of February, services were held at Llanrwst in connection with the recognition of Mr. Samuel Wilkins, of Haverfordwest College, as pastor of the Baptist Church in this town. The Rev. R. Ellis, Carnarvon, stated the nature of a Christian Church, and offered special prayer for the young pastor. Dr. Davies, president of the College, Haverfordwest, delivered the charge to the minister, and the Rev. J. Thomas, Llandudno, preached to the Church. The Revs. W. Ellis, G. Jones, W. Evans, Llanfair; G. Jones, and other brethren, preached, and took part in the devotional exercises.

CROOKHAM, NEAR WINCHFIELD, HANTS.—The Church and congregation in this place have given to Mr. D. Cork, of Alton, and formerly of the London City Mission, a cordial invitation to become their pastor, and he expects to commence his stated labours amongst them in the beginning of April. This Church was formed twenty years since by the Rev. W. Webster, who has continued in the pastorate, from which he now retires on account of age, but it is sincerely hoped that he may yet be long spared to encourage by his affectionate and prayerful disposition the new pastor in the sacred work on which he is entering. The union of the latter with the people will involve a great exercise of faith both on his part and theirs; but they have much confidence that they will be sustained by the sympathies and prayers, and some pecuniary aid, of other brethren and sisters in the Lord; especially as they are situated in quite a rural district, and one that affords opportunities for considerable evangelistic work, the camp at Aldershot being only three or four miles from them.



APRIL, 1868.

ANNUAL SERVICES.

ON THURSDAY EVENING, APRIL 23RD,

THE REV. E. G. GANGE, OF PORTSEA,

WILL PREACH for the MISSION in the METROPOLITAN TABERNACLE (REV. C. H. SPURGEON'S). Service at Seven o'clock.

ON THE FOLLOWING EVENING, FRIDAY, 24TH,

MR. GANGE will also Preach for the Mission in MARE STREET CHAPEL, HACKNEY (REV. D. KATTERN'S). Service at Seven o'clock.

TUESDAY, APRIL 28TH, the MEMBERS' MEETING will be held in

BLOOMSBURY CHAPEL (REV. W. BROCK'S),

At Three o'clock in the Afternoon.

THE PUBLIC MEETING

Will be held on the Evening of the same day, April 28th, in BLOOMSBURY CHAPEL. The Chair will be taken at half-past Six o'clock, by

H. S. P. WINTERBOTHAM, ESQ., M.P.

SPEAKERS :

THE REV. W. STOTT, OF ABBEY ROAD CHAPEL, LONDON.
„ S. H. BOOTH, HOLLOWAY CHAPEL, „
HERBERT TRITTON, ESQ., and
THE REV. J. P. CHOWN, OF BRADFORD.

Collections will be made at the close of the Sermons and Public Meeting.

"THE MOST RELIGIOUS PEOPLE IN THE WORLD."

SUCH were the words to which the Prime Minister of the British Empire gave utterance in the House of Commons during the great debate on Irish affairs last month. It has been often asserted that in few people is religious *sentiment* stronger than in the Irish; but very few have had the boldness to claim for them the first place in religious character and devotedness among the nations of the earth. If Cardinal Cullen and the Irish hierarchy can divest their minds of the suspicion that the Premier's words were intended to throw dust in their eyes, they will no doubt feel highly complimented by this remarkable declaration. If the right honorable gentleman's testimony be true, Protestant Missionary Societies have been spending money and energy very needlessly these many years past. If the Irish are "most religious," they cannot be made more so. Improvement is out of the question. The proper thing to do in such circumstances is to let well alone. It *is* unfortunate, however, that the Government think these "most religious people" require a large army, and the suspension of the Habeas Corpus Act, to keep them quiet. But the Prime Minister may have used the term "religious" in a non-scriptural sense, not as indicating the subjection of the heart and life to the Word of God, but to a devout and unwearied attention to the forms and rites of religion. With here and there an exception, our statesmen never approach the subject of religion, without exposing their profound ignorance of its nature and requirements. Another Prime Minister—now dead—once declared at an agricultural dinner, that "all men were born good." It is not from such men that we must expect sympathy in our attempts to diffuse the Gospel throughout Ireland. They have their proper sphere of action, and very thankful will all good men be if the united wisdom of Parliament shall carry into effect any scheme that will restore peace and confidence to that torn and distracted country. But Ireland's true regeneration must be wrought out by another and a higher power than human laws can wield. It is for Christians to go to the rescue of a fine race of people lying under the baneful shadow, and suffering from the blighting influence of a system which has never, during the whole course of its existence, done much to elevate and purify human nature. Our object, however, is not to proselyte men, but to bring them to God. It is no great gain for a man to renounce Romanism, and embrace Protestantism. To persuade men to forsake one Church and join another, is not worth the labour by which it is accomplished; but it is a noble work to turn men "from darkness to light, and from the power of Satan unto God."

MISSION WORK AT THE STATIONS.

DONAGHMORE is the centre of a large district through which Mr. Dickson itinerates. In the following letter, which will repay an attentive perusal, he gives a very encouraging view of his labours:—

"Last Christmas morning, I baptized a woman here, which makes eight persons in all baptized in the districts of this region during the year 1867.

"The attendance at most of our stations is cheeringly on the increase. Some of the school-rooms and other houses in which I preach are not fit to contain the congregations. In this, we thankfully acknowledge the hand of the Lord, desiring much to see among us unmistakeable signs of his quickening power also. For though the people readily confess that it is the gospel of the grace of God we preach to them, yet how few, after all, seem to be really benefited! But there must

be the seed time before the harvest. Frequently, we have some Roman Catholics at our meetings. There is one district where there are Romanists present at almost every meeting. In this place, on one or two occasions, a vacant room adjoining the one in which I was preaching, was occupied exclusively by Roman Catholics. In it they could hear the preacher quite well, and, at the same time, were altogether out of sight—for, of course, they very much fear being seen, lest any one should tell the priest about their being there. And not only did they hear for themselves the glad tidings of a present and perfect salvation through the crucified Jesus, but by gospel tracts given to them there, carried the same tidings with them to their houses. May the Spirit of the Lord water the seed thus sown!

"Another thing I may mention respecting D—— is that we have got notice to leave the room in which the congregation has met since its formation here. But we are happy to say that a neighbouring gentleman has, unsolicited, offered us a hall in the centre of the town to meet in, which is comfortably fitted up, and seats about one hundred and fifty people. If the Lord is pleased to work, who shall let it?

"There is another interesting district permit me to bring under your notice also. It is called Cairndaisy, and is situated about twelve or thirteen Irish miles east of Donaghmore, at the base of Slievegallon mountain. In this district, a Baptist Church has been in existence for the last *fifty-eight* years. It is in many respects similar to, but a stronger cause, than Knockconny, concerning which I wrote you about a year ago. Indeed I must say, that a more warm-hearted, truth-loving, little band of Christians I have nowhere met with, than in Cairndaisy Glen, shut in, as it were, in their mountain fastness. Campbellites and Plymouth Brethren have tried their hand among them, but in vain. The venerable brother who has presided over and kept this Church together for many years back, is one Thomas James Kennedy, now wearing on to eighty years of age, but he is still active in his Master's work. I should say also that in no other district have I preached to more hopeful congregations. The darkest winter nights I have gone there, their little meeting-house, which holds about one hundred people, has been crammed in every corner. And about two months ago, three persons were baptized and added to the Church."

In a recent number of the CHRONICLE we inserted a deeply interesting communication from Mr. Taylor, of Tandragee, concerning the chapel which has been lately erected and opened. The following letter will illustrate the progress which is being made in the building up of the spiritual temple:—

"A little before midnight, one of our members—the father of a large family, awoke me to go and see his eldest son, who, as he believed, was dying. From what the father told me as we were going along, I began to think that it might be soul-sickness that ailed him; and you may think how I rejoiced, on entering the house, to find that this was the case, for I found him singing the hymn—

'One there is above all others, oh, how He loves!'

"On going to his bed-side, he stretched out his hand, and said—'Oh, Mr. Taylor, the Lord is come now!' 'Yes,' said I, 'and not in judgment.' His response was —'Oh, what a wicked sinner I have been! But thank God he did not send me to hell.' Then he cried with great earnestness—'Our Heavenly Father, soften my hard heart, for Jesus Christ's sake!' Then, as well as he could, he sang the hymn, beginning

'Our sins were laid on Jesus,
The spotless lamb of God!'

"When he grew a little calm, I asked him to tell me how he had been brought into that state, when he told me, that having returned home from his sinful folly about 10 o'clock, he laid him down to sleep, when presently, a horror of great darkness, accompanied with extreme weakness, came upon him. Believing that he was about to sink into hell with all his remaining strength, he called for his mother, and asked her to kneel down and pray for him. He obtained some relief, and also got a deep sight of the exceeding sinfulness of sin, and his own imminent

danger. He said, 'I saw I was nothing but a sinner, but that lovely Lamb bore my sins on the tree.' I asked him if he saw clearly that Jesus had taken his place, and satisfied the law for him? 'O yes,' said he—'Christ drank the cup!' After speaking at some length on this subject, he prayed very earnestly for a clearer sight of Christ, and repeated part of the hymns above quoted. During my stay, he said many times—'It is a happy thing to be with Jesus. And it is very simple—just taking Him by the hand. He might have sent me to perdition, for I am a wicked sinner, and I have been wicked towards my father and mother.' Then the tears flowed freely, after which he expressed his full reliance on Christ for acceptance and eternal life."

Contributions from February 24th to March 20th, 1868.

	£	s.	d.
A Friend	100	0	0
Cox, Mr. Thomas	3	3	0
Bridgend	1	11	6
Cardiff—Collection at Tredegarville £3 1 3			
General subscriptions. 10 6 0	16	7	3
Canton	3	1	0
Clifton, Collections by Rev. J. Penny	11	12	2
Wantage, Mr. Gibbs, by Mrs. Bayly	0	10	0
Aston	0	1	0
King Stanley, by Miss King—			
Collection 2 0 0			
Subscriptions 4 10 0	6	10	0
London, Blandford Street Auxiliary, by Mr. R. Beasley	3	0	0
Chelsea Chapel, by Rev. F. H. White	3	0	0
Deal, by Rev. W. Garwood	2	1	0
Poole	0	2	0
Earl's Barton Sunday School	0	3	0
Great Sampford	1	0	0
Thaxted—Collection	1	1	0
Cottenham—Old Meeting Sunday School, by Mr. Jacob Smith	1	13	6
Sudbury, by Rev. S. M. Honan	2	0	0
Malmesbury—Sunday School, by Mr. W. A. Hancock	0	2	10
Crewkerne, by Rev. S. Pearce	2	8	6
Waterford, Mr. C. Scroder	0	10	6
Pembrey Tabernacle, by Rev. B. Williams	1	0	0
Salisbury, by Mr. S. R. Atkins	2	2	0
The late Mr. Trotter, by Mr. Smith	50	0	0
Pembroke Dock, Mr. Dawkins	0	5	0
Waterbeach — Sunday School, by Mr. J. Burtems	0	7	0
Stradbroke—Sunday School, by Mr. John Davey	0	2	6
Bloxham	0	12	0
Woodstock	0	9	1
Oxford, on account	3	19	1
Sunderland, by Mr. John Hills	5	0	0
Lilley, Mr. W. E.	50	0	0
Putney, Miss Davis	0	5	0
Astwood Bank	5	0	0
Redditch	0	15	0
Cookhill	0	9	5
Studley	2	1	0
Chippenham, by Rev. J. M. Bergin	3	7	6
Cambridge, Mr. Vawser	1	0	0
,, Mr. Vawser, jun.	0	10	0
Leeds, South Parade, by Mr. John Barran	6	5	6
Banbury, by Mr. Cubitt—			
Collections 3 1 10			
Subscriptions 1 0 0	4	1	10
High Wycombe, Mr. G. Thompson	0	10	0
Romsey, by Miss George	1	5	0
Brearley, Luddenden Foot, by Mr. J. C. Fawcett—			
Collections £3 0 0			
Subscriptions 1 0 0	4	0	0
Torquay, Mrs. Whitney	0	10	0
Newtown, Montgomeryshire, Mr. Ed. Morgan	1	0	0
Semley, Rev. T. King, 2 years	1	0	0
Corsham Sunday School	0	2	0
Sheepshed, by Mr. B. Christian	6	10	0
Middleton Cheney	1	7	0
Andover—Collection 1 9 8			
,, Subscriptions 3 5 0	4	14	8
Tandragee	1	5	2
Ware, Mr. Medcalf	1	1	0
Southwell, moiety of collection by Rev. J. Shaw	1	0	0
St. Austell, moiety of collection by Mr. J. Tucker	0	14	10
London, Rev. James Webb	0	5	0
Woolwich, Queen Street, by Rev. J. Teall—			
Collections 5 9 9			
Juvenile cards 0 17 4			
Subscription 0 5 0	6	12	1
Birmingham, subscriptions on account	12	7	0
Atch Lench, and Dunnington—			
Collections 6 19 6			
Subscriptions 0 5 0	7	4	6
Evesham, by Mr. Warmington—			
Collections 6 4 3			
Subscriptions 0 6 0			
Juvenile cards 1 7 8	7	17	11
Devonshire-square, by Mr. Jno. Cox—			
Collections 7 10 0			
Subscription 0 10 6	8	0	6
Bridport Sunday-school	0	1	6
Pershore, by Mrs. Risdon	8	13	6
St. Albans, Mr. W. L. Smith	1	1	0
Portadown, by Mr. Drimmie	2	0	0
Earl's Colne, by Rev. A. H. Stott	1	1	3
A Friend	0	5	0
Oakham—Sunday School, by Mr. Saml. Barlow	0	10	0
Kelvedon, Mr. Peck	2	0	0
Windsor, Mrs. Lillycrop	1	0	0
By Rev. W. Collings—			
Gorsley	2	2	0
Uley	1	12	6
Tetbury	0	5	6
Thornbury	1	0	0
Gloucester—Sunday School Grant	3	0	0
Alcester, by Rev. M. Philpin	4	0	4
Broughton—Collection 3 4 0			
,, Subscription 0 10 0	3	14	0
Stratford-on-Avon	1	12	6
Bromsgrove—			
Collection, 1st Church 2 2 0			
Subscriptions, 2nd do. 0 15 0	2	17	0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by the Rev. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE MISSIONARY HERALD.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY FOR 1868.

Thursday Morning, April 23rd.

INTRODUCTORY PRAYER MEETING.

A meeting for SPECIAL PRAYER in connection with the Missions, will be held in John Street Chapel, Bedford Row, in the morning, at eleven o'clock. The Rev. J. P. MURSELL, of Leicester, will preside.

Thursday Evening.

SPECIAL PRAYER MEETINGS.

At the suggestion of many friends, the Committee have arranged to hold Special Prayer Meetings, to implore the Divine blessing on the Anniversary Services, in several chapels of the Metropolis, on THURSDAY EVENING, April 23rd. Such meetings, it is thought, will meet the convenience of great numbers of friends, to whom, from various causes, the Introductory Morning Prayer Meeting is inaccessible. The chapels selected are the most central, and within convenient distance of the rest. The completed arrangements will be announced by special circulars to all the churches.

Friday Evening, April 24th.

WELSH SERMON.

The Annual Sermon in the Welsh language, will be preached on behalf of the Society, in Castle Street Chapel, Tottenham Court Road. The Committee have the pleasure to announce that the Rev. JOHN RHYS MORGAN, of Llanelly, will be the preacher on the occasion. Service to commence at seven o'clock.

Lord's Day, April 26th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis, will take place as follows :—

Places.	Morning.	Evening.
Acton	Rev. J. Martin, B.A. ...	Rev. J. Martin, B.A.
Arthur Street, Camberwell Gate	Rev. W. Collings ...	Rev. E. G. Gange.
Barking	Rev. D. Taylor ...	Rev. E. Jones.
Barnes	Mr. T. Nicholson ...	Mr. T. Nicholson.
Battersea	Rev. W. B. Bliss ...	Rev. T. Burditt, M.A.
Belvedere	Rev. W. Goodman, B.A.	Rev. A. Sturge.
Bermondsey, Drummond Road		
Blandford Street	Rev. J. Stock, LL.D. ...	Rev. J. Stock, LL.D.
Bloomsbury	Rev. W. Brock ...	Rev. C. Vince.
„ Meor Street ...		Rev. G. W. McCree.
Bow		
Brentford	Rev. F. Bugby ...	Rev. J. W. Genders.
Brixton Hill	Rev. R. H. Marten, B.A.	Rev. J. W. Lance.
Brompton, Onslow Chapel ...	Rev. J. Drew	Rev. J. Drew.
Camberwell, Denmark Place ...	Rev. J. Trafford, M.A.	Rev. J. Calvert.
„ Cottage Green ...	Rev. C. Kirtland ...	Rev. J. E. Giles.
„ Mansion House		
Camden Road	Rev. F. Tucker, B.A. ...	Rev. T. M. Morris.
Castle Street	Rev. H. Jones... ...	Rev. H. Jones.
Chelsea	Sermons later this year.	
Clapham	Rev. W. Sampson ...	Rev. W. T. Rosevear.
Commercial Street	Rev. W. T. Henderson	Rev. J. Russell.
Colney Hatch	May 24th this year.	
Crayford	Rev. J. T. Collier ...	Rev. J. T. Collier.
Dalston	Rev. T. Wilkinson ...	Rev. B. C. Etheridge.
Dartford	Rev. A. Sturge ...	Rev. W. Goodman, B.A.
Devonshire Square	Rev. R. P. McMaster...	Rev. W. Walters.
Ealing		
Edmonton	Rev. G. W. Humphreys, B.A.	Rev. G. W. Humphreys, B.A.
Eldon Street		
Forest Hill, Sydenham Chapel ...	Rev. J. J. Brown ...	Rev. J. W. Todd.
Gravesend, Windmill Street ...	Rev. J. Lewitt ...	Rev. J. Lewitt.
Greenwich, Bridge Street ...	Rev. J. W. Ashworth...	Rev. J. W. Ashworth.
„ Lewisham Road ...	Rev. E. Dennett ...	Rev. J. J. Brown.
Hackney, Mare Street	Rev. D. Katterns ...	Rev. J. Trafford, M.A.
Hackney Road, Providence ...	Rev. J. Harvey ...	Rev. J. Harvey.
Hammersmith, West End ...	Rev. S. G. Green, B.A.	Rev. J. H. Hinton, M.A.
„ Spring Vale ...	Rev. W. P. Balfern ...	Rev. W. P. Balfern.
Hampstead	Rev. R. Glover ...	Rev. R. H. Roberts, B.A.
Harlington	Rev. J. S. Morris ...	Rev. J. S. Morris.
Harrow-on-the-Hill	Rev. H. Hill	Rev. H. Hill.
Highgate	Rev. J. H. Barnard ...	Rev. J. H. Barnard.
Islington, Cross Street	Rev. T. G. Rooke, B.A.	Rev. C. Williams.
„ Salter's Hall	Rev. W. T. Rosevear...	Rev. W. Sampson.
James Street	Rev. E. G. Gange ...	Rev. E. Edwards.
John Street	Rev. J. Culross, D.D.	Rev. J. Culross, D.D.
Kennington, Charles Street ...	Rev. T. Attwood ...	Rev. T. Attwood.
Kensington, Palace Gardens ...	Not this date.	

PLACES.	MORNING.	EVENING.
Kensington Assembly Rooms		
Kilburn	Rev. T. Hall	Dr. Underhill.
Kingsgate Street	Rev. J. Mursell ...	Rev. R. P. Macmaster.
Lee	Rev. D. Jones, B.A. ...	Rev. G. Kerry.
Maze Pond	Rev. H. Platten ...	Rev. W. H. Tetley.
Metropolitan Tabernacle	Rev. C. H. Spurgeon ...	Rev. C. H. Spurgeon.
Mape Street, Mission Hall ...		Rev. W. Collings.
New Cross, Brockley Road ...	Rev. J. T. Wigner ...	Rev. J. T. Wigner.
Norwood	Rev. C. Clark	Rev. J. P. Chown.
Notting Hill, Cornwall Road ...	Rev. S. Manning ...	Rev. S. Manning.
„ Norland Chapel		
„ Free Tabernacle ...	Rev. H. Varley ...	Rev. H. Varley.
Peckham	Rev. B. C. Etheridge	Rev. T. J. Cole.
Plaistow	Rev. J. Foster	Rev. J. Foster.
Poplar, Cotton Street	Rev. R. Bayly ...	Rev. R. Bayly.
Plumstead, Conduit Road		
Regent's Park	Rev. C. Vince	Rev. R. Glover.
Regent's Street, Lambeth		
Romford	Rev. W. S. Davis, B.A.	Rev. W. S. Davis, B.A.
Romney Street, Westminster	Rev. T. Henson ...	Rev. T. Henson.
Rotherhithe	Rev. J. W. Munns ...	Rev. G. Phillips.
St. John's Wood, Abbey Road ...	Rev. W. Stott	Rev. W. Stott.
Shepherd's Bush	Rev. T. M. Morris.	
Shouldham Street		
Spencer Place	Rev. G. Phillips ...	Rev. W. Barker.
Stockwell	Rev. C. Williams ...	Rev. C. Clark.
Stepney Green	Rev. A. G. Brown ...	Rev. A. G. Brown.
Stoke Newington...	Not this date.	
South Kensington	Rev. R. H. Roberts, B.A.	Rev. W. B. Bliss.
Stratford, Grove Church	Rev. A. Curr	Rev. A. R. English.
Tottenham	Rev. W. Walters ...	Rev. T. G. Rooke, B.A.
Twickenham	Rev. Jos. Davis ...	Rev. Jos. Davis.
Upton Chapel	Rev. T. Burditt, M.A....	Rev. J. H. Betts.
Victoria Park, Grove Road		
Waltham Abbey, Paradise Row ...	Rev. J. B. Baynard ...	Rev. J. B. Baynard.
Walthamstow	Collections later	this year.
Walworth Road	Rev. J. P. Chown ...	Rev. J. Mursell.
Wandsworth	Rev. J. H. Betts ...	Rev. F. Bugby.
Westbourne Grove	Rev. W. G. Lewis ...	Rev. W. G. Lewis.
West Drayton	Rev. J. Gibson ...	Rev. J. Gibson.
Woolwich, Queen Street ...	Rev. E. Edwards ...	Rev. T. Wilkinson.
„ Parson's Hill ...	Rev. W. Woods ...	Rev. W. Woods.

JUVENILE MISSIONARY SERVICES.

THE following Services for the young will be held in connection with the Missionary Anniversaries on the afternoon of Lord's-day, April 26th. The Services will commence at three o'clock, and close at a quarter past four.

The hymns to be sung are printed in the April number of the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the meetings.

Name of Chapel.	Chairman.	Preacher or Speaker.
Acton		
Barking	Rev. D. Taylor ...	Mr. H. Lester & C. Veness.
Bethnal Green, Mape Street, Good Shepherd		Mr. Palm.
Bloomsbury Chapel		Rev. W. Breck, D.D.
Battersea, York Road		
Brixton Hill	Rev. D. Jones ...	Rev. R. A. Martin, B.A.
Brompton, Onslow Chapel ...		
Camberwell, Charles Street ...	Rev. T. Attwood ...	Mr. S. Watson.
„ Cottage Green ...		Mr. H. M. Heath.
„ Denmark Place ...		Rev. J. Calvert.
Camden Road		Rev. F. Kingdon
Crayford		Rev. E. T. Gibson.
Commercial Street	Rev. C. Stovel ...	Mr. Inder and Whitaker.
Devonshire Square		Mr. Hannam and Mr. Butcher.
Goswell Road, Spencer Place ...	Rev. P. Gast	Mr. F. E. Tucker.
*Greenwich, Lecture Hall ...	Rev. B. Davies ...	Mr. C. Robottom.
Golden Lane, Evangelist's Tabernacle		
Hackney, Mare Street		Mr. Appleton.
Hammersmith, West End ...		Rev. S. G. Green.
Highgate		Mr. Love.
Holborn, Kingsgate Street ...		Mr. Colman.
Islington, Cross Street		Mr. W. Keen.
James Street, St. Luke's ..	Rev. E. J. Farley ...	Mr. Robson.
Lambeth, Regent Street ...		Rev. J. Spanswick.
Lee, High Road	Rev. R. H. Marten, B.A.	Rev. G. Kerry.
Lewisham Road		
Lower Edmonton		
Maze Pond		Rev. H. Platten.
Metropolitan Tabernacle ...		Rev. H. J. Betts.
Peckham, Park Road		Rev. T. J. Cole.
Poplar, Cotton Street	Rev. B. Preece ...	Mr. W. C. Harvey.
Queen's Road, Dalston		Mr. T. B. Woolley.
Regent's Park Chapel		Mr. Holman.
Rotherhithe, Midway Place ...	Rev. J. W. Munns ...	Mr. Weatherly
Red Lion Street, Clerkenwell ...		
Stepney Meeting House ...		Rev. A. G. Brown.
Shoreditch, Providence Chapel ...	Rev. J. Russell	
Tottenham		Mr. H. J. Tresidder.
Upton Chapel		
Upper Norwood		
Vernon Square		Rev. Q. W. Thomson.
Walworth, Arthur Street ...		Rev. E. G. Gange.
„ East Street		Mr. G. B. Chapman.
„ Road		Rev. W. Sampson.
Westbourne Grove		Rev. J. Russell and H. Varley.
Woolwich, Queen Street ...		Mr. Dennis
„ Parsons Hill	Rev. W. Woods ...	Mr. W. Butcher.
Wandsworth	Rev. J. W. Genders ...	Mr. J. J. Bunning.

* This service will be held on the 19th April.

*** Some alterations have been made since this list was printed in the *Juvenile Herald*. The above may be considered correct.

Monday Evening, April 27th.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening, in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by HENRY KELSALL, Esq. The Revs. W. BAILEY, of Berhampore, G. KERRY, of Calcutta, J. P. CHOWN, of Bradford, and W. WALTERS, of Newcastle, have kindly consented to speak.

Tuesday, April 28th.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in John Street Chapel, Bedford Row. Chair to be taken at half-past ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

Wednesday, April 29th.

ANNUAL MORNING SERMON.

The Committee announce with much pleasure that the Rev. JAMES SPENCE, D.D., of the Gravel Pits Chapel, Homerton, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society, will be preached at WALWORTH ROAD CHAPEL. The Committee have pleasure in announcing that the Rev. JOHN TRAFFORD, M.A., President of Serampore College, will be the preacher on the occasion. Service to commence at half-past six o'clock. Hymns for these services may be had on application.

Thursday Evening, April 30th.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which HENRY KELSALL, Esq., of Rochdale, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Revs. C. CLARK, of Broadmead, Bristol, G. KERRY, of Calcutta, D. WASSELL, of Bath, Dr. PRICE, of Aberdare, and CHAS. REED, Esq., of London, have kindly consented to speak.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the Metropolitan chapels.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING ON TUESDAY, APRIL 21ST, AT SUNDAY-SCHOOL UNION LECTURE HALL, OLD BAILEY.

ANNUAL PUBLIC MEETING,

ON FRIDAY, MAY 1ST, AT THE METROPOLITAN TABERNACLE.

MR. SHERIFF MCARTHUR IN THE CHAIR.

Speakers—Rev. J. G. GREGSON, and Q. W. THOMSON, from Africa.

ESCAPE OF THE REV. W. LITTLEWOOD FROM SHIPWRECK.

We had an eventful voyage from America, and since then we have heard and seen more of the effects of the hurricane, in which we were very nearly lost on Silver Cay Bank, to the east of Turk's Islands. It is trying to one's faith, when he has time to look forward and reflect on such a danger in all its appallingness. Mrs. Sargent and Miss Smith, of Inagua, were fellow passengers. On Monday the 29th of July, we expected to make Turk's Islands, and we were up all night looking for the light in the lighthouse. Early in the morning we were about 15 miles to the north of it; the weather had for some hours been squally; at seven it blew a gale, the sea rose, earth and heaven presented one wild scene; it was too much for our staggering barque, sail was taken off to ease her, but still she drove on furiously. We had now, to prevent her foundering, to bring her to the wind; more sail by degrees was taken in, until her poles presented a dismantled and naked picture, the wind howling and shrieking through the swaying ropes, whilst the sea, lashed into a sheet of foam, rolled in upon us in terrible billows, each wave seeming to be charged with increased power for damage. We were perfectly helpless, all sail had been taken in, and we were fast drifting to Silver Cay Bank, from which but few vessels ever return. Nothing, humanly, could save us but a change of wind; we had in our utter helplessness drifted 30 miles towards it, and it has been ascertained that in four hours we must have struck the formidable coral reef, and our voyage terminate our mortal career, and enter upon, to some, and justly so, the mysterious future. A change of wind alone could save us. How we wished for it! The barometer was watched, it continued to fall, the wind changed from N.E. to N., then to N.W., but remained fixed. Would it go to S.W.? to save us it must do so in a few hours, or you would never hear of us or from us again. Dear children, already deprived of their natural mother, would soon be fatherless. Would friends be kind to them? Would they be allowed to remain at the Mission School for their education? And were we prepared for the solemn event? I looked forward to death, viewed it in its varied forms, and in this most terrible aspect. One thing we could yet do, and no one was reluctant to do his best in this last human action. All were gathered in and around my wife's cabin. She had been and was still very ill, but as the hurricane increased in violence, and the danger became imminent, her spirits rose, and she said, "It is the Lord, He can't do wrong, He never makes a mistake." Prayer was offered, and we waited the result, nor had we to wait long. Of a sudden, the wind changed to S.W., the barometer began to rise, a small sail was raised, and we crawled off from the dangerous reef, which must have proved our destruction in a few hours. We ran off for some time, and it was not till after two days we reached the position from which the gale had driven us. On the 1st August we passed through Turk's Islands passage. I would have landed, but it could not be allowed. The next day we arrived at Inagua. A week after I was again on the water, and in five days reached Turk's Islands, where I shall remain a few weeks; then visit the Caicos, Long Cay, Crooked Island, Watlings, Long Island, and Rum Cay, return to Inagua, and about the end of the year, if I am spared through these wanderings, return with my family to Turk's Islands.

It is well I did not bring them with me. The hurricane has left the mission-house and chapel in the most desolate state. But little has been done to repair damages; everything is in the most ruinous state. It will take time and money to put things in order. I sent for carpenters and masons, asked their advice about the extent and nature of the damages, formed my plan of action, engaged hands—carpenters and masons—who are now erecting scaffolding, and on Monday we hope to begin in right good earnest to accomplish our design. The mission-house, the premises, the walls around the lots, are all alike in the most miserable plight. No money is in circulation here; every one has to build or repair his own individual house or damages.

[On several previous occasions the life of our esteemed brother has been in peril,

while navigating the shoals and inland seas of the Bahamas. It is with gratitude to God we learn that he has again been preserved by the same Almighty hand, and has been permitted to resume his most useful labours.]

THE REPORT OF MESSRS. HENDERSON AND DENDY, THE DEPUTATION TO THE EASTERN MISSION, JAMAICA.

TO THE COMMITTEE OF THE JAMAICA BAPTIST MISSIONARY SOCIETY.

Your deputation, in presenting their report of a visit to the Eastern Mission, state that as Messrs. Clark and Millard, whose names were mentioned in the resolution of the Managing Committee of April 9th, 1867, declined, it devolved on Messrs. Henderson and Dendy to go.

Your deputation were not furnished with any instructions from the Committee, but they supposed that the object contemplated was to take a view of what was being done by the missionaries, Teall and Service, and to hear from them the state of the mission, and then report the same to the Committee, and to offer any suggestions as to the selection of suitable sites for permanent chapels, the formation of Churches, and the effectual working of the stations already formed.

I.—*As to the Prospects of the Mission.*—Your deputation believe, that a good and great work is being carried on by the labours of Mr. Teall, in St. Thomas', who now in rotation preaches at Morant Bay, in the Monklands district, and at Arcadia.

That success is attending his labours, will appear from the fact, that when your deputation was present on the 15th of September, and took part in the public services, twenty-seven persons were baptized by Mr. Teall, in the presence of about 1,200 people; and twelve others received into the Church, who had been duly instructed and carefully examined, formerly members of disorganised or *native* Baptist Churches. The total number of persons in connexion now are—members 206, enquirers 53—total 259; and other scattered ones we are informed, are constantly coming in, and giving their names as anxious to be connected with the regularly constituted Churches gathered by Mr. Teall.

In connexion with the stations under Mr. Service, in Portland, a good foundation for prosperous Churches by the blessing of God appears to be laid. The neat little place at *Tabernacle*, erected by the people, is not large enough for the congregation, and the same may be said of Fellowship, where the people seem anxious to attend the means of grace. There is a large district beyond Fellowship that still needs a missionary, and if the Jamaica Baptist Missionary Society had a man, and the means, a station might be occupied to take in the district including the villages "Far Enough," and "Still Further."

II.—*Agency.*—As to agency, your deputation recommends, *that one brother at least* be at *once* sent with a view to the pastorate of a Church, and to aid Mr. Teall in the work in which he is engaged, and thus leave him more at liberty to carry on the work of evangelization beyond the sphere in which he is now engaged, and to places that he has been specially invited to visit.

Your deputation would recommend, in order to strengthen and consolidate the mission, that Messrs. Teall and Harris, with the Church at *Leith Hall*, confer with a view of attaching Leith Hall, either as a Church or station to Morant Bay, which we believe would be beneficial to those who now worship at Leith Hall.

That as Arcadia, where Mr. Teall is now labouring, and Stoakes Hall under the care of Mr. Harris, are near to each other, and as Stoakes Hall friends feel that a station at Arcadia would interfere with the one already established at Stoakes Hall, if each station be under a separate minister, we consider it would be desirable that the two places should be under one minister; that to this end a conference should be held of all the parties interested, to bring about so desirable an event, and that either Stoakes Hall or Arcadia be the principal station, and the other be used as a sub-station and for a day-school and class-house, and that in event of such an amalgamation, that it seems desirable that the station should be connected with Belle Castle.

Your deputation would take upon themselves to state that the labours of Mr. Teall would be better performed, with comfort to himself and advantage to the district in which he is working, if he had good working stock with which to travel the mountain passes, and for the fording of swift and impetuous rivers, where in a great measure depends the life or death of the traveller upon the strength of the beast on which he is riding.

In connexion with Mr. Service's labours we strongly recommend that Priestman's River be taken up as a station, and be worked by him, as there is a good population in the district, and to Mr. Service it would be easy of access.

Your deputation would recommend Mr. Teall to commence the important work of educating the young by the establishment of day-schools, as soon as suitable places and teachers can be obtained.

III.—*The Building of Chapels.*—Your deputation hearing at Morant Bay that the station of the London Missionary Society was likely to be abandoned, and consequently their chapel would no longer be required, they at once wrote to the Rev. W. Alloway, their senior missionary in the island, on the matter, and, they recommend this correspondence to be forwarded to the secretaries of the Baptist Missionary Society in London, to see if any arrangements can be made for the purchase. In case of failure they recommend that a plain chapel should be built at a cost not exceeding £400, capable of seating about 500 people.

(2) That at Monklands, a chapel at about a similar cost to accommodate about 700 people. In this district it appears to your deputation that when the people have recovered from their recent losses, through the reckless destruction of their property by those who were in authority; that they will be able to do much themselves, and that they seem also willing to incur such responsibility.

(3) If in the *Stoakes Hall and Arcadia* districts, the recommendation of the union of the people takes place, then either at *Stoakes Hall or Arcadia*, or in their neighbourhood, the most favourable locality be obtained, and a chapel similar to those already mentioned be built. At Stoakes Hall there is a part of a foundation of a chapel erected, but regard should not be so much had to this as to the locality to be chosen, which would be most central and convenient generally to the inhabitants of the district.

In reporting on Mr. Service's stations, the deputation here states that the mission cottage, recently purchased by the society, and at which Mr. and Mrs. Service reside, that it seems well adapted for the purpose, and that they seem to be happy and diligent in the work in which they are engaged.

In conclusion, your deputation is happy in being able to state that Mr. Teall has been cordially welcomed by the ministers of different Christian denominations in the district, and that they are working together harmoniously in the cause of God.

Your deputation record with gratitude the protecting care of a gracious God, who watched over them in their journeys of about 600 miles, and permitted them to attend about thirty different services or meetings; and also the kindness of friends who accommodated them by the way, and the cordiality with which they were received by those whom they visited, the attention paid to the advice tendered, and the cheerful and eager reception of the religious tracts distributed to the congregations assembled, or persons along the road they travelled.

SELECTIONS FROM A MISSIONARY'S JOURNAL.

BY THE REV. W. A. HOBBS, OF JESSORE.

July 16.—Athawkhada village was visited by me this morning. A native preacher accompanied me. The people were mostly busy, and finding it difficult to get a congregation, we went without further delay to the house of the principal man in the village. He had not yet risen, but when awakened he got up instantly, had chairs placed for us, summoned some of his servants to come and listen, and bade us commence. Our congregation numbered eleven persons. Mathura, the native preacher, after a few minutes' smoking, laid aside the pipe, and

announcing as his subject, "God requires truth in the inward parts," gave a very interesting address, in which he showed with much force and clearness how exceedingly deficient was the Hindoo faith in the very qualities which God specially required.

God wants uprightness—Hindoos, as a rule, are crooked-minded people. God wants sincerity—Hindoos are only formalists. God wants truth—Hindoos have no regard for truth except when it will answer their purpose to be truthful. God wants to see courage in examining religion and acting in accordance with the convictions of conscience—Hindoos are afraid to examine Christianity fully, lest they should find it to be true; and hundreds having examined it, and feeling convinced that the true religion is that of Christians, are afraid to embrace it lest they should be shut out of caste.

For a little while one of the audience attempted to defend Hindooism, but being met and foiled at every turn, he at last said with a half annoyed tone of voice, "Well, we must wait and see what happens. Our religion now presents an appearance much like a garden after a storm; branches are snapped off; some trees uprooted, others have gone crooked, and the fence all blown down; it may recover or it may not; if it can do so, well; if not, let it go; at all events, I shall not desert it till others do so before me."

This was a frank but a very sad speech, indicating an exceedingly low estimate of the value of truth, and the very superficial view they have of the real evil of sin.

FURTHER DISCUSSION.

Feeling anxious to impress them with a sense of their sinfulness, when Mathura ceased, I inquired "What must a man do to be delivered from the punishment due to sin?" The audience was divided in opinion; some thinking that sincere repentance would effect it, others maintaining that nothing could efface sin but the disgrace of a subsequent inferior birth. Several of them contended for their respective views with great tenacity, and it was more than an hour before I could get them severally to admit that their opinions were mere delusions. The pleaders for transmigration of souls were first silenced. Step by step they admitted:—

1. We are in an unhappy and unsatisfactory condition in this life, which we imagine to be the result of sinful propensities in a former birth.
2. Though we imagine this to be so, we have no actual remembrance of having sinned in a former life.
3. Nor have we the credible evidence of any man living on this earth, that he is, in his present condition, expiating the conscious and distinctly remembered crimes of a former life.
4. A doctrine unsupported by either experience or testimony, has but feeble claims to belief.
5. The doctrine of purgation from sin, by the sufferings of a future life, and that effected, absorption into God, are believed by Hindoos not so much that it is thought to be a teaching of reason, as that it is contained in the Shasters.
6. Many things sanctioned by the Shasters are now rejected by intelligent Hindoos, and amongst them the doctrine of transmigration of souls.
7. Consequently, since the doctrine cannot be relied on, it is both useless and foolish to trust to it for obtaining the forgiveness of our sins.

On the other hand the Theistical party clung with exceeding tenacity to the doctrine of the fatherhood of God. He was All-merciful and All-forgiving. He watches for the penitent soul and instantly washes it clean. Repentance was the only atonement he required. "My friend," said I, "you talk inconsiderately. Are men (though believed to be truly penitent) pardoned for burning down houses, destroying crops, forging deeds, or stealing money? You know they are not, nor would you wish them to be; you would cry out indignantly against the Government if they were; and yet you expect God to do what you would reprobate a just judge for doing. Listen again: you call God an all-merciful Father. In a sense He is so, but not in your sense. Who sends famines, and wars, and

plagues, and storms, and universal death? It is the Being whom you call all-merciful. Moreover, not only the Christian Scriptures, but your own Shasters affirm that the wicked shall be sent to a dreadful hell. Now if you take all these matters together, and consider them well, how can you possibly conclude that mere genuine sorrow for wickedness is all that is needed to procure you forgiveness from God?" Finding no resting place for their argument in the simple paternity of God, they tried to prove that all sinners were punished mentally in the present life, in proportion to their sins; but this was so startlingly opposed to what most present felt to be true, that it was hastily abandoned, and finally the chief speaker admitted that he must fall back upon purgatory, cherishing the hope that its fire would be either short in duration, or speedily annihilating. I knew he would have to fall back upon this at last, and when he did so it gave me a fine opportunity for contrasting the Christian religion (with its full atonement and free forgiveness) with the boastful but illusory dogmas of Theism. I never felt more happy in preaching the Gospel than on this occasion, but I suffered for it afterwards, for the exertion laid me by for several days.

THE MISSIONARY'S VISIT TO THE OUT ISLANDS, BAHAMAS.

BY THE REV. W. LITTLEWOOD.

When I last wrote I was just leaving Inagua on a visit to Long Cay and other islands, amongst which I have voyaged and travelled some three weeks.

The distance from Inagua to Long Cay is about 90 miles, which we accomplished in 24 hours, the wind being fair though light. It was Sunday morning when we landed, the most desirable day of the seven in more respects than one to the Missionary when he visits his outlying stations. During the week the employment of the people either takes them from their home, or renders them unable to attend the evening services, so that it is with difficulty a large congregation can be obtained except on Sunday, and it often happens that we can do more on that day than can be done in a whole week.

Our morning congregation was small, but I was pleased with their strict attention whilst I discoursed on the nature and cause of the Christian's joy. The ordinance of the Lord's Supper was administered in the afternoon; it was felt to be good thus to draw nigh to and hold communion with God. The evening service was attended by a large number, the chapel crowded to excess, whilst many surrounded the doors and windows. Great seriousness was obtained. "This man receiveth sinners," formed the theme of our discourse. I was particularly happy in the exercise, and do hope for some good result.

Our brother Green, the Pastor of the Church, enjoys a good reputation, and, although a pure African, he is appreciated by his people. He has a large field of labour. Crooked, Acklins, and Mayaguana Islands, exclusive of Long Cay, are under his care, and though they are without good roads, our indefatigable brother but seldom misses his quarterly engagements. I was pleased to observe that the damage caused by the late hurricane had been repaired. The mission house and chapel had both suffered severely. The chapels on the other islands were all blown away and have not yet been rebuilt.

Brother Green was very grateful for the £5 granted to him by the Committee, and assured me that he was most destitute at the time it arrived. This patient, hardworking, pious, toiling brother is worthy of such aid; the liberal contributions of our English friends cannot be better appropriated than to native Pastors.

LONG ISLAND.

Long Island was the next place visited. It is only 40 miles from Long Cay, but, although so near, we were two days and three nights in getting to it. A heavy hurricane was evidently blowing not far to the north of us, which sent tremendous rolling billows to the south, where we lay becalmed, fearful of bad weather, which might do us damage. The Lord took care of us.

I landed at Great Harbour, Long Island, on Saturday, and in the evening rode

to Brother Mear's about seven miles. Our brother was not at home, having gone to the south end to conduct the Sunday services. He is not a native pastor, but assists in the work, and often spends days in succession in this employment. He is one of the most industrious and successful coloured men on the island, having a large stocked well-cultivated farm. Most of the houses at this settlement, with the exception of our brother's, were ruined by the hurricane. It must have been something to be remembered,—a whole community left houseless, without clothing, food, or fresh water; great was the distress, and in consequence of the summer drought, it still continues. I met Brother Essex Wilson, native pastor, at "Deadman's Cay." He is one of the most honourable and upright of men—a hard-working farmer. Here we have our largest church on the island, but heavy rains prevented the people from attending as we wished. I was glad to find the Church in comparative peace. Eleven had been lately added to it by baptism. The Sabbath School, if not prosperous, was kept in operation. The mission-house, though still standing, was damaged, but it sheltered me from the rain: the same may be said of the old chapel. The new one, a large substantial stone building, was more injured, but may be repaired. That at M'Kenney's was totally destroyed, whilst the mission-house and chapel at Sim's escaped unhurt,—but those at the harbour were entirely ruined. Brother Wilson travels through this island, near 100 miles long, over the most wretched road four times in the year; it occupies four months, and he assured me that from the largest church he had only received 2s. for the 12 months. He was exceedingly grateful for the £5 which you so kindly sent to him.

RUM CAY.

Rum Cay is about 40 miles from Great Harbour, but, although so near, it cost a large sum comparatively to get there, there being only one small vessel in the harbour, and I had to charter her. This town and the whole island suffered terribly from the hurricane; the year's crop of salt, the salt boats, and many houses were swept away in a few hours by the fearful blast: the old chapel and the walls of the new one were levelled to the ground, and that on the north side, and the two mission-houses were much wrecked. For some time the people have been much scattered, seeking a living elsewhere, but some are returning again.

Brother George Hall, our native pastor, has laboured perseveringly, preaching through the week and the Sabbath, either on the south or north side, and sometimes on both. He took the earliest opportunity of expressing his grateful acknowledgments for the £5 which you so kindly allowed me to send to him.

I found them worshipping in the mission-house; the partitions had been removed and although not so conveniently situated, it was found large enough for the few who are left on the island. I was sorry to find a little cause of uneasiness in the Church, and the small attendance at the Sabbath school. Some of the Elders and the former Superintendent have walked disorderly and given trouble.

There is considerable danger of our poor people being drawn into the errors of the Episcopal Church, which has awakened to great zeal, and is using various means to bring the people over to them. Some have been induced to have their children christened, others have been confirmed and induced to attend their Sabbath schools, and more will leave.

Baptismal regeneration and good works as essential to salvation are openly taught. The real presence in the bread and wine of the communion is strenuously contended for. At one place I have visited, the parson buried a woman, who had formerly been a Baptist, but lately joined the Church, with unusual demonstrations. He met the corpse at the house, attended by the school teachers and six boys, all dressed in surplices, bearing three crosses, and singing some funeral dirge. They have bowings, turnings to the east, crossings and intonings, and make special efforts to lead away the young.

Our great want is piety and intellectual power, for the want of which we shall suffer for a time at least.

The bishop is a sagacious High Churchman, and has sufficient influence to put such men into the public schools as suit his purpose; these he makes Catechists,

and remunerates them for their services. The public school teacher at Rum Cay is thus employed, for which he receives £50 per annum. Had our men proved faithful, this could not have happened; they having less regard for character, they seem to succeed for a time.

HOME PROCEEDINGS.

The Revs. J. Stent and Geo. Kerry have finished the Scottish tour, part of which was kindly taken by Rev. S. Newnam of Edinburgh. They report very favourably of these services, and everywhere they were most kindly received. The results, we have reason to believe, are encouraging and satisfactory.

Rev. F. Kingdon has taken the Irish journey from Dublin to Belfast, Coleraine, and other churches, and holding a service at Holyhead on his way home.

Dr. Underhill visited Harlington; also Newbury, Wokingham, and Blackwater, at two of which places he was joined by Rev. J. Aldis, who also was present, with Rev. F. Trestrail, at Windsor; the latter attending meetings at Leamington and Tottenham; and with Rev. J. Trafford, Hitchin and Loughton. The Rev. J. Hume, of Jamaica, has advocated the Society's claims at Dunstable, Kingston, Harlow, Wraysbury, and Staines; Rev. T. Brooks, at Saffron Walden, and Rev. T. Hands, Lincoln and Grantham. Rev. Geo. Kerry has also attended a social meeting at Lee, and preached at Tring on the Society's behalf.

Mr. Thomson and his wife have returned from Africa, considerably improved in health by the voyage; and just prior to his departure, Mr. and Mrs. Smith, arrived out, and not one moment too soon, for Mr. Saker had been dangerously ill for some days. Recent accounts are more favourable, and he was slowly recovering; but he will be unable to prolong his residence at Cameroons beyond next June.

While writing these lines we are anxiously looking for remittances to know how the financial year will close. We should have rejoiced exceedingly if the contributions towards the debt had been equal to its amount; but should we receive no more on that account, most sincere thanks are due to those friends who have given, and the churches who have collected, for the liberality they have shown, and the readiness and cordiality of their response to the Committee's appeal. The great augmentation of expenditure in India, and the commercial condition of our own country, will sufficiently account for any deficit which may appear in the Society's accounts.

CONTRIBUTIONS

From February 19th, 1868, to March 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
Abethell, Mr.	1	1	0
A Mother	0	10	0
Burles, Miss	1	1	0
Barlow, Mr. F.	1	1	0
Barlow, Mr. G.	1	1	0
Beeby, Mrs.	2	2	0
Cook, Mr. J. jun., Broadhaven, nr. Haverfordwest	1	1	0
Cater, Rev. P.	0	10	6
Davies, Rev. E. W.	5	0	0
David, Mr. E.	0	10	6
Deane & Co., Messrs.	1	1	0
Gingell, Mr. J.	1	1	0
Gover, Mr. W.	1	1	0
Gotch, Mr. W. Hepburn, Chilcombe Farm, Winchester	1	1	0
Johnson, Mr. G.	0	10	6
Lashington, Dr. S.	3	3	0
Marshman, Mr. J. C.	2	2	0
Olney & Son, Messrs.	1	1	0
Overbury, Mr. B.	1	1	0
Phillips, Rev. T., Kensington	0	10	6
Potter, Mrs.	1	1	0
Rippon, Mrs.	5	0	0
Smith, Mr. W. L.	2	2	0
Tarling, Mr. C.	1	1	0
Templeton, Mr. J.	1	1	0
Thompson, Mr. J.	1	1	0
Walkden, Mr. J.	1	1	0
Whitehorne, Mr. J.	1	1	0
Donations.			
A Friend, per Rev. Dr. Angus	1	0	0
"A Friend"	50	0	0
Anonymous, Manchester	0	10	0
Bible Translation Society, for T.	300	0	0
Gotch, Master Frederic Whitaker, Box	1	15	0
Hill, Miss M. A., Hull	20	0	0
Kerry, Mrs., Children's Box, for *Mrs. Kerry's School*	1	15	8
Pope, Rev. G. Aldeburgh	10	0	0
Welch, Mrs. Kemp, Downton	2	10	0
Whitchurch, Miss, Downton	2	10	0
Young Men's Missionary Association at Messrs. Hitchcock & Co., St. Paul's Churchyard	6	14	7

	£	s.	d.
For *Cyclone Fund.*			
Bacon, Mr. J. P.	20	0	0
Hill, Miss M. A.	20	0	0
Tritton, Mr. Joseph	20	0	0
Special for Debt.			
Beverley, by Mr. T. H. Sample	5	0	0
Bills on Mr. W. Welford	1	0	0
Boro' Bridge, Somerset, by Rev. M. Edwards	1	4	3
Bristol, additional, by Mr. G. H. Leonard	47	5	7
Cox, Mr. J., by Rev. C. Kirtland	5	5	0
"Cymro"	5	0	0
Edenbridge, by Mr. Jos. Stanford	1	0	0
Hill, Miss M. A., Hull	10	0	0
Milliport, Buteshire, by Rev. R. Thomson	1	0	0
Morgan, Miss, and friends, Burlington, by Rev. B. Evans, D.D., Scarboro.	0	16	0
Montacute, by Rev. E. Edwards, Chard	3	1	8
Newcastle, Bewicke-st., by Mr. H. Angus	30	0	0
Phillips, Rev. T.	0	10	6
Stevenson, Mrs., Blackheath, additional, by Rev. J. Russell	25	0	0
Tewkesbury, by Rev. T. Wilkinson			
Knight, Mr. W., jun.	1	0	0
Lewis, Mr. J. B.	5	0	0
Watson, Mr. Robert, Phillimore Gardens, Kensington, by Mr. W. H. Watson	5	0	0
Webb, Rev. J., Thank Offering	5	0	0
Legacies.			
Sutcliffe, the late Mr. Joseph, of Halifax, by Mr. J. Ramskill	40	0	0
Trotter, the late Mr., on account, by Messrs. Pattison, Wigg, & Co.	59	0	0
London and Middlesex.			
Alfred Place, Old Kent Road—			
Contribs. by Y.M.M.A.	2	18	0
Do. for *N P*, by do.	0	9	7
Arthur Street, Grays Inn Road—			
Contribs. by Y.M.M.A.	1	10	0
Do. for *N P* by do.	0	15	0
Battersea, York Road—			
Contributions for *N P*, per Y. M. M. A.	1	18	0
Blandford Street—			
Contributions	5	0	0
Brompton, Onslow Chapel—			
Contributions	9	9	4
Camberwell, Mansion Ho.—			
Collection for *W & O*	2	0	0
Chelsea—			
Collection for *W & O*	1	0	0
Camberwell, Cottage Green—			
Contributions for *Rev. G. Pearce, N P*, by Y. M. M. A	22	19	0
Clapham Common—			
Contribs for Y.M.M.A.	0	12	7
Commercial Street—			
Contribs. per *N P*, per Y. M. M. A.	2	7	0
Cromer Street—			
Contribs. per Y.M.M.A.	4	10	0
Do. for *N P*, do.	1	9	1
Devonshire Square—			
Contribs. for *N P*, per Y. M. M. A.	2	13	0
East Street—			
Contribs. for *N P*, per Y. M. M. A.	1	17	8
Eldon Street—			
Contributions	8	19	3
Hackney, Mare Street—			
Collection for *W & O*	7	13	3
Hackney Road, Providence Ch.—			
Contribs. per Y.M.M.A. for *Rev. W. A. Hobbs, Jessore*	21	0	0
Hammersmith—			
Collection for *W & O*	5	0	0
Hampstead, Heath Street—			
Contribs. S. Sch.	1	10	9
Harlington—			
Contribs. S. Sch., for *N P*, by Y. M. M. A.	2	3	0
Highgate—			
Contributions	9	1	1
Do. for *N P*	2	7	7
Kensington Palace Gardens—			
Collection for *W & O*	5	0	0
Contributions	9	9	0
Do. for *Cyclone Fund*	0	5	0
Lambeth, Regent Street—			
Contribs. for *N P*, per Y. M. M. A.	0	11	4
Maze Pond—			
Collection for *W & O*	4	4	6
Contributions	1	13	4
Do. for *N P*	8	13	3
Putney, Union Chapel—			
Contributions	10	5	0
Shepherd's Bush—			
Collection for *W & O*	1	2	6
Spencer Place—			
Contribs. for *N P*	2	0	1
Vernon Square—			
Contribs. by Y.M.M.A.	15	19	4
Walworth Road—			
Contribs. for *N P.*, per Y. M. M. A.	12	1	0
Westbourne Grove—			
Contribs. for *N P.*, per Y. M. M. A.	8	8	0
West Drayton—			
Contribs. S. Sch., for *N P.*, per Y M.M.A.	1	4	8
West Green, Salem S. Sch.—			
Contribs. for *N P.*, per Y. M. M. A.	1	2	3
Bedfordshire.			
Biggleswade—			
Collection for *W & O*	1	0	0
Contribs. for *N P*	1	0	3
Berkshire.			
Farringdon—			
Contributions	17	6	0
Buckinghamshire.			
Cuddington—			
Contributions	2	1	4
Great Marlow, Ebenezer—			
Contributions	2	2	10
High Wycombe—			
Contributions	41	2	0
Do. for *China*	1	1	0
Long Crendon—			
Collection for *W & O*	0	10	0
Contributions	7	18	7
Speen—			
Contribs. for *N P*	0	5	0
Towersey—			
Contributions	3	11	0
Weston Turville—			
Collection for *W & O*	0	11	8
Contributions	6	0	4
Do. for *N P*	0	13	10
Wraysbury—			
Contributions	14	15	8
Cambridgeshire.			
Cambridge—			
Contributions	50	0	0
Do. Zion Chapel—			
Collection for *W & O*	3	0	0
Cheshire.			
Northwich—			
Contributions	1	10	0
Cornwall.			
Falmouth—			
Contribs. S. Sch.	4	16	5
Hayle—			
Collection for *W & O*	0	5	0
Contributions	3	15	0
Penzance—			
Contribs. for *N P*	0	3	0
South Austell—			
Contributions	13	14	6
Devonshire.			
Cullompton—			
Contributions	10	0	0
Paignton—			
Contribution	0	10	0
Torquay—			
Collection for *W & O*	3	0	0
Contributions	9	7	6
Do. for *N P*	6	6	6
Do. for *N P. Dacca*	18	0	0
Dorset.			
Poole—			
Contribs. for *N P*	1	11	2
Durham.			
Hamsterley—			
Contributions	2	11	6
Sunderland—			
Contributions	8	0	0
Do. Sans Street—			
Contributions	4	10	6
Essex.			
Thorpe-le-Soken—			
Contribs. for *N P*	1	17	0

	£	s.	d.
GLOUCESTERSHIRE.			
Blakeney and Blakeney Hill—			
Contributions	1	2	6
Huntley—			
Contribution	1	1	0
Do. for *China*	0	10	6
Do. for *N P*	0	10	3
Parkend—			
Contribs. for *N P*	0	14	0
Thornbury—			
Collection for *W & O*	0	7	0
Yockley—			
Contribs. for *N P*	0	14	2
HAMPSHIRE.			
Southampton, Portland Ch.—			
Collection for *W & O*	3	13	3
Do., Carlton Chapel—			
Collection for *W & O*	2	6	0
Wallop—			
Contributions	9	17	0
HEREFORDSHIRE.			
Fownhope—			
Collection for *W & O*	0	7	0
Contributions	4	15	10
Do. for *N P*	2	10	8
Garway—			
Collection for *W & O*	0	15	0
Contributions	0	12	6
Hereford—			
Collection for *W & O*	1	5	0
Contributions	21	1	11
Do. for *N P*	3	0	9
Kington and Lyonshall—			
Collection for *W & O*	1	0	0
Do. —Kington	9	1	1
Do. —Lyonshall	0	13	3
	10	14	4
Less Expenses	0	9	7
	10	4	9
Leominster—			
Collection for *W & O*	0	13	0
Contributions	7	5	11
Do. for *N P*	2	15	6
Longhope, Zion Chapel—			
Collection for *W & O*	0	10	0
Ross—			
Contributions	14	17	6
HERTFORDSHIRE.			
Rickmansworth—			
Collection for *W & O*	2	0	0
Contribs. for *N P*	1	19	7
Ware—			
Contributions	2	1	6
HUNTINGDONSHIRE.			
Ramsey, Salem Chapel—			
Collection for *W & O*	1	10	0
Contribs. for *N P*	0	17	9
KENT.			
Ashford—			
Contributions	4	6	0
Deal—			
Collection for *W & O*	1	10	0
Contributions	11	0	0
Edenbridge, Bethel—			
Collections for *W & O*	1	1	0
Contributions	12	1	10
Forest Hill—			
Contributions	28	6	8
Lee—			
Collection for *W & O*	7	3	5
Contribs. for *N P*	1	1	6
Lewisham Road—			
Contributions	24	5	0
Sandhurst—			
Collection for *W & O*	2	0	0
Shooter's Hill—			
Contribs. S. Sch.	0	10	0
Tenterden—			
Contributions	9	12	5
Do. for *N P*	1	12	11
Woolwich, Queen Street—			
Contribs. for *N P*, per Y.M.M.A.	1	4	2
LANCASHIRE.			
Ashton-under-Lyne—			
Contribution	0	10	6
Birkenhead, Grange Lane—			
Collection for *W & O*	2	16	4
Contributions	15	0	7
Do. for *N P, Delhi*	12	10	0
Do. for *Rev. Q. W. Thomson, for Orphan, Lucy Birkenhead*	5	0	0
Liverpool—			
Contribs. Juv. Miss. Soc. for *Rev. Q. W. Thomson, Cameroons, W. Africa*	9	1	7
Liverpool, Pembroke Ch.—			
Contributions	6	15	9
Manchester—			
Contribs. on account	100	0	0
Southport—			
Collection for *W & O*	4	13	0
Contributions	41	13	8
LEICESTERSHIRE.			
Leicester, Belvoir Street—			
Contribution	0	10	0
Do. for *Jamaica Schools*	0	10	0
LINCOLNSHIRE.			
Boston, Salem Chapel—			
Contributions	3	19	10
Do. for *N P*	0	12	1
Grantham—			
Contributions	1	19	7
Do. for *N P*	1	5	7
NORTHAMPTONSHIRE.			
Culworth—			
Collection for *W & O*	0	4	7
Contributions	1	7	9
Helmdon—			
Collection for *W & O*	0	4	0
Contributions	2	1	0
Kettering, Fuller Chapel—			
Collection for *W & O*	2	5	0
Contribs. for *N P*	2	17	9
Milton—			
Collection for *W & O*	1	6	3
Moulton—			
Contribution	1	0	0
Northampton College Street—			
Contrib. addl. for *W & O*	0	10	0
Ringstead—			
Collection for *W & O*	1	0	0
Stanwick—			
Collections	2	3	8
Contribs. for *N P*	0	14	10
NORTHUMBERLAND.			
Berwick-on-Tweed—			
Contributions	15	3	4
Newcastle, Bewick Street—			
Contributions	6	13	8
Do. for *N P*	7	18	6
NOTTINGHAMSHIRE.			
Southwell—			
Contributions	2	6	6
OXON.			
Coate—			
Collection for *W & O*	1	0	0
Contribution	0	10	0
Great Rollright—			
Contributions	0	6	6
RUTLANDSHIRE.			
Oakham—			
Contributions	7	7	6
SHROPSHIRE.			
Bridgnorth—			
Contribs. for *N P*	0	5	0
Madeley—			
Collection for *W & O*	0	5	3
Contributions	1	1	0
Do. for *N P*	0	7	3
Wellington—			
Contributions	4	13	0
SOMERSETSHIRE.			
Bath—			
Contributions	4	10	2
Crosscombe—			
Contribs. for *N P*	1	3	0
Frome, Badcox Lane—			
Contribs. for *Calcutta Cyclone Fund*	3	0	0
Wellington—			
Contributions	20	13	5
Do. for *N P*	1	19	6
Wells—			
Collection for *W & O*	1	2	5
Wincanton—			
Collection for *W & O*	0	15	6
Contribs. for *N P*	1	9	0
Yeovil—			
Contributions	33	6	9
STAFFORDSHIRE.			
Coseley, Ebenezer—			
Contribs. on account	5	0	0
Stafford—			
Collection for *W & O*	0	12	11
Contributions S. Sch.	1	0	7
Do. for *N P*	0	17	6
SUFFOLK.			
Aldborough—			
Contribution	10	0	0
Ipswich, Burlington Road—			
Contribs. for *Mrs Hobbs, Jessore, for Nishtarina*	2	10	0

	£	s.	d.
SURREY.			
Croydon—			
Contributions	2	18	6
SUSSEX.			
Battle—			
Collection for *W & O*...	1	6	0
Contributions	1	2	6
Do. for *N P*.....	1	8	10
Chichester—			
Contributions	2	12	0
Hastings, Wellington Square—			
Collection for *W & O*...	4	7	10
WARWICKSHIRE.			
Birmingham, Lodge Road—			
Contributions S. Sch....	0	5	2
Coventry, Cow Lane—			
Contribs. for *N P*	2	18	10
Stratford-on-Avon, Payton Street—			
Collection for *W & O*...	1	5	0
WILTSHIRE.			
Bromham—			
Contributions	4	4	9
Do. for *N P*.....	0	5	6
Damerham and Rockbourne—			
Collection for *W & O*...	0	5	0
Contributions	2	0	0
Upper Statton—			
Collection for *W & O*...	0	10	0
Westbury Leigh—			
Contribs. for *N P*	2	3	6
WORCESTERSHIRE.			
Stourbridge, Hanbury Hill Ch.—			
Collection for *W & O*...	1	1	0
YORKSHIRE.			
Beverley—			
Collection for *W & O* .	3	1	7
Contributions	27	13	5
Do for *N P*	1	8	0
Bramley—			
Collection for *W & O* .	0	10	0
Contributions	6	5	0
Do. for *N P, towards support of N P, Benares*	10	0	0
Gildersome—			
Collection for *W & O* .	1	3	6
Contributions	2	5	0
Hunslet—			
Contributions	6	11	0
Leeds, Blenheim Chapel—			
Collection for *W & O* .	2	13	0
Contributions	30	4	4
Do. for *N P*.....	1	2	8
Do. for *Rev. G. Kerry, India*.....	4	11	9
Do. for *Rev. Q. W. Thomson, West Africa*	4	11	9
Malton—			
Contribs. (2 years).....	12	4	0
New Whittington—			
Collection for *W & O*...	0	10	0
Rotherham—			
Collection for *W & O*...	0	4	4
Contribs. for *N P*	1	5	6
Scarborough—			
Contribution	2	0	0
Skipton—			
Contributions.....	11	9	6
Do. for *N P*.....	2	13	7

NORTH WALES.

Anglesea—			
Contribs. on account...	40	0	0
CARNARVONSHIRE.			
Capel-y-Beirdd—			
Contributions	2	4	0
DENBIGHSHIRE.			
Abergele—			
Contributions	4	0	0
Eglwys Fach—			
Collection.....	1	6	8
Wrexham, Chester Street—			
Contributions	3	12	0
FLINTSHIRE.			
Mold—			
Contributions	0	8	0
MONTGOMERYSHIRE.			
Newtown—			
Collection for *W & O*...	1	0	0
Contributions	21	1	7
Do. for *China*.....	2	0	0
Do. for *Calcutta, Cyclone Fund*.....	1	0	0

SOUTH WALES.

BRECONSHIRE.			
Beaufort—			
Contribs. for *N P*	0	12	0
Brynmawr Calvary—			
Contribs. for *N P*	0	18	11
Llanfrynach—			
Contribs. for *N P*	0	17	9
Maesyberllan—			
Contributions	4	0	0
CARDIGANSHIRE.			
Eglwyswrw Ebenezer—			
Collection.....	1	0	0
CARMARTHENSHIRE.			
Llanfynydd—			
Contribs. for *N P*	0	5	0
Login—			
Contributions	6	0	0
Pembrey Tabernacle—			
Contributions	7	11	6
Whitland Nazareth—			
Collection for *W & O*.	0	3	6
Contributions	4	8	0
GLAMORGANSHIRE.			
Aberdare District:—			
Contribs. on account...	41	6	6
Bridgend—			
Contributions	14	5	7
Caerphilly Tonyfelin—			
Contributions	5	9	6
Cardiff, Bethany—			
Collection for *W & O*.	3	0	0
Contributions.....	27	0	9
Cardiff, Bute Docks, English Church—			
Contributions	1	0	0
Cardiff, Mount Stuart Square—			
Contribs. Sunday Schl.	2	0	11
Llangyfelach, Salem—			
Collection.....	3	0	0
Neath, Tabernacle, English Church—			
Contributions Sunday-School for *N P*	3	13	2
Swansea, Mount Zion—			
Contributions	2	18	0
MONMOUTHSHIRE.			
Abergavenny, Frogmore Street—			
Collection for *W & O* .	2	10	0
Caersalem, Victoria—			
Contributions	0	16	0
Llanfihangel—			
Contributions	0	10	7
Newport, Stow Hill—			
Contributions	0	8	7
Rhymney—			
Contributions	0	6	4
Tirza—			
Contribs. for *N P*	2	3	8
Usk—			
Contributions	1	8	6
Pontheer—			
Collection for *W & O* .	1	2	6
Contributions for *N P*	2	5	4
PEMBROKESHIRE.			
Blaenllyn—			
Contributions	8	17	0
Do. for *N P*	3	3	10
Clarbeston, Carmel—			
Contributions	4	0	0
Groesgoch and Trevine—			
Contributions.....	12	3	0
Glanrhyd—			
Contributions	4	13	0
Moleston—			
Contributions	1	0	0
Narberth—			
Contributions.....	5	17	9
Newton—			
Contributions.....	1	19	4
Do. for *N P*	4	17	4
RADNORSHIRE.			
Evenjobb—			
Collection for *W & O*...	0	3	5
Contributions.....	6	2	3
Gladestry—			
Collection for *W & O*...	0	2	6
Contributions	1	4	5
Gravel—			
Contributions	3	4	6
	10	19	1
Less Expenses.....	0	10	9
	10	8	4
Knighton and Coxall—			
Collection—Knighton .	1	17	7
Do. —Coxall.....	1	10	6
	3	8	1
Less Expenses.....	0	9	7
	2	18	6

	£	s.	d.
SCOTLAND.			
Aberdeen, John Street—			
Contribs. for *N P*	4	0	3
Do. Hall, 208 George St.—			
Contributions	12	1	0
Anstruther—			
Contributions	22	12	0
Cupar Fife—			
Contributions	11	8	0
Dundee—			
Contributions, Subscriptions, and Donations	48	0	0
Collec. —Panmure St.	2	0	0
Do. —Meadowside.....	8	18	4
Do. —Lochee	1	1	4
Do. —Public Tea Meeting, Lambs' Hotel ...	8	8	6
Contributions, Constitution Road, for *T*....	5	0	0
Do. do. for *N P* ...	5	0	0
Do. Old Independent Church.....	4	0	0
Dunfermline—			
Contributions	27	3	0
Edinburgh—			
Contributions for *Mrs. Kerry's Girls School, Intally*	0	12	6
Do. Dublin Street—			
Contributions	84	5	10
Do. for *Mrs. Kerry's School*	5	0	0
Do. Richmond Court—			
Contributions	5	2	0
Do. for *Rev. Q. W. Thomson, W. Africa.*	6	0	0
Do. Charlotte Chapel—			
Contributions.....	18	12	6
Do. Duncan St., Newington—			
Contributions	10	5	9
Contribs. for *N P*	7	14	3
Eday, Orkney—			
Contribution	1	0	0
Eyemouth—			
Contribs. for *N P*	1	11	0
Glasgow, Hope Street—			
Contributions.....128	17	11	
Do. Bible Class for *N P*	12	0	0
Irvine—			
Contributions	4	0	0
Kilmarnock—			
Collection.....	2	2	7
Kirkcaldy—			
Contributions	9	6	0
Lerwick, Shetlands —			
Contribution	1	0	0
Millport—			
Contrib. for *N P*	0	5	0
Paisley—			
Collection, Public Meeting, Victoria Place, (less expenses)	2	0	6
Do. Storie Street—			
Contributions 100	11	3	
Do. for *China*.....	10	0	0
Do. Victoria Place—			
Contributions	17	3	10
Do. George Street—			
Contributions	10	15	6
Stirling—			
Contributions	11	13	0
IRELAND.			
Tobermore—			
Contributions	9	11	8
Waterford—			
Contribution	6	10	6
Do. for *N P*.....	2	2	6
FOREIGN.			
NORTH AMERICA.			
Cramp, Dr., Acadia College, by Rev. Dr. Angus. Reg. Park Coll.	1	1	0
CHANNEL ISLANDS.			
Jersey, St. Heliers, Grove St.:— By Mr. J. T. Humby .	2	9	9
CALABAR COLLEGE REMOVAL FUND.			
Cearns, Mrs. M. A., Birmingham	1	0	0
East, Rev. D. J., Collid. by	10	15	1
CALCUTTA ZENANA MISSION FUND.			
Bloomsbury Chapel	18	10	6
Hackney, Mare Street ...	15	14	6
Renshaw, Mrs. John.....	0	10	0
Sands, Mr. John	10	0	0
Steane, Mrs.	1	1	0
Renshaw, Mrs.	0	10	6
Benney, Mr. C. W.	1	1	0
Croll, Mrs.	2	3	0

FOREIGN LETTERS RECEIVED.

AFRICA—
CAMEROONS, Saker, A., Jan. 23, 24, 27, Feb. 10; Smith, R., Jan. 6, 25, Feb. 10; Fuller, J. J., Jan. 28, Feb. 8; Pinnock, F., Jan. 15, 20.

AUSTRALIA—
NEW ZEALAND, Nelson, Davies, J., Jan. 4.

ASIA—INDIA—
AGRA, Gregson, J., Jan. 20, Feb. 10.
ALLAHABAD, Evans, T., Nov. 22, Feb. 4.
ALIPORE, Pearce, G., Jan. 23.
BENARES, Heinig, H. Feb. 7.
CALCUTTA, Lewis, C. B., Jan. 22, 23, Feb. 8.
DACCA, Bion, R., Jan. 28.
GYA, Greiff, J. E., Jan. 21.
JESSORE, Ellis, R. J., Jan. 2.
MINCHINDPORE, Thomas, J. W., Jan. 27.
MONGHYR, Lawrence, J., Jan. 21.
SERAMPORE, Anderson, J. H., Jan. 22.

EUROPE—
FRANCE, GUINGAMP, Bonhon, V, E., Mar. 6.
KRAGERON, Hubert, G., Jan. 4, Feb. 28.

WEST INDIES—
HAYTI, Webley, W.H., Jan. 25, Feb. 24; Baumann, W., Jan. 17.
TRINIDAD, Gamble, W. H., Feb. 7; Law, J. Feb. 25.

JAMAICA—
BLACK RIVER, Barnett, J., Feb. 7.
BROWN'S TOWN, Clark, J., Feb. 26.
LUCEA, Lea, T., Feb. 7.
MOUNT CAREY, Randall, E. C., Jan. 22.
SPANISH TOWN, Phillippo, J. M., Feb. 24.
WALDENSIA, Kingdon, J. Feb. 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following Friends—

To Mrs. Sarah Foster, Tottenham, for a Box, for *Rev. J. Clark, Brown's Town, Jamaica.*

To Ladies at Hammersmith, per Mrs. Green, for a Parcel of Clothing for Do.

To Bloomsbury Sunday School, for a Parcel of Sunday School Lessons.

To Missionary Dorcas Society, Hope Chapel, Devonport, per Mrs. Parker, for a Parcel for *Mrs. Saker.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

MAY, 1868.

ANOTHER OLD SOUTHWARK MEETING-HOUSE.

THE METROPOLITAN TABERNACLE.

"View not this pile by measure given
To buildings raised by common hands;
That fabric rises high to heaven
Whose basis on DEVOTION stands."

Matthew Prior, 1717.

CONCERNING Old Surrey there might be written numberless interesting things. The Saxon name of its chief town was *Suthwerke, i.e.*, Southern work or fortification. Wilfred, the first bishop who flourished here, lived in the seventh century, and belonged to the South Saxons; but in 705 the diocese was joined to the See of Winchester. As regards the extended wastes which, as others view them, may seem to disfigure our Surrey, we can survey them with a pleasurable complacency, springing from a knowledge of that ample compensation for barrenness which exists in the luxurious foliage of neighbouring plains. In one of its pleasant fields the first clover grown in England was produced more than two hundred years ago. From time immemorial, moreover, the county has enjoyed a reputation for growing, in prodigious quantities, some of the finest physic the world can boast of. Furthermore it is well not to forget, that during the tremendous contest between Charles Stuart and the People of England, Surrey made herself conspicuous by her zealous promotion of Liberty and the Rights of Parliament. Here likewise were made some of the earliest experiments in railway working. Our fathers once incredulously listened to a report, telling how, in the brief space of an hour and three-quarters, one horse had drawn twelve laden waggons into Croydon from a point six miles distant.

For the present, however, our destination is Newington Butts. The last appellative refers to the archery butts which the parish anciently contained, and it is still useful in dis-

tinguishing the town from its more northern namesake. There is no mention of this place in Doomsday Book; yet Newington plainly signifies *New Town*. In the list of rectors who have served here, perhaps the most noteworthy is Samuel Horsley, the indefatigable antagonist of Dr. Priestley. The remains of both him and his wife rest in the church. An interesting tomb in the sanctuary that preceded the present one, was that of his majesty, George Powel, king of the gipsies, whom death obliged to resign throne and sceptre in 1704. In the olden time, a gateway, that stood upon the east side of the road, was the entrance to a private lane through which the sovereigns of England passed *en route* to their palace at Greenwich. The Government usually provided funds to defray the expenses of maintaining this thoroughfare: but about the middle of the last century, George the Second delighted the landowner by surrendering his hereditary and troublesome privilege. But adieu to such antiquities; for yonder stands, in its majestic singularity, the METROPOLITAN TABERNACLE—an erection our rural cousins are so apt to mistake for the House of Commons, the Royal Exchange, Somerset House, or some other architectural triumph of the British Capital, widely separate from the Baptist Denomination.

The great Society, now assembling in the Metropolitan Tabernacle, was originally composed of a few seceders from Keach's Church on Horsley Down, who, when the pastor Stinton died, disagreed with their brethren, about selecting for his successor William Arnold. This separation occurred in 1719. The retiring party, for their first meeting-house, appropriated the schoolroom of Thomas Crosby, who was then a young man, and acted as one of their earliest deacons. To us, however, Crosby is only known as the Denominational historian. The people did not long need good Mr. Crosby's accommodation, for soon after the division, their former allies in Goat Street erected the Unicorn Yard Chapel; when, therefore, the place from whence they came was thus vacated, the seceders gladly returned thither, with John Gill their young pastor. The people continued there till 1757, in which year a more suitable meeting-house was obtained in Carter Lane, Tooley Street. The Society continuing to grow in prosperity, was, during the remainder of the century, generally supposed to be the largest Baptist congregation within the capital. When the Corporation erected new London Bridge, they purchased the old building, and pulled it down to clear the approaches. The inconvenience of the situation was lessened, by the people obtaining permission to worship in neighbouring chapels. Eventually a site was obtained in St. Saviour's parish, whereon arose New Park Street Chapel and six almshouses. In the spring of 1832 the foundation-stone was laid of that well-known sanctuary, which Dr. Murch opened in the May following. Upon that interesting day Dr. Rippon did not appear, as expected, having been prevented from sharing the service by illness and infirmity.

There are many other spots in picturesque Northamptonshire more attractive to tourists or antiquaries than the old town of Kettering. To Dissenters, however, this Saxon CYTRINGAN has interesting associations peculiarly its own, hanging around it. Years before the Stuarts inherited the English Throne, the Puritans made Kettering a base for evangelical effort. Such recollec-

tions are what mainly interest *us*, when visiting such spots; yet, with all of like curious minds, we may admire Kettering Church and its remarkable spire. Our antiquarian tastes may also compel us to enter the ancient sanctuary; where some important persons' tomb immediately attracts our notice. The sculptured stone represents a father and mother; the former with four sons, and the latter with as many daughters; and it bears this inscription:—"Who so redis mi name shal have Godys blyssing and our lady; and my wifis doe sey the same." Yet after all that can be said about local history; or about Roman urns, coins, or bones, which have been discovered in neighbouring quarries, the names of GILL and FULLER contain the charm which makes us linger. At Kettering John Gill was born in November, 1697.

In accordance with a then prevailing custom, the Kettering Dissenters of the Three Denominations amicably assembled beneath one roof, and possessed one minister named William Wallis. For the Baptists' accommodation there was appointed a baptizing elder. John Gill, sen., conducted a woollen business, and supposed his son would succeed to the trade. He, however, deemed it advisable to endow the lad with as good an education as his limited resources allowed. Soon after his admittance to the grammar school, John outstripped his comrades in every intellectual feat. When he completed his eleventh year, he had read, we are told, the principal Latin authors. Although some allowances for exaggeration may reasonably be conceded, Gill, for his time of life, was doubtless a prodigy in classical learning. At Kettering, on market days, there was a bibliopolist who ventured upon opening his shop; yet, let it be remembered, he did so upon market days only. These occasions gave the rural clergymen who congregated at the bookseller's opportunities of testing young Gill's acquaintance with Cicero's Orations, or Aristophanes' Comedies. As for our hero, he rarely missed those weekly recreations, which were doubtless profitable to his elders also. The market people, speaking proverbially, were wont to say, "As surely as Gill is in the bookseller's shop."

John Gill found his course obstructed by many obstacles. Only with great difficulty did he surmount them, and secure the education his parents supposed his abilities merited. The town schoolmaster was an Anglican of the most uncompromising type, who insisted upon the boys attending service whenever the church was opened. Against this practice the Nonconformists vainly protested. Young Gill was consequently withdrawn from the school. A London institution then existed, which, in future years, became known as Mile End Academy. Efforts were made to enter the boy upon the theological list; but his childhood led to his being rejected. As he grew up, however, Gill's unusual perseverance conquered every difficulty. Upon attaining the 19th year of his age, he was reputed to be a fair classical and Hebrew scholar, and a good logician. At about this period he also thoroughly examined the Baptismal controversy, and the basis of a Calvinist's belief. Those principles, therefore, became thus early confirmed, which characterized the man's preaching, and pervade his writings. He joined the mixed Church in his native town, yet almost immediately removed to Higham Ferrers, for the purpose of making further advances under John Davis, an able divine, who had lately planted a Nonconformist Society in that place. Gill

commenced his public life in November, 1716. His first sermon promised much future usefulness, if not celebrity. A remarkable circumstance is mentioned in connection with this maiden effort. One Ann Bayley* who heard the student deliver, with youthful diffidence, this discourse, fifty-three years subsequently listened to Dr. Gill's last sermon at Carter Lane. Whilst at Higham, Gill married Elizabeth Negus, who through forty-six years shared his home and successes. He and his wife soon removed to Kettering; yet shortly after their settlement here, there came an invitation from London, to preach upon probation in Southwark, with a view to make good the vacancy occasioned by Stinton's decease in 1719. As we have seen, this was only accomplished by dividing the congregation.

When finally settled in London the pastor set about endeavouring in real earnest to master the Oriental languages. His usual laborious perseverance was ere long abundantly rewarded. He rapidly acquired large stores of Rabbinical lore, and gained an exact acquaintance with the Sacred tongues. Gill's friend, John Skepp, the Cripplegate Baptist minister, possessed a valuable collection of Hebrew and other books. The greater portion of these treasures, after Skepp's decease, were purchased by the Southwark pastor. Closely following up his design, Gill engaged a Jewish professor; and, thus assisted, he ultimately attained to a wonderful proficiency in this favourite branch of learning, soon reading with ease and correctness the Talmud and Targum, in their original text. In addition to such feats as these he also systematically perused the writings of the Christian Fathers.

The pastor increased in popularity as years passed on. The citizens sought his services for a lectureship they established in Great Eastcheap. This Gill maintained through twenty-seven years. He also contributed to the Lime Street series; and the published collection of these sermons, by various preachers, is still admired.

In the year 1724 our author commenced his great Commentary, which, taking the Bible verse by verse, fills nine folio volumes.* He began with Solomon's Song, and upon one hundred and twenty-two consecutive Sabbath mornings selected a text from that book. These sermons were published at the people's earnest request. By this performance Gill heightened his fame, and brought himself into wider notice. Some years after, when the new edition in quarto appeared, Hervey acknowledged its merits in Theron and Aspasio. The Weston Flavel rector, moreover, courted Gill's acquaintance, and even sought advice from Southwark about correcting a new edition of his book.

In those days it became a fashion amongst a certain clique to depreciate the Canticles, or even to reject them as no part of the Canon. To this school belonged Whiston, the

* Another lady with an identical name in those days communed with Dr. Gill's people. Her strongmindedness won for her the *sobriquet* of *Mary the Lion*; and by this, the congregation distinguished her from the Ann Bayley above noted, whom they honoured with the more feminine epithet of *Mary the Lamb.*

* Dr. Gill's great work even yet retains a value to students peculiarly its own. The author's acquaintance with Oriental literature seems never to have been surpassed, if indeed nearly equalled, by any English commentator. Whilst proceeding with his undertaking, the Doctor constantly consulted the Targums and the Talmud in their originals. Whatever light, therefore, such ancient Jewish treasures threw upon the Sacred Text, the reader usually profits by during his progress through the exposition.

eminent translator. In his preface Gill attempted to prove the weakness of Whiston's objections. The latter never alluded to this circumstance, and is therefore not supposed to have read it. He once expressed a desire to hear so accomplished an Orientalist as Dr. Gill, yet, upon learning he had written a folio upon the Canticles, Whiston declined to enter the chapel.

In 1746 Gill's notes upon the New Testament appeared in three volumes folio. This work procured for its author the diploma of D.D. from Aberdeen University. The application such prodigious tasks necessitated did not prevent the author from industriously engaging in controversy. Neither Baptism, Calvinism, Prophecy, nor Arminianism, came amiss to him; and he single handedly encountered Maurice, Taylor, Collins, Chandler, Wesley, and others. Hebrew points even served for a theme, and he found time to defend their importance and authority. The Body of Divinity, in three volumes quarto, was published in 1769. While these works successively appeared, many experienced the astonishment, which Dr. Ryland once ventured upon expressing, as to how the doctor mastered his abundant labours. No secret, however, was connected with the matter; Gill simply worked on without losing any time. During the summer months he commonly rose at six, and at daylight in winter. He breakfasted alone in his study, not allowing himself to be disturbed till dinner time, when he joined his family and carved for them. When lengthened years brought weakness with them he left his study for the day at tea time, and sat in his parlour until he retired for the night. Yet this comparative leisure was fully employed, either in reading, or in correcting printers' proofs. In consequence of indistinct writing the last was usually a tedious process; and sheets were frequently returned half-a-dozen times before showing themselves perfectly correct.

Dr. Gill's value as a pastor will be differently estimated by persons with varying sympathies. His visits to the people were short, and seldom repeated. He cannot be said to have given this part of his office such attention as it receives from others more alive to their responsibilities. Cultivated society, however, had a great charm for him; and the company of Baptist ministers, who assembled weekly at the Gloucestershire Coffee House, would have felt themselves incomplete without the Commentator. The latter seldom gave them occasion to regret his absence. In those days also, a gentleman, residing in Cripplegate, provided a dinner on Tuesdays for any divines of The Three Denominations who chose to attend; and our author supported this social institution by becoming a constant visitor. There, as elsewhere, he proved a valuable acquisition to the company, enlivening the table with his improving and cheerful conversation. At Christmastide Dr. Gill met the Church members at a public dinner, and received subscriptions for the poorer communicants.

The Carter Lane pastor continued to grow in esteem throughout the country. Many persons called upon him apparently with no definite object. Such returned to boast among their field companions, that, with their own eyes and tongues, they had beheld and spoken to the eminent divine, who however experienced much annoyance at these idle interruptions.

Dr. Gill, during his long career, came in for a usual share of satire. A Scotchman who came to London, at some period in George the Second's

reign, to labour as a literary hack, wrote a novel he called Gaffer Greybeard, which attained some temporary popularity. Gill is introduced to the reader as Dr. Halfpint, and Dr. Gibbons, of Hoxton Square, whose common-place rhymes many good people then enjoyed, is recognized as Dr. Hymnwriter. The Scotchman wrote his book to satirize the Nonconformist ministers, yet the epithets he selected do not prove his possession of either wit or genius. Lord Lyttelton engaged this Sandars to superintend the issue of a new edition of his history. Upon this circumstance Johnson remarked: "The superintendence of typography and punctuation was committed to a man originally a combmaker."

For a great portion of his life Dr. Gill resided at Camberwell. He found great delight in cultivating his garden; finding in such employment a necessary relaxation. His health appears upon the average to have been good, and till the end of his life he perused the smallest print without glasses. This useful course was ended in October, 1771, at the age of seventy-four. The pastor's collected works are contained in nine folio and eight quarto volumes.

Having noticed Kettering, we may, *en passant*, imagine ourselves standing in the extensive and pretty borough of Tiverton. In this old town, Dissenters, and especially Baptists, will find some landmarks having attractive histories belonging to them. Here Thomas Smith, the pastor at Newport Street—a Society dating its foundation from the Revolution—projected the BAPTIST MAGAZINE, and published the first number in 1809. This undertaking led to his removal to London shortly afterwards, where he more conveniently superintended the publication. There also, fifty-nine years earlier, John Rippon was born. The town is richer than Kettering, both in historical and antiquarian attractions; and, did space allow, inclination would tempt us to notice a few of them. In James the First's time this place must have been a very considerable centre of industry, for its cloth trade regularly employed 8,000 persons. In 1612 a disastrous fire destroyed the town, a calamity some furnace originated while a careless maid was watching a dog fight. This occurrence proved the more provoking because the six hundred houses consumed were new erections, their predecessors having experienced a similar fate fourteen years previously. In this former instance the fire began in a cottage, whilst the housewife was cooking pancakes over straw. As we loiter about the borough, it may be remembered, that Fairfax stormed and captured the castle for the Parliament in 1645; or, if we are lovers of art, that an English painter — Cosway — presented this his native place with a picture of Peter's Release from Prison. From these minutiæ, however, we pass onward to our subject, John Rippon, who spent sixty-three years in Southwark as Dr. Gill's successor. The elder Rippon is said to have been a Baptist minister in the Borough, yet his name is not found in the list of pastors at the principal meeting-house. While yet a youth, Rippon was baptized by the Wellington minister, Robert Day; and soon after this public profession of Christian faith, he removed to Bristol College, over which Hugh Evans then presided. When Southwark lost Dr. Gill several experienced preachers of approved ability served in the pulpit. It is, therefore, singular, that the Society should have preferred a student, then scarcely of age. In the autumn of 1772 young Rippon was sent from Bristol to supply at Carter Lane for seven

weeks. After returning to the academy the people again invited him. In March a Church-meeting vote called him to the pastorate; and in November, 1773, his brethren finally set John Rippon apart for his sacred office. As had been the case with his predecessor, this election divided the Church, and the minority peacefully withdrew.

It is far from our present purpose to enter particularly into the story of Rippon's life, worthy as the subject is of a more extended notice; for through his long career, the people's appreciation of his sermons was only equalled by their veneration for his character; and his opinion is supposed to have carried great weight in all denominational deliberations.

Rippon's well-known hymn-book achieved immense success, and the realised profits must have reached a very considerable amount. Other literary endeavours were apparently less fortunate, not to mention total failures. In 1790 he began to publish The Baptist Annual Register. After considering what difficulties then beset the issue of such a work, it appears to be a most creditable performance. The only four volumes completed contain about 1,200 pages of letter-press, which chiefly relate to statistics, intelligence, memorials, poetry, &c.; and the articles are occasionally embellished with tolerably executed copperplates. This book embraces the historical period between 1790-1802, and was probably discontinued through the sale being inadequate to pay expenses. After dropping this publication, Dr. Rippon purposed presenting the world with a sumptuous history of Bunhill Fields. Upon New Year's Day, 1803, proposals for printing this work were issued. During the ten previous years, he tells us, materials had been in course of collection. The work was to have been elegantly printed upon fine paper, and dedicated to a late Lord Mayor, Sir William Staines, and the Corporation of London. At the above-mentioned date more than half the undertaking was ready for the press, and the engravers were working upon the plates. Why, after such costly preparations, nothing appeared, we cannot at this distance of time pretend to explain. According to Dr. Rippon's computation, 75,000 interments had already taken place. Had he completed the proposed history, memorials of the foremost amongst the multitude would have been provided; many extinct inscriptions would have been copied, and many decayed ones recovered; one hundred portraits and caligraphic specimens would have ornamented the text; and the six volumes would have cost three guineas. In such a work, had the design been well executed, the historian would have found materials for his purpose, and the curious amongst all parties would have possessed a valuable reference-book, as original information was to have been sought for in all parts of England.

The other events in our pastor's life, exhausted space warns us may not be touched upon. After having lived for his people's good, John Rippon died universally regretted on December, 1836, being then in the 86th year of his age. The Church, therefore, had only two pastors during a period of 117 years; yet many listened with heavy hearts to the funeral sermon by Dr. Collyer, in New Park Street Chapel, because death had taken the last too early.

In the autumn of 1837, John Rippon was succeeded by Joseph Angus, A.M., whose ordination took place upon the 27th of the following December. Many men whose presence gave interest to the services of that

day bore eminent names, which have since had to be erased from the roll-list of the Church Militant. The pastor resigned in 1841. In the January of the following year he was followed by James Smith. This latter relinquished his charge in 1850, and removed to Liverpool. In 1851 the people invited W. Walters, then of Preston, to come among them; and upon the 16th of October in that year he was publicly recognized in a service attended by a large number of influential ministers. In June, 1853, however, the pastor removed to Halifax, in which town his admirers erected for him a commodious chapel.

Meanwhile, the old Society in Southwark was apparently fast hastening onward toward extinction. Happily at that conjuncture the deacons had their attention drawn to a young man, who had already attained to some notoriety in the neighbourhood of Cambridge; and they invited him to accept a sphere of labour which to ordinary judges appeared to be no very inviting one. The chapel, with its twelve hundred sittings, for long past had been at least twelve times too large, so that the promises of success were not encouraging. But a brighter era and a grand reaction were upon the eve of setting in. As the spring of 1854 advanced the eyes of all London became turned toward the Baptist Sanctuary in New Park Street; and instead of there being empty pews, even consequential hearers thought themselves fortunate when able to cram themselves even into a standing-place in one of the lately desolate aisles. The present pastor commenced his stated ministry on Sunday, April the 27th, 1854.

Being blessed with so unparalleled a prosperity, the people resolved to provide a building more worthy of their minister's powers. Upon the 16th of August, 1859, therefore, Sir S. M. Peto laid the first stone of the METROPOLITAN TABERNACLE, and the magnificent structure was completed at an expense of rather more than £31,000. The building—which was opened upon Lady-day, 1861—has seat accommodation for 5,500 persons, beside standing space for a thousand more. There are a lecture-hall likewise, wherein another thousand may assemble; and a school-room, capable of holding 1,500 scholars. There are, moreover, eleven vestries, and six class-rooms. About two thousand members have been added to the Church since the opening of the present chapel.

The present condition of this great Church must afford the truest gratification to all who rejoice over the extension of a kingdom which must finally prove victorious. It would be unbecoming to write about the careers of living men; and it is unnecessary to praise when adulation would not be valued. Yet this is our sincere and heartfelt prayer: That HE, who controls the events of time, may be pleased to extend the pastorate of CHARLES SPURGEON beyond the limit of years attained by any one of his eminent predecessors.

G. H. P.

*** In last month's article, page 209, col. 1, for "This affliction was greatly lessened by the treatment of Jonas Thorowgood, a Herefordshire Dissenting minister, read, "a Hertfordshire," etc.

REMINISCENCES OF AN AGED MINISTER.

THERE lived a certain man in the neighbourhood of the writer's residence, who was somewhat of a public and noted character. He was a worldly man, not vicious in the broad sense of that term, not malicious or quarrelsome, not a bad or troublesome neighbour, not given to intoxication, though he would sometimes transgress the bounds of propriety. With the public he was rather a favourite, as one who was chatty, and a considerable retailer of local and more general news, for which his daily occupation furnished abundant opportunities. With some people he was quite an oracle. Moreover, he was a good natured and jovial sort of man. From what has been said, it must not be supposed that he was a hater or despiser of religion, for, like many others who have no religion themselves, it is believed that he entertained respect for the sincerely pious, though he was sufficiently shrewd to detect the inconsistencies by which a religious profession is too often defaced and dishonoured. He was probably about forty years old at the time of his conversion, which was brought about in this wise.

On one occasion, when the writer of these lines was administering the ordinance of Baptism in the presence of many spectators, this man was among them. Just as one of the candidates was about to be immersed, the administrator glancing earnestly and anxiously at a group of lookers-on, said, "This man was brought to God by His blessing on an appeal founded on the words, 'Now is the accepted time!' and I trust that some among you may at this very moment feel the importance and force of these words for yourselves." They were again repeated and with additional emphasis, "*Now*, NOW is the accepted time."

The service passed on, and was concluded, without any unusual circumstance to attract attention. How often have our Lord's words been verified, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit." That Divine Spirit had graciously arrested one of the hearers,—and David was the man. He came there in carelessness and curiosity, but went away with an arrow in his heart. He came with no thought of his own eternal interests, but returned with a deep and piercing sense of his ruin as a sinner in the sight of God.

In a day or two it came to be rumoured that he was in great distress of mind, and in some quarters speculation was rife as to the cause of it. Some said one thing, some guessed another. Among those whose attention was drawn there were some who entertained the hope that David's troubles were neither more nor less than convictions of sin, and as they thought so they rejoiced, though with trembling, for they knew him to be volatile, and therefore, scarcely dared to hope for his conversion. But their fears were groundless. He had gone away from that baptismal scene with impressions not to be readily

effaced, though he struggled against them, being resolved not to yield. Virtually he defied God, and fought against Omnipotence, though it came to bless! All the sins of numerous years stared him in the face, and clustered round him in dense array; but instead of practically remembering Him who had said, "Come unto me all ye that labour and are heavy laden, and I will give you rest," he listened to the deep depravity of an unsubdued heart, and obeyed it. He had remorse, but not contrition, and his wicked and rebellious spirit rose up in determined resistance to those new perceptions of guilt and danger of which he had become the subject. But in this unholy war he was not permitted to conquer. While worldly men were wondering what was the matter, Christian people, and among others the writer, were deeply interested in the case, and many fervent prayers were offered up on his behalf. Better still, the Holy Spirit did not withdraw His gracious influences, but inspired first a feeble and then a firmer hope in the pity and all-sufficiency of the Saviour. The language of the Psalmist very fitly describes the mental condition of this poor man before light from heaven broke in upon his mind. "The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow." But God, who is "rich in mercy," had mercy on him, and enabled him to receive the promise of salvation through the blood of Jesus. Then like Bunyan's pilgrim, he was released from his burden and was brought up out of the horrible pit, and out of the miry clay. His feet were set upon a rock. His goings were established. A new song, the song of redeeming love, was put into his mouth, even praise unto our God. He could adopt the well known lines—

"Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart.
Dissolv'd by Thy goodness I fall to the ground,
And weep to the praise of the mercy I've found."

A friend of the writer's, then living near to his house, and to whom this manuscript has been submitted, fully confirms the tale in all its leading features, and says how often she heard him singing the songs of Zion instead of the trash which used to be on his lips. With a thankful and joyful heart he could now give out, in appropriate strains, the praises of redeeming love.

Though many years have passed away since then, the writer was so deeply interested in the case, and so much impressed by it, that he seems to have the man distinctly before him, and to hear his well-known voice as he spoke in the audience of the Lord's people, into whose fellowship he was seeking admission. As far as memory will serve, these are his very words, "I was up in the gallery, sir, just over the baptistery, and when you were going to baptize —— you looked straight up at me and said, 'This man was converted by means of the words, "Now is the day of salvation," and I hope that some one who is now looking on will take these words to himself.' All in a moment I felt that you meant me. I had been leaning over the front of the pew in mere curiosity, but as you said them they went through and through me, and I sunk back in the pew, unable to see anything else, or to think of anything but my own sinfulness."

To some under whose notice this paper may come those lines will probably occur—

"Sharp are the wounds thine arrows give.
They pierce the hardest heart."

It has already been intimated that the subject of these convictions went home in great horror of mind, but with a heart which was still enmity against God. If he could no longer be a careless sinner he was an unsubdued sinner, for when giving an account of his conversion to Christian friends, he confessed how that being resolved to regain his peace of mind, he visited one place of public resort after another, but unsuccessfully; for though he imbibed a vast quantity of stimulants, they had not power to intoxicate him. "The Lord was stronger than I," he said; "and it was a mercy for me that He was. It is impossible for the writer to describe the poor man's emotions when narrating the circumstances connected with his conversion, nor, indeed, the emotions of those who heard him. The conviction of all was this: "Surely this is a brand plucked out of the fire!" It needs not to be added that amidst the joy and gratulations of sympathizing friends, he was welcomed to the fellowship of the Church. Christ had received him, and Christ's people felt that he had become one with them in their glorious Head. They would gratefully and joyfully unite in saying:—

"Come in, thou blessed of the Lord;
Stranger nor foe art thou!
We welcome thee with warm accord,
Our friend, our brother, now."

With him "old things had passed away;" and with new joys and new aspirations, having first given himself unto the Lord, he failed not to give himself to the Lord's people, according to his word.

This man had spent several years in the army, serving in the Peninsular war, under Moore and Wellington. In Portugal he married a native of the country, and both of them having survived the perils of the battle-field, and all the hardships of campaigning, they lived to come to England, and to settle down in the town in which he was born.

Great as had been the mercy of God towards him, other and signal mercies followed. First, his wife was attracted to the sanctuary, and there was taught to seek and to find salvation by the blood of Christ, and was welcomed to the Church. Nor was this all, for their only child also received the truth as it is in Jesus, and followed the example of her parents by putting on Christ in Baptism, and casting in her lot with the people of God. Thus the writer had the privilege of introducing a "household" to Christian fellowship.

As a native of that priest-ridden country, Portugal, it will naturally be supposed that the wife had been trained in the tenets and observances of the Roman Catholic Church. On discovering that she appeared to be the subject of a great change, the writer became anxious to ascertain whether she was thoroughly weaned from her former attachments and prejudices. To this end he put some questions concerning THE ROSARY, and had the satisfaction of finding that it was a thing done with, cast aside for ever. She had been to the cross, and found its cleansing, life-giving power, and so the crucifix and the beads were no longer needed, but were readily and thankfully given up to him who has written this litlte true story, and who is not ashamed to confess that he has often looked at them with great pleasure, and still regards them, next to spiritual results, as among the choicest and most valued trophies of a holy war.

Reader, if you have no deep and humbling sense of sin, it is because of the blindness of your mind and the hardness of your heart. Allow a stranger to speak a word of warning and of entreaty. Your case is full of

danger. You are living without God, and you must be under His sore displeasure. He would be your Friend, your Father, your everlasting Portion, but as long as you are a stranger to true repentance and humble faith in the Lord Jesus Christ, you live on sufferance, you live on the brink of ruin.

Are you an awakened sinner, tending to despondency, go at once, without delay to Christ. Lay aside all carnal reasonings. Remember that this is the day of salvation. The Saviour calls you in His word. Then come to Him as you are. Let this be your resolve—

"Prostrate before the mercy-seat
I dare not, if I would, despair;
None ever perish'd at His feet,
And I will lie for ever there."

WHO MAKE TOO MUCH OF BAPTISM, AND WHO MAKE TOO LITTLE OF IT?

By R. GOVETT.

THE subject of baptism seems to lie at the root of most of the religious perplexities of the day. Take a wrong turn at this point, and you enter a labyrinth. Take a right one, and both Scripture and your Christian course lie open before you.

How prone men are to go astray from the truth of God, is conspicuous in the case of this doctrine. Some on the left hand denounce it as a carnal affair—a rag of old Judaism. Some on the right hand affirm it to be nothing less than *salvation!* May we then address a word to those who make *too little* of it, and to those also who make *too much* of it?

I. Of the testimony of the "Friends" or Quakers against this ordinance of Christ and His Apostles, we hear now but little. The stream of the Acts of the Apostles, after the Holy Ghost's descent in order to guide into all the truth, sets too strongly against their views to cause us much disturbance. It is evident that the baptism of water did not hinder the baptism of the Spirit, in the case of the saints in Samaria (Acts viii.). It is certain, too, that the baptism of the Spirit did not set aside the baptism of water. So far is it from that, that Peter founds his command that the Gentile converts should be baptized in water, upon their previous baptism in the Spirit (Acts xxi). And, while we confess the spiritual character of the Gospel dispensation, we learn from our Lord's parable of wine and its suited bottles of skin, that religion addressed to man, considered as a being of body and soul, must ever require that doctrine be clothed in visible *rite*, as the remembrancer, expression, and keeper of doctrine. The more spiritual the liquid of doctrine, the more needful some vessel to retain it (Matt. ix. 14—17). This truth we may see exemplified in the conduct of the Ritualists. Their doctrine would at once be exploded if the disciples of

Christ were to sit together at one table during the Lord's Supper, and if all were habited as usual. Their *new doctrine* demands *new rites* for its exhibition and preservation. Go back to the Scripture account and use no more than is there warranted, and the wine of Ritualism would run out; for the bottles would be burst.

But there is a class of Christians in our day, to be found specially among our brethren of the Independents, who are ready to put aside baptism as insignificant, and almost an encumbrance to the truth. 'Why should we retain it? It was all very well as a mark of a man's changing his religion in the days of Paul and John; but what is the need of it *now* in a *Christian country*? Let it be used, if you please, by missionaries in heathen lands, where it marks veritably a transfer of allegiance from idols to Christ; but here it is felt to be waning away, because its *significance* has departed.'

From such a low view of the matter we must wholly dissent. If the hold of baptism be less strong on Christians, it can but be due to the diminishing of faith. Look at the matter as God does, and its significance is as vivid in our day as in Paul's. Shall we consider it in relation to the (1) BELIEVER, (2) THE WORLD, (3) THE CHURCH, and (4) CHRIST?

(1.) In relation to the *believer*, its force abides, when once we perceive that it is not the mere 'change of religion,' but a transfer from *spiritual death to spiritual life*. It tells of death to Adam, of new life in Christ. And so momentous does this change appear to the Holy Spirit, that His amanuensis Paul can scarcely find words to describe the greatness of the work effected in one turned to God. He desired for Ephesian saints that the eyes of their heart might be opened, to discern "what is the exceeding greatness of His power to usward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places far above all principality and power, and might, and dominion."

Can we give up baptism, which exhibits to the eye the work of the *Holy Spirit* in salvation, no less than the work of *Christ*? See we not in God's commanded immersion the death of the flesh, the resurrection of the spirit to life in God? We marvel not that to Independents the rite is insignificant. The sprinkling or pouring a few drops of water on an unconscious infant's face is insignificant enough; for there is no spiritual work on the soul of the receiver to give it value. But to *us* the ordinance speaks, not only of the new standing granted to the believer, but of his new course of life as here set before him. Dead and buried to the course of this world, as one raised from the dead together with Christ, he is with Him to walk in newness of life. It exhibits him as one of God's elect, to whom now set beyond the waves of death and judgment everlasting life is granted. By it he visibly professes to expect the day of the resurrection of the just.

(2.) Shall we look at it in its relation to the *world*? Here also it is full of momentous import. The soul just awakened to new life sees with horror its former life, beholds with dismay its companions of the flesh pursuing their career of enmity against God, so soon to end in everlasting perdition. One of the first movements of the Divine Spirit on such a soul is to prompt it to bear witness to former comrades of the change that has taken place in itself, and of the longing felt by it, that those who walked side by side in the ways of Satan, may now be

companions in the truth. For this purpose our God has provided the public acknowledgment of repentance, and forsaking of Satan and the world, in the rite of immersion. By our Lord's appointment, the believer testifies to his renewal in an act not to be mistaken by the worldly. 'See my change! Hereby I openly acknowledge how evil my past life has been. Once I served Satan, now I abandon him and his ways for the camp of Christ. I can no longer run with you in the ways of riot and of ungodliness as aforetime. Changed within by the grace of God, I enter the fold of Christ; no longer the wolf, but the lamb. Come, come with me! With me flee the wrath to come! With me escape through the Red Sea to the further shore of safety and blessing; for the suspended waters of judgment are ready to sweep away the host of the ungodly!' The world *feels* the testimony strongly. Do not missionaries constantly inform us, how the heathen put forth all their energies to prevent the believer from receiving baptism? If he breaks through those barriers, then they despair. This Thermopylæ the devil guards with his picked men; if that pass be forced, the day seems lost.

(3.) Shall we regard it in its aspect towards the *Church of Christ?* Baptism encourages the hearts of the servants of the Lord. The Gospel is not preached in vain. 'See! here is one in whom the good seed has sprung up unto eternal life. Here is a faith which is not ashamed of Jesus and his commands, in spite of the world's ridicule, and present loss. Behold one who is a fellow heir with us! He too is a son of Noah who has entered the ark, and now passes through the waters to God's mount of safety. See here is a new priest, like ourselves consecrated to the New Testament priesthood, his conscience set at rest by the sprinkled blood of atonement, and now his body bathed in pure water. (Heb. x. 19—22. Ex. xxix.) Let us welcome this fresh witness to God's raising up our Master the slain and risen!

(4.) Shall we regard it as it appears in relation to *Christ?* He beholds therein one who is not ashamed to confess Him: one who like Abraham bows now to the *obedience of faith.* He sees of the travail of his soul. He beholds one who puts off the old Adam that he may put on Christ. He finds herein one who no longer trusts to Moses and to his powers of nature for salvation, but who owns that in union with Jesus alone are to be found pardon and life. Again, according to God's ordinance, the great facts of our Lord's death, burial, and resurrection, are exhibited in the burial and immersion of the believer. Behold a new member of Christ, a new limb of his spiritual body exhibited to our eyes!

In all these then and other aspects the ceremony of our Saviour's ordaining is full of sap and vigour; as fresh in our day as when it was first commanded. Do we testify, that man needs an entire cleansing, because from head to foot the flesh before God is unclean? See how God answers our testimony by this exhibition to the eye! Not the sprinkled face, but the bathed body and the changed dress, tell how *entire* is the change our God desires and effects!

II. But shall we turn now to *those who make* TOO MUCH *of it?*

Here the distinction to which we bear witness applies with the greatest force. Do you baptize *before faith?* or *after faith?* If you use baptism but as the witness of a faith which has gone before, you can hardly make too much of it.

But baptize *before faith*, and you are certain to make too much of it. Here we encounter the Romanist

and the Ritualist. With them it is justification and regeneration; while salvation follows on it assuredly, if there be no sin committed after it, as in the case of infants. These blessings result, as the effects of a priestly work performed by those duly ordained. As Rome says in her Council of Trent, "If any one shall say that by the sacraments of the New Law, grace is not conferred *through the act performed*, but that faith alone in the divine promises suffices for obtaining grace, let him be accursed!" Of justification, she says, "The instrumental cause moreover is the *sacrament of baptism*, which is the sacrament of faith, *without which justification never befell any man.*"—*Concil. Trid.* Sess. 7, cap. 8; Sess. 6, cap. 7.

Thus faith is rejected: *it* is not the means of obtaining grace and justification; *the sacraments are.* If so, then it is clear that baptism, by the very performance of the act, produces faith. It is the *cause* of it. Now we have only to turn to the Acts of the Apostles to see that in every case of which the account is given, faith always preceded baptism. Take the example of the three thousand at Pentecost, the Samaritans, the Ethiopian eunuch, the Corinthians, Saul, the Philippian jailor, and others, we still see in all the Lord's commanded order, "He that *believeth* and is *baptized* shall be *saved.*"

We observe, too, that those who celebrate the virtues of a ceremony destitute of faith on the receiver's part, contradict the Saviour. He testifies that the Spirit of God is a mysterious Agent, breathing as the wind only where He wills. That He regenerates not according to the *will of man*, but according to the *will of God.* But those who teach that the priest, by the performance of the rite regenerates the person, affirm that there is no such sovereignty in the matter. It depends on *the* priest's will whether the infant or adult be made a child of God or no.

Among those who make too much of baptism, we must notice a body of Christians, called Campbellites, found in England and America, who hold that without immersion there is no obtaining the blessings of the new covenant. "To call the receiving of any spirit or any influence or energy, or any operation upon the heart of man, 'regeneration,' is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration except the act of immersion!*"

"*Remission of sins*, or coming into a state of acceptance, being one of the present immunities of the kingdom of heaven, *cannot be enjoyed by any person before immersion!*"

"I beg leave to make a remark or two on the propriety of considering *the term 'immersion' as equivalent to the term 'conversion.'*"—"An Essay on the Remission of Sins," by A. Campbell.

These do indeed make too much of baptism! 'None are forgiven till they are immersed!' Will this stand the shock of Scripture statement? I suppose not! Let us then bring to bear the battering ram of the Spirit against this error!

A palsied man is borne into the presence of Jesus in His own city. "And Jesus, seeing their *faith*, said unto the sick of the palsy, Son, be of good cheer, *thy sins are forgiven thee.*"—Matt. ix. 2, 5, 6. There is no word here about baptism. A woman that is a sinner enters the Pharisee's house where Jesus reclined at table, and anointed his feet. Of her the Lord says, "*Her sins, which are many, are forgiven.*" "And He said unto her, *Thy sins are forgiven.*" Luke vii. 47, 48. Here is forgiveness

before and without baptism. Most forcibly does Paul state the matter in his sermon at Antioch of Pisidia. "Be it known unto you therefore, men and brethren, that through this man [not through baptism] is preached unto the remission of sins: And *in him (Greek) all who believe are justified from all things*, from which ye could not be justified by the law of Moses."—Acts xiii. 38, 39. Here is justification and forgiveness of sins consequent on faith, not on baptism. But the most striking testimony of all is one which is greatly obscured by an inadequate rendering. It occurs in Peter's first sermon to the Gentiles. "To Him give all the prophets witness, that through His name *whosoever believeth in Him receives forgiveness of sins*."—Acts x. 43. This passage is remarkably strong; for the Greek word for receiving is actually in the *past tense*. "Every one that believeth *received* forgiveness of sins." This would sound strange in English, yet so important is the testimony that pardon is received the moment a man believes, that perhaps it were better that the literal rendering should be given. How our translators came to translate it "*shall* receive," I cannot imagine, unless it were a wide rendering from the Vulgate.

In proof of the inseparable union of faith and justification, we have but to appeal to the testimony of the great Apostle of the Gentiles:—"The righteousness of God is by faith of [in] Jesus Christ unto all, and upon all that believe."—Rom. iii. 22. "Therefore we conclude that *a man is justified by faith without the deeds of the law*," (v. 28.) "*To him that worketh not*, but believeth on Him that justifieth the ungodly, *his faith is counted for righteousness*." (iv. 5.)

But it is time to answer OBJECTIONS made against these statements.

'Do we not read in Scripture of baptism for the remission of sins?'

Never! We read sometimes of "the baptism OF REPENTANCE *for the remission of sins*," which seems to us a very different thing. An expert physician prescribes 'the drinking of quinine for the removal of ague.' May we say, that he recommends 'drinking for the removal of ague'? Have we not left out the very heart of his counsel—the very specific on which the cure hinges—and introduced a very different idea?

'But Jesus expressly affirms, that birth out of water, as well as birth of the Spirit is necessary in order to enter the kingdom of God (John iii. 5). And the birth out of water can only mean immersion.'

It is granted: but may there not be a difference between *eternal life* and the *kingdom of God?* Is there not a kingdom which is to last but for a time, then to be given up by our Lord, when eternity proper begins? (1 Cor. xv. 24; Rev. xx. 4—6.) May not the Saviour be referring to *that?* so that the want of baptism will not exclude from eternal salvation? To me it seems so.

'But there are yet two passages mightier still. "Not by works of righteousness which we have done, but according to His mercy He saved *us by the washing of regeneration and renewing of the Holy Ghost*"—(Tit. iii. 5). There! does not *that* affirm that baptism regenerates?'

This is a passage very trying to Evangelical churchmen; because they close up against themselves the true view of the passage by the unapostolic practice of infant baptism. No wonder that apostles' words should be a puzzle, when their plans and practice are departed from. But it is not difficult for those to explain who require faith before baptism; as did apostles. Then the man is already regenerate by faith *before*

baptism. He is begotten again, as the Spirit says, by the Word of truth, the Gospel of God (1 Pet. i. 3, 23; Philem. 10; 1 Cor. iv. 15). "Whosoever believeth that Jesus is the Christ is born of God"—whether baptized or no (1 John v. 1).

Then the solution of the difficulty is not far to seek. When two substantives are constructed together as these—"the bathing of regeneration"—they admit of two senses, which grammarians call 'subjective' and 'objective' respectively. The words might mean, if taken distinctly from their context, either (1), 'the bathing which *produces* regeneration'; or (2), 'the bathing which *belongs to* (and, therefore, *follows after*) regeneration.' Now, the first of these senses is excluded, as we have shown. Then the second is the true one.

Take the like phrase, "the baptism of repentance." What is its signification? 'The baptism which *produced* repentance,' or 'the baptism which belonged to the repentant'? The latter, clearly. Else, John Baptist was guilty of sin in not immersing everybody, however profane. Why drive away the Pharisee and Sadducee from that *sacrament* which was to change their hearts?

What is the meaning of 'the bath of birth'? Certainly not 'the bath which *produced* the birth,' but 'the bath which was *administered to the new-born infant.*' So, then, with 'the bathing of the *new* birth.' It belongs to the babe in Christ. The soul is first born of God, then comes its appointed bath.

But there is yet a text on which much stress is laid. "The like figure whereunto [to Noah's salvation in the ark] *even baptism doth now save us also* (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—1 Pet. iii. 21.

This seems wholly on our side. What Baptist would refuse to own that the believer baptized is saved? Mark xvi. 16. Please to observe, that when Peter says that baptism saves us, he distinguishes baptism into two parts: one, its outward and visible work; and the other, the inward state of the soul of the baptized previous to the immersion. He assures us, that its saving part is *not* the effect of the water on the body. He informs us, that its chief, essential, saving part is "the answer of a good conscience towards God." Then it is clear, that in Peter's day no infants were baptized; for none, if interrogated, could reply: nor could any such possess the "good conscience," at rest through faith in Jesus' death and resurrection. It is clear, too, that in the apostle's time it was customary to require, that the baptized *should have found forgiveness first by faith;* that he was questioned upon the point, and only immersed if his replies were satisfactory. There must be, not only the good conscience, but its "*answer.*"

Thus we are brought round again to our starting point. It appears to be the doctrine of Scripture, that all believers are elect, forgiven, regenerate, justified, sons of God, and *saved* persons, by faith, before baptism. Thus our Lord describes the salvation He came to bring, as resembling the cure of the Israelites bitten by the serpents in the wilderness. They were cured, not by immersion, but by looking at the serpent of brass. "For by grace are ye *saved through faith,* and that not of yourselves, it is the gift of God."—Eph. ii. 8. Without baptism it was said to the dying robber—"To-day shalt thou be with me in Paradise." "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised Him from the dead, thou shalt be saved." "For

whosoever shall call upon the name of the Lord shall be saved."—Rom. x.

Noah was safe, as soon as he entered the ark: the waters did not bring safety, but death to all those not sheltered. Even so to all that are in Christ by faith there is safety before baptism. Israel was safe, as soon as they put the lamb's blood upon the doors. Then they were able to pass unhurt the Red Sea waves, which were death to all but the men of faith. Here again we see God's order—first faith, then baptism. *Baptism before faith*, as exhibited by these two types, is only *destruction. It is judgment coming on those not secure under God's shelter.*

And what says the example of Abraham, the father of the faithful? The apostle declares to us, that his case was the pattern of our justification. (Rom. iv.) How then was he justified? Sacramentally? Did God pronounce him accepted, only after the seal of circumcision was set upon him? Nay, he was justified by *faith*, years before the seal of God was set upon his faith. This then is typical of *our* justification also. We believe first, and are accepted—then comes the sign of our acceptance. If baptism be justification and salvation, how misleading Paul's strong preference of preaching to immersion! "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas: beside I know not whether I baptized any other. *For Christ sent me not to baptize, but to preach the Gospel.*"—1 Cor. i. 14—17. Such also was the case with Peter. He *preached* to Cornelius and his friends; for as the angel told the soldier, the apostle was to speak to him "*words* whereby (he) and all (his) house should be saved." But the matter of immersion Peter leaves to others. "He *commanded* them to be baptized in the name of the Lord." Acts x. 48.

Thus then faith is inseparably connected with the forgiveness of sins. None but those already forgiven ought to be baptized. What then is the place of baptism? It comes as the visible and open forgiveness of God before all. Even so a king may send notice by letter to an officer of his promotion in the army. The gazetting is the public and official announcement.

Or to vary the illustration. Suppose that a rebellion has occurred, and that an act of amnesty is passed to take effect on all those who apply for forgiveness within fourteen days. Then the application to the registrar within the time specified would be the ground of pardon. The printing and exhibition of the names of the applicants as forgiven by the government, would be the completion of the matter. By faith the believers of Pentecost were saved; but their visible separation from the perverse generation of the Saviour's murderers was effected by baptism. They thus confessed the Lord Jesus; the Lord Jesus thus confessed them as His flock.

MINISTERIAL CHARACTER.

A paper read at the Meeting of the Pastors of the London Baptist Association, at Camden Road Chapel, April 14, 1868.

BY THE REV. R. WALLACE, OF TOTTENHAM.

"BUT flee the lusts of youth; follow after righteousness, faith, love, peace with them that call on the name of the Lord out of a pure heart. But foolish and unlearned questions eschew, knowing that they do gender contentions. And a servant of the Lord must not contend; but be gentle unto all men, apt to teach, patient of wrong, in meekness disciplining (correcting, Alford) those that oppose themselves."—ELLICOTT.

In the 20th verse the Apostle compares the Church, some say the world, to a great house in which there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. It is the duty of every Christian, and especially of every Christian minister, as indicated v. 21, to stand out in broad and clear distinction from the vessels which are to dishonour: from such men as Hymenæus and Philetus (v. 17); "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (v. 18). "If a man purge himself from these,"—come out from among them in bold and clear protest against their pernicious teaching and evil and unsettling influence—"he shall be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work."

In immediate connexion with these words, and in accordance with his general object (1 Tim. iii. 15,) to teach Timothy how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of the truth, Paul addresses Timothy in the exhortative strain of the passage before me; in which there is indicated the *character*, the *ministry*, and the *spirit*, of the Christian bishop or pastor, who would be a vessel unto honour in the house of God, and in the Master's service.

I. There is a word, an emphatic word befitting the importance of the point, as to *personal character*. "Flee youthful lusts;" "the lusts of youth."

We need not limit the expression "youthful lusts," to that proclivity to the more gross sensual indulgences which is generally supposed to be strongest in youth. It has a wider applications even "to all the lusts and passions which particularly characterize youth." There is no reason why we should not understand Paul here in as wide a sense as John, when he warns young men against the lusts of the flesh, *pleasure;* against the lust of the eyes, *ambition;* and against the pride of life, *vainglory*.

It is possible that Hymenæus and Philetus were young men; and that it was through the pride of an untutored, undisciplined intellect, or the puerile vain desire of notoriety, they made "shipwreck of faith and a good conscience." At any rate, their case suggested to the Apostle the necessity, or at least the desirableness, of exhorting Timothy, not then an old man, if not a very young one—somewhere between

30 and 40—to *flee the lusts of youth;* and whether in the grosser form of sensual indulgences, or the not uncommon form of intellectual pride and vainglory, or the more subtle form in which they sometimes appear in the very young and inexperienced, of spiritual pride and self-sufficiency

Perhaps the younger brethren who are present may agree with me that such an exhortation is not out of date in the present day. And I am sorry to say, that we who are older, or at least some of us, have to confess that it is not without an application to ourselves. For although the dew of our youth is no longer upon us, we feel how very possible it is to be under too great thraldom to "the lusts of youth." Yea, we think that if a man do not, through God's grace, master such lusts in his youth, they are very likely to grow upon him as his years multiply, and to master him in the end. And if in the world or in the Church there be one object more pitiable than another, surely it is the man who is old in years, but young in the sensual, earthly, worldly proclivities of his heart.

We shall not dwell on what is positive in the Apostle's exhortation to Timothy in its bearing on personal character. But when he adds, "follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," we are reminded that the life course of the Christian man, or minister, is not made up of mere negations, or self-denials, but is one of positive virtue, the fruit of true faith, crowned with charity, and conducing to peace with all who love the Lord and call upon Him in sincerity. And in such a course there is a conscious rightness, and blessedness of fellowship with God, and sweetness of communion with one another in the Lord, which far more than compensate for the self-restraint, the self-denial, the crucifixion of the flesh, and the keeping of the body under, which, I do not say asceticism demands, but the Word of God requires.

Before leaving this particular I may be allowed to say, that, notwithstanding all that is plain, and all that has been said and written on the subject, some of us at least very imperfectly as yet realize the importance of personal character in connexion with the Gospel ministry. I am not one of those who look for perfection in our ministry more than in our members; who seem to forget that the angels of the churches are not the unfallen angels who are sent forth to minister for them who shall be heirs of salvation, but "men of like passions with" others. Neither have I sympathy with any transcendental standard of life or morals, or with any standard but the scriptural and reasonable one which we find illustrated in the life of our Lord, and in the lives of His apostles; and mere pietism in look, word, or action, is always a mistake. But surely with the utmost charity for our mutual infirmities, and on the broad ground of unquestionable Christian duty and a healthful spirituality of mind and character, there is occasion enough for the enquiry, have we attained unto, or are we following after, with true earnestness and prayerfulness, that degree of personal holiness, and devoted and devout Christian walking, which are essential to, and implied in, our letting our light shine before men to the glory of our Heavenly Father? And for one I feel, and I acknowledge it with all the confidence of brotherly affection, that in connexion with such an enquiry some of us at least have cause to lie low, and to confess our short comings and manifold imperfections. I would not breathe a word that could tend to wound the spirit or discourage the

heart of a brother who may have been honestly labouring for the Lord in the face of many discouragements and of little apparent success. But, dear brethren, I have felt, and I do feel, that if, in answer to prayer, and by the mighty working of the purifying quickening Spirit, we were vessels more and more sanctified and fit for our Master's use, that Master would make us more and more palpably "vessels unto honour," and at once in the edification of the Church and the conversion of sinners.

And this, even personal character, is something, be it remembered, which through God's blessing is within the reach of each of us. We may or may not have it in our power to attain unto a high degree of human learning; we may not have genius, or great talents, or perfect intellectual culture; we may not be endowed with the gift of much eloquence; although the more of all these we have the better, and in whatever sphere of labour we are placed, if so be they are sanctified and really consecrated to His service and to the spiritual and eternal good of our fellow men. But one thing we may all, through God's grace, be—holy and devoted men of God; men whose faith and piety are palpable to all: workmen who need not to be ashamed, because they live the truth which they rightly divide. And be it remembered also, that it is to this the Scriptures attach supreme importance. Above talent, above learning, above eloquence, they place the personal character and virtues of the Christian bishop or pastor. Gifts, the highest gifts are useful, and are to be desired; but the grace of personal holiness and piety is essential. "A bishop must be blameless." And for myself, dear brethren, there is no prayer that I more frequently feel moved to offer than that of the Psalmist, and I cannot doubt of your sympathy with me in it:—"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; nor take thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit: then will I teach transgressors thy ways; and sinners shall be converted unto Thee."

II. As to our *ministry*, there are questions which ought to be avoided, or eschewed. "But foolish and unlearned questions avoid."

I shall not attempt nicely to determine to what questions the Apostle here more particularly refers. Even if I had the learning to enable me to do so, your time would not permit the enquiry. There are several passages in the Epistles to Timothy and in that to Titus, which are calculated to throw light on these questions. (Compare 1 Tim. i. 4; iv. 7; vi. 4, 20, 21; 2 Tim. ii. 16; Titus i. 14, iii. 9.) From a collation of these passages, we conceive that the questions referred to in the text, or raised by the heretical teachers of the pastoral epistles, had to do with the even then nascent heresy of the Gnostic philosophy, and with the legends and fables of the Jewish Cabalistic writers. There are traces in the Epistles at once of incipient Gnosticism and of Judaistic heresy. Of the former, 1 Tim. iv. 1—3; 2 Tim. ii. 18. And of the latter, Titus i. 14. By the former questions men were bewildered amid the mazes of philosophy, falsely so called; the latter had to do with matters which were beneath "the beggarly elements" of a former dispensation,—with old wives' fables, myths, and legends, the inventions of heated or silly imaginations.

And the practical lesson which I would deduce from the Apostle's words in their bearing upon ourselves is twofold:—1. That in our

ministry we are to avoid questions too high for us; too high for any man; questions of mere speculation, on which the Word of God has thrown no certain light, and in the prosecution of which we are sure to lose ourselves, and to bewilder our hearers in mist and uncertainty. And 2. There are questions which are beneath us, and equally to be eschewed. Questions embodying no principle of divine truth, charged with no motive of goodness, and conducing to no high end, or really practical useful issue,—and on which therefore time, pains, and talent are worse than wasted.

The Church, in every age, has furnished illustrations of men's acting contrary to the spirit of the Apostolical injunction, and in both of the respects which I have indicated; and I am mistaken if our own day is an exception to this. We are not without danger now, through "the opposition of science, falsely so called," of being spoilt through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. And, on the other hand, questions are raised, and are agitating men's minds in the present day, on the subject of rites and ceremonies, forms and modes of worship, which are really unworthy of the place which we occupy in the kingdom of God's grace, which "is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

When such questions are raised by men of speculative or silly minds, it is necessary to meet them; and all honour to the men who do so with adequate power of thought and in the simplicity of Christ. But surely we have something better and nobler to do than to dwell on such questions. It is not for want of high and certain truth that we should allow ourselves to descant in the dreamland of mysticism, or amid the mazes of a vain philosophy. It is not for want of something real and practical, that we should waste our time and strength on that which is factitious and puerile. The Apostle indicates the positive side of our ministry and teaching when, and in connexion with a caution against "foolish questions, and genealogies, and contentions, and strivings about the law," he says to Titus, "These things I will that thou affirm constantly."—What things? As the context—Titus iii. 4—7, shows—the great eternal verities of the Gospel. The truth of the manifestation of God's eternal love and mercy in Christ; the truth of the regenerating work of God's Spirit in the hearts of men,—not as the fruit of their righteousness, but of God's distinguishing grace to them in Christ; the truth of a free and full justification unto eternal life in the case of all who believe; and all this operating, conducing unto holiness of life in every good word and work;—these are the things the Apostle would have us to "affirm constantly."—Not to reason about, nor to speak of hesitatingly and doubtingly, as if they were matters of mere human opinion, or the uncertain results of human reasoning; but we are to *affirm* them, speak of them positively, dogmatically, as the very truth of God. A truth which *cometh not out from us*, at least in the first instance, but a truth which *has come to us*, with a "thus saith the Lord," and in demonstration of the spirit and with power, and is as true and unquestionable and undeniable as God Himself is true; the very "Word of God which liveth and abideth for ever."

The worst, or one of the worst effects which follow upon these questions which are stirred up in connexion with the truth of God, or by

which men seek to overlay and dim the truth, is the *contention* or alienation of mind and heart to which they conduce, between those who, as the professed followers of Christ, ought to be perfectly united in the same mind and in the same judgment. They gender strife or contention; and the strife waxes hot often just in the degree in which the questions at issue are foolish and insignificant. For this reason, if for no other, the Christian, and especially the Christian minister, is to eschew needless and vain controversy. For "the," or *a* (Coptic version), "Servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those who oppose themselves."

III. Would that we could all realize in the measure which we ought and might, and in which doubtless some do, our high calling and the distinguishing spirit of it as set forth in these words. Every believer is a servant of the Lord Christ, and in proportion to the degree in which he is inspired and led by the Spirit of the Master, he loves peace and pursues it towards all men. But a minister of the Gospel, a bishop, a pastor of a Church, is a servant of the Lord Christ in a special sense, and his spirit, above all men, should be peaceable and conciliatory. Our mission, brethren, as the ministers of Christ, is one of peace and good will to all men; and we belie the spirit of it, and act beneath our character, when towards opponents, and whether within or without the Church, we give way to and allow ourselves in the expression of pugnacious and angry feelings.

True, indeed, we are the soldiers of the Cross, and are called upon to contend earnestly for the faith once delivered to the saints. We are not to be confounded with the weak and pusillanimous; that were to do us a greater injustice than to identify us with the crotchety and contentious. We are the soldiers of Christ, and if the Spirit of our Great Captain animate us we shall be bold and faithful to the truth, in rebuking men's falsehoods and sins, and exposing their refuges of lies; but at the same time we shall strive in the spirit of reverence towards God, of respect to conscientious convictions in opponents, and in patience towards the dishonest and unprincipled. We shall endeavour to contend for the faith, as well as to speak the truth, in love.

But oh, brethren, what a high standard is set before us in these words: "Gentle unto all men, apt to teach, patient. In meekness instructing (disciplining, correcting) those who oppose themselves." How does this lead each of us to put his hand upon his mouth, and in the consciousness of his own weakness to cast himself on the strength of his risen Almighty Saviour, and on the grace of His promised Spirit! Surely it is the gentleness, and patience, and love of our Lord Jesus Christ which are here presented as our standard. Are we not reminded of Him who came, not to destroy men's lives, but to save them? Not to call the righteous, but sinners to repentance? Of Him who endured the contradiction of sinners against Himself? Who spake as never man spake? Who allowed Himself to be led as a lamb to the slaughter, and when He was reviled, reviled not again? The meek and lowly Jesus, who on the cross prayed for His murderous enemies—"Father, forgive them; for they know not what they do!"—It is His Spirit, dear brethren, which ought to breathe in our ministry, and influence and animate our conduct to all men, both in and out of the Church. That is the high standard

set before us; and we know not the Spirit we are of, nor are we alive to our own weakness, and imperfections, and dangers, if, in all our relations to, and dealings with the Church, and with men, we do not desire and earnestly and daily pray for a fresh baptism into the Spirit of Christ's faithfulness, and gentleness, and patience, and love.

A HARD SAYING, AND ITS PROBABLE SOLUTION.

THE "saying" to which we allude is the following: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Hebrews vi. 4—6. Our first remark upon this solemn passage is that the English version of it is in the main very correct. A few slight alterations might be suggested, but whether they would be improvements or not is very doubtful. Another remark is that the context of the passage throws but little light upon it; and certainly if it cannot be read by its own lustre, the context will not contribute much illumination. A third preliminary remark is, that the passage is intended to describe not a mere professor of religion, but a converted person, a regenerate soul, a believer in Jesus, a real Christian. We may not be able to explain every word in the passage;—Commentators may be puzzled to say what the two phrases—"The Heavenly Gift," and "The Powers of the World to Come," may exactly mean; but if this striking passage be not intended to paint the portrait of a child of God; if this accumulation of expressive imagery does not accurately describe a Christian person, we are sure that the Inspired Scriptures do not contain one, and we should almost be inclined to add, that no human language could describe one. A further remark is needful, namely, that *declension* in religion, and not final apostasy, is probably here spoken of. We say *probably*, because the Greek word, translated "shall fall away," occurs no where else in the New Testament; and, therefore, the word itself cannot settle the dispute. Logically considered, moreover, the term cannot mean Apostates; for if the passage had said, "It is impossible for those who finally fall away to be renewed again to repentance," the assertion would have applied, perhaps, to those who believe in Purgatory, but would have been mere tautology to those to whom the words were first addressed, who certainly held no such belief. We may also assert that the text has reference to a matter of fact, and not to a mere rhetorical supposition, or a hypothetical case. Some writers and preachers, both ancient and modern, take the "If" of the passage to refer

to a state of things which is just conceivable, but which never actually occurred, and never can. This interpretation of the passage is a sad proof of the extent to which a man's intellect and moral sense may be warped by clinging to theories and foregone conclusions. Because a student of Scripture finds this text irreconcileable with some article of his creed, he denies that there is any reality in it, makes the solemn warnings which it contains a mere *brutum fulmen*, a pious mockery, and brings down the Divine Author of Scripture almost to the level of a silly nurse, who tries to awe her children with talk of hobgoblins, ghosts, and other non-existent terrors. Another obvious remark is that this text, as it stands in our version, is equally opposed both to the Calvinistic and Arminian theories. The Calvinist cannot understand it; for it speaks apparently of the final fall of a true Christian, which a believer in final perseverance cannot consider possible; and on the other hand it seems to assert that a backslider cannot be restored, which few Arminians would admit to be true. What then *is* the meaning of this seemingly strange and contradictory portion of the Divine Word? The reply to the question is, Change the words, "It is impossible," into "It is *very difficult*," and then the meaning of the passage becomes clear, and, at the same time, consistent with other portions of sacred writ. The word "Impossible" is in the Greek (αδυνατον) *adunaton*, and need not be understood in its extreme literal sense. The Greeks themselves used it in a modified sense, as any good Lexicon will shew. Thus they employed the words (οἱ ἀδύνατοι) *oi adunatoi*, to mean "*Invalids*," and also αδυνατως εχειν, meaning "To be sick." Every student of language is familiar with the fact implied in the above phrases, namely, that words have a constant tendency to modify their meanings, and that their exact sense in any particular passage often has to be decided apart from their *literal* meanings. For example, when a truthful man says, "I cannot tell a lie," or an honest man declares, "I cannot steal;" of course the "cannot" means *will not*, and is used in a much weaker, or more softened sense, than when it occurs in the sentence, "I cannot fly to the sun." It is very easy to prove that this fact, or rule of language, is to be observed in the study of the Inspired Scriptures. Thus, when our Lord says (Matthew xix. 24), "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom," of course the words cannot be taken literally, or else we must believe that the Poor House is the only pathway to heaven. The meaning evidently is, that it is difficult for the rich to be saved, as our Lord explains the matter (Mark x. 24), "How hard it is for them that *trust* in riches to enter into the Kingdom of God!" An equally apposite passage is Jeremiah xiii. 23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Those words evidently mean, not the impossibility, but the great difficulty, of breaking off confirmed bad habits. These two passages warrant us in giving a softened meaning to the phrase, "It is impossible," now under consideration, and translating it, "It is very difficult;" for by doing so, we make the verse quite understandable, we remove from it a terror which has poured darkness upon many a pious mind; we make it quite consistent with other portions of Inspired Writ, at the same time that we give to it

an import which may well deter every Christian person from thinking lightly of the sin and sorrow of the backslider's state. We refrain from quotations of the discussions of Commentators upon the text. If they were all collected together they would compose a goodly volume; Dean Alford's alone occupying 6 octavo pages. When a certain judge occupied six or seven hours in explaining a charge of treason, the public felt certain that the charge could not be sustained *because* so long a time had been spent in stating it; and when a Commentator occupies the like number of pages in explaining a text the fear is that he will leave it very much where he found it. We wish to speak with much respect and gratitude concerning Dean Alford's commentary; but "Homer nods" sometimes, and so does the Dean when he says, speaking of those who would soften the meaning of the word "*Impossible*," "The readers of this commentary will not need reminding that no such sense can be for a moment tolerated." We have had the opportunity of using the learned Dean's commentary for many years, but we remember nothing in it which should lead us to understand the word "Impossible" as he would render it. We trust we have said nothing concerning this passage which will lead any Christian reader to think lightly of the sin of backsliding; and we are hopeful, on the other hand, that the modified meaning we attach to it will remove from the mind of some prostrate brother a little of the darkness and distress which, what we consider a mistranslation of the passage, may have brought upon him.

SHOULD CHRISTIAN PEOPLE BE POLITICIANS?

LET us look at the matter. *The head of the State* is undoubtedly a politician. Few people in the world have more to do with politics than our gracious Queen; it is her daily duty to concern herself with them; she lives, moves, and has her being in the midst of them; to refuse to be a politician would be a practical abdication of her regal duties; the *raison d'être*, the justification of her existence as a Sovereign, rests upon the fact that she gives all the attention she can to the political affairs of England, Europe, and the world. Unless, therefore, we are prepared to assert that David and Hezekiah are now in perdition because they were politicians; that Alfred the Great and Albert the Good injured their souls in trying to benefit the social condition of the English People; that all emperors, kings, queens, and presidents, must *de facto* despair of salvation; unless, I say, we are to recognize that result as inevitable, we must admit that *some* people may be politicians without more danger to their souls' salvation than most of us meet with in the pathway of duty and the road to heaven. *Prime Ministers* and *Statesmen* are certainly Politicians. Our English statesmen are probably the hardest worked of all existing men. Lord Macaulay was one of them, and he has said,

"There is little reason, in our opinion, to envy those who are engaged in a pursuit from which at most they can only expect, that by relinquishing liberal studies and social pleasures, by passing nights without sleep and summers without one glimpse of the beauty of nature, they may attain that laborious, that invidious, that closely-watched slavery which is marked with the name of power." There may be some exaggeration in that sentence, but there is none in saying that upon the minds of our statesmen there rests a constant and heavy weight of political responsibility. Sir Robert Peel used to be robbed of his sleep by the consciousness that an imprudent colleague might blurt out State secrets. During the last session of Parliament, Lord Derby had to come to the House of Peers, lame with gout, and pale as death, to save the Reform Bill from ruin; and it is believed that if Lord Russell had not neglected to answer a certain letter the Abyssinian war would not have occurred. Is the existence of these duties and responsibilities wrong? Are the men who feel their weight to be denied the strength and consolations of religion? Must a statesman necessarily be a godless man or a backslider? Must his entrance into the Cabinet exclude him from the kingdom of heaven? Unless we are prepared to say yes, we must admit that statesmen, like their sovereigns, may be politicians *and* Christian people. Of course also it is right for *Members* of *Parliament* to be politicians. They are sent to Westminster for that express purpose. If they are not politicians there, they are nothing; and the more thoroughly they attend to politics there the better they serve their country; by preserving our civil and religious liberties intact, at the same time that they secure the wise administration of our vast and complicated national affairs. Surely, then, members of Parliament may be politicians and pious people at one and the same time. To say the opposite would involve the monstrous assertion that Mr. Wilberforce and Sir Fowel Buxton were "sons of Belial;" and that the thousand men who compose the British Parliament—the most honoured secular institution in the wide world—are, by their political pursuits, deprived of the blessings of religion on earth, and excluded from all hope of happiness in heaven. If politics are proper for sovereigns, statesmen, and senators, it necessarily follows that they are not improper for the *mass of the people*. The constant interference of the people in politics is part of the very essence of the British Constitution. The House of Commons is both in theory and practice of co-ordinate authority with the House of Peers and the Crown; but, as everybody knows, the House of Commons is elected by the votes of the people, and by their votes alone. It is entirely and emphatically the creature and servant of the people. Happily for us, it has grown to be the most cherished, popular, and powerful estate of the realm. Nominally the Crown and Peerage have more prestige and feudal glory; but the House of Commons is really the arbiter of the destinies of the Empire. It holds the purse-strings of the nation, it makes and unmakes Ministries, it controls the Army and Navy; and though theoretically the Sovereign possesses the power to make war, the funds to carry it on are under the complete control of the House of Commons, and therefore peace and war depend upon their will, and theirs alone. The annals of the world will be searched in vain for an institution which

possesses the power, manifests the wisdom, and achieves the beneficial results, which Englishmen rejoice to witness in connexion with the House of Commons. It is detested by tyrants, and honoured by the true friends of mankind, in every region of the earth. In proportion then as we value this great institution, is the necessity that we should sustain and strengthen it. If it is of the people, from the people, and for the people, the people will sin against themselves, their country, and the world, if they allow any mistaken notions of piety to turn them aside from an assiduous attention to political affairs. We readily admit that abuses are connected with political pursuits, that an undue or irrational attention to them has a tendency to lower the tone of our morals and spirituality of mind; but the same remark applies to science, art, literature, and even to religion itself. Nothing human is free from defect and liability to abuse; and it is therefore utterly puerile to cast a stigma upon politics derived from defects, which, owing to the radical corruption of our nature, are inseparable from all human pursuits. It may suit the views of some people to talk of "political dissent," &c., but "In vain is the net spread in the sight of any bird." The upholders of almost every abuse in Church and State are not exactly the most suitable persons to read us homilies upon spiritual-mindedness and the evils of being politically inclined. We know why the monks of England opposed the Printing Press; we know why slaveholders forbad their serfs to learn to read and write; and when Tories and State-Churchmen warn us against politics, their words mean, that if they cannot put down politics, politics will put down them. Two facts are indisputable, namely, that during the last thirty years the mass of the people have taken an intense and enlightened interest in political affairs; and that during that period greater progress has been made in the development of the principles of civil and religious liberty than in any similar period of our national existence. What is the logical, the natural inference of these two facts? Undoubtedly this, that just in proportion as the masses of the population give attention to politics, in that same degree will national abuses be corrected, the great principles of our grand constitution be strengthened and enlarged; thus securing for us our enviable position among the nations, and making us still more and more a beacon and a guide to all the people of the globe.

APPLES OF GOLD IN PICTURES OF SILVER.

And now men see not the bright light which is in the clouds. With God is terrible majesty.—Job xxxvii. 21, 22.

My God, there go the chariots in which Thou ridest forth to inspect Thy fields and gardens, Thy meadows, forests, and plains. Beggars are wont to run behind the chariots of the wealthy, and cry aloud for alms. To Thee, O God, we are all

beggars, and where Thou ridest forth on Thy chariot of the clouds, we cry after Thee "Give us this day our daily bread." They are Thy storehouse richly filled with wine, beer, oil, butter, corn; and Thou openest it in Thy goodness, and satisfiest the desire of everything that lives. They are great curtains, which at Thy good pleasure, Thou drawest as a covering over the plants, that they may not be withered and destroyed by the continuance of the heat.

C. SCRIVER.—1650.

For where your treasure is, there will your heart be also.—MATT. vi. 21.

My only true riches are above, with Thee, and where then should my heart be, but there? My hand, and my brain too must necessarily be sometimes here below; but my heart shall be still with my treasure in heaven. It is wont to be said, that, however the memory of old age is short; yet that no old man ever forgot where he laid up his treasure. O God, let not that Celestial Treasure, which Thou hast laid up for me, be at any time out of my thoughts? let my eye be ever upon it—let my heart long for the full possession of it, and so joy in the assured expectation of it, that it may disrelish all the contentments, and contemn all the crosses, which this world can afford me.

BISHOP HALL.—1650.

Redeeming the time.—COL. iv. 5.

Time is like the sun, that never stands still, but is still running his race. The sun did once stand still, yea, went back, but so did never time. Time is still running and flying. It is a bubble, a shadow, a dream. If the whole earth whereupon we tread were turned into a lump of gold, it were not able to purchase one minute of time. Oh! the regrettings of the damned for misspending precious time. Oh! what would they not give to be free, and to enjoy the means of grace one hour? Oh! with what *attention*; with what *intention*, with what trembling and melting of heart, with what hungering and thirsting would they hear the word? "Time," saith Bernard, "were a good commodity in hell, and the traffic of it most gainful, where for one day a man would give ten thousand worlds, if he had them."

THOMAS BROOKS.—1657.

Quench not the Spirit.—1 THES. v. 19.

Every vain thought, and idle word, and every wicked deed, is like so many drops to quench the Spirit of God. Some quench it with the business of the world; some quench it with the lust of the flesh; some quench it with cares of the mind; some quench it with long delays, that is, not plying the motion when it cometh, but crossing the good thoughts with bad thoughts, and doing a thing when the Spirit saith not. The Spirit is often *grieved* before it be *quenched*.

HENRY SMITH.—1575.

Hide thy face from my sins, and blot out mine iniquities.—PSA. lxi. 9.

It is as great an honour to God to be a *forgiver*, as to be a giver. Amongst ourselves we know that it is one of the hardest tasks of our religion to forgive an injury. Our hearts rise against them that do it, our blood boils, our countenance falleth; it is much more easy to win us to give gifts to our brethren, than to forgive injuries; yet we are never out of that petition to God, and in our daily prayer, as we ask bread for the day, so we ask forgiveness, because our soul needeth pardon, as much as our body needeth food.

SAMUEL PAGE.—1646.

And he went forth conquering, and to conquer.—Rev. vi. 2.

How insipid and tame are the histories of all other conquests—of the rise and fall of all other kingdoms and empires—when compared with the grand and wonderful achievements of the "King Immortal," and the fall of death beneath His power, and the giving up of all his prey;—when every victim from earth and sea, though under monuments of marble, nay, rocks of adamant, shall be restored;—when He shall bring forth every particular form to be repossessed by its proper spirit, from which it has been for a season divorced! Thus will He "swallow up death in victory," and then clothe His redeemed with garments of immortality. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to Him whom all the redeemed will acknowledge as their Great Deliverer.

Robert Hall.—1817.

The blood of Jesus Christ, His Son, cleanseth us from all sin.—1 John i. 7.

Though thy disease be *chronical* Christ can heal it; Christ doth not say, if this disease had been taken in time it might have been cured, He is good at old sores. The thief on the cross had an old festering disease, but Christ cured it; it was well for him his physician was so near. Zaccheus, an old sinner, a custom-house man; he had wronged many a one in his time, but Christ cured him. Christ sometimes grafts His grace upon an old stock; we read Christ cured at "sun-setting." He heals some sinners at the sun-setting of their lives.

Thomas Watson.—1660.

O Death! where is thy sting? O Grave! where is thy victory?—1 Cor. xv. 55.

Christ came to grapple with Death on the cross, and that horrid monarch was armed with all his terrors; he had his full force upon him, and darted his sting with such violence and vengeance into His whole frame, that he struck that sting through His body and soul into the cross, and could never draw it out any more; so that the King of Terrors has never been able to bring his sting to the death-bed of a christian, nor will he to the end of the world. But this was not glory enough for our Almighty Conqueror; He went down into Death's dark dominions, fought him upon his own ground, tore his crown from off his head, broke his sceptre to shivers, and with the triumph of a conquering God He said, O Death! I will be thy plague. O Grave! I will be thy destruction.

J. Ryland.—1786.

We love Him because He first loved us.—1 John iv. 19.

Man's happiness consists in mutual love between God and man; in seeing God's love to him, and in reciprocally loving God. And the more he sees of God's love to him, and the more he loves God the more happy must he be. His love to God is as necessary in order to his happiness as the seeing God's love to him; for he can have no joy in the beholding God's love to him, any otherwise than as he loves God. This makes the saints prize God's love to them, because they love Him. If they did not love God it would not rejoice them to make them happy; to see His love to them. The more any person loves another the more will he be delighted in the manifestation of that other's love.

Jonathan Edwards.—1785.

For we have not an high priest which cannot be touched with the feeling of our infirmities.—HEB. iv. 15, 17.

He is man, therefore He can feel with us! Who has not admitted it a hundred times? Sweet is His human name, Jesus! There are moments when it is the sweetest of His names, and when among His "many crowns" the loveliest is His human crown of thorns. As God, He could indeed approach us, but how could we approach Him? This is the very door to the inner sanctuary. That "holy thing" which came of Israel was our flesh and blood. He, too, was born of a woman; He, too, was wearied, was wasted, was in tears and blood, was in temptation and death. In our hour of anguish it is of infinite consolation to resort to Christ's wounded humanity, and to bear our sufferings under the recollection that He has borne the same.

J. W. ALEXANDER.—1860.

Christ is all.—COL. iii. 11.

We are dead, and Christ is life; and what more suitable for the dead than life? We are poor and miserable, and Christ is gold to enrich us. Are we naked? Christ is cloathing for us. Are we blind? He is eye salve for us. Are we in prison? He is liberty. Are we hungry? He is bread. Are we thirsty? He is the water of life, which those that drink of shall never thirst. Are we troubled? He is rest. Are we drooping and desponding? He is the consolation of Israel. Are we bewildered? He is a guide. Are we borne down in our spiritual conflicts? He is the captain of our salvation who will fight for us. O how suitable every way is Christ.

EDWARD PEARSE.—1673.

EXHIBITION OF THE THIRD AND CONCLUDING SERIES OF NATIONAL PORTRAITS, NOW ON VIEW AT THE SOUTH KENSINGTON MUSEUM.

YES,—the human face may be divine, albeit we see so many specimens around us falling far short of the ideal, and entertain strong suspicions that our own may form no exception on the favourable side. But when the face really becomes a window through which the spiritual life looks out, it cannot fail of beauty; for it instantly, as with a flash of light, attests its affinity with that which is superhuman. We speak not here of faultless features, of chiselled outlines, or radiant tints: they are all of them gracious accompaniments; but the highest form of beauty is the expression of a pure soul,—whether manly or feminine, —in youth or in age,—hilarious or devotional,—in fellowship or alone, —in action or in repose. It is therefore a most interesting study, when we have long held communion through the medium of books with the departed wise and good, to walk through a gallery such as that which

is now open at South Kensington, and see how far their portraits correspond with, or fail to ratify, our preconceived estimate of their bodily presence. Even when we have made some previous acquaintance with them through the engraver's art, we frequently discover that some of the finer shades of character have escaped his touch; and when, as it also occasionally happens, he has surpassed the original, it is at least gratifying to be undeceived and put right at last. To come then at once to particulars. How pleasing is it to discover that the engravings never yet did justice to WILLIAM WILBERFORCE, nor revealed the sweetness and honesty of those eyes which silently convince us that good men increase in beauty the older they grow. OLINTHUS GREGORY comes next to our memory. Here the artist is scarcely up to his subject: the picture nevertheless forms an eloquent contrast to that which follows, viz., ROGERS the poet. In the one we see a veteran votary of truth; in the other, of the world. This pair of portaits is a sermon in canvas. One of the most masterly works in the collection is the full-length seated portrait of DR. RALPH WARDLAW; and it speaks highly for the intellectual powers of the painter (D. Macnee) that the mind of his sitter should be so radiantly pronounced. DR. JOHN PYE SMITH (by Thomas Philips) is the incarnation of an enquiring spirit listening with intense eagerness for the faintest whispers from a world of light. ROBERT HALL has been frequently delineated, but never with much success. His daughter, Mrs. William Hall, has sent one specimen to this exhibition, and she possesses several other memorials of her father, both in oils, in miniature, in medallions, and in marble; and although by these means we are pretty well acquainted with the geography of his countenance, so to speak, the conviction forces itself upon those who knew him, that no one of his painters was ever mesmerized into sufficient affinity with him to arrest and fix the flash of his inspiration. Perhaps the very worst of his portraitures is the medallion on his tomb at Arno's Vale, for it caricatures his mouth and places his ear far too low down on the cheek. Happily, a cast taken after death remains to rectify these errors. Returning to Kensington, WILLIAM COWPER is faithfully represented by Romney; and what adds especial interest to this portrait is the fact of its being associated with that of his mother, the miniature which called forth the lines commencing, "Blest be the art which can immortalize." The brothers, CHARLES and JOHN WESLEY, hang side by side. Can this of Charles, so amiable and venerable, be the countenance of the man whom the populace of Devizes chased out of their town with bull-dogs? It is but too true. OLIVER CROMWELL too is here, as an infant of two years old, and bearing, unless our fancy cheats us, decided indications of his futurity. HENRY CROMWELL, the second son and Lord Lieutenant of Ireland (by an unknown hand), is full of fire and intelligence, fully warranting the preference which it is thought his father entertained as to his succession in the Protectorate. RICHARD CROMWELL is a poor fellow, but the fault may, in a great measure, be attributed to the languid pencil of the painter (Robert Walker). LADY FAUCONBERG, the third daughter of the Protector, is a beauty: not so his youngest, FRANCES. What shall we say of CARDINAL WISEMAN, glittering in gold and pearls, and decked in purple and fine linen? Well, he is there, as large or larger than life, let him speak for himself. Great

and massive is the conscious strength of LORD MACAULAY; uprightness and steady purpose prove the manhood of DR. THOMAS ARNOLD. Strong in goodness is THOMAS CLARKSON. BENJAMIN WEST, whatever he may be as a painter, as a man enlists our cordial respect and love. But it is simply impossible to record all the cheerful or sad impressions, and all the solemn musings on man's destiny which the contemplation of such a gallery inspires. It must be visited again and again, in order to overtake in any comprehensive measure its far reaching suggestions. Much also is discoverable as to the relative merits of the painters themselves, which only such an occasion as the present could supply. The trickery and glitter of Sir Thomas Lawrence cannot conceal his occasional faulty drawing. Romney comes out in great force; and, to our mind, his portrait (831) of the Rev. Robert Potter, surpasses anything of either of the two Presidents, Reynolds or Lawrence. David Hogarth, too, almost justifies the anecdote recorded of him, that when some one observed that he could paint as good a portrait as Vandyke, he replied, "So I could, give me time, and let me choose my subject." At least he has one specimen which justifies the belief that he could surpass, when he chose, many professional portrait painters. Thomas Phillips's S. T. COLERIDGE is also superior to many of Reynolds'. In short, Sir Joshua appears to some disadvantage. Many of his backgrounds are so prominent and coarse as to neutralize the principal figure. He often seems to lack the art, possessed by many inferior hands, of detaching the face from its accessories. But we must now conclude with the injunction, "Go and see."

RELIGIOUS MOVEMENT IN AUSTRIA.

ONE of the most important movements connected with the establishment of Constitutional Government in Austria, is the deadly blow which has been inflicted on the Concordat, and the extinction of the Papal supremacy which it introduced. We have alluded to this subject in a former number, and described the efforts which were in progress to shake off the intolerable yoke of priestly domination which the Emperor, when wielding despotic power, had fixed on the necks of his subjects. We now record their consummation. The points at issue were three: the liberation of education from the jurisdiction of the priests; the free use of the public cemeteries by all classes; and permission to celebrate marriage as a civil rite, without the intervention of sacerdotal authority. The importance of this latter concession may be estimated by the fact that under the old system, which placed marriages under the exclusive control of the priesthood, the proportion of illegiti-

mate births was greater in Austria than in any other country, and half the children born in Vienna were bastards. To every entreaty to modify the Concordat to meet the requirements of an enlightened people, who had achieved political freedom, the Pope gave the stereotyped reply of the Vatican, *non possumus*. Bnt the more resolute the Pope and his abettors appeared to resist all improvement, the more earnest did the people become in demanding the boon of religious liberty. For many months there has been an internecine struggle throughout the country, between the liberal and the clerical party. The pressure of ecclesiastical tyranny was felt in every circumstance of life, and the question was one which interested every class and every hearth. The priests fought for their prerogatives with unflinching energy. Every pulpit was converted into an engine of agitation, and no opportunity was lost of denouncing what the clergy described as the demoralizing tendencies of the age. The Concordat furnished the text of hundreds of sermons. The bishops inundated the country with their pastorals. Under the leadership of the great Protestant premier, who has infused a principle of new life into the decaying empire, and made Austria greater than she was before the battle of Sadowa, these liberal measures were carried triumphantly through the Lower House, but the ecclesiastics still rested their hope of defeating them on the Upper House, composed of the most conservative elements, the landed aristocracy, the Roman Catholic hierarchy, and the princes of the blood, who have always been the great votaries of the Papacy. The uncertainty of the issue created a state of feverish anxiety, and it has been confidently asserted that never in the history of Austria has any political discussion created such a feeling of universal and profound interest.

The Upper House was held in no better estimation than the indolent and conservative House of Lords in England; but the debate, which lasted three days, was marked by a display of oratorical talent, which has raised the character of the chamber in the opinion of the public. The cause of the Church was advocated by its champions with great zeal and energy. The Archbishop of Prague, a Cardinal of the house of Schwartzenberg, was particularly distinguished by the virulence of his opposition. He called upon his party to invite the shafts of the liberal party, for those shafts might become laurels. "Many of our forefathers," he said, "have fought battles for the honour and power of Austria. Let us stand as a trusty wall before the throne, even if it should cost us our life and our blood." The ablest speaker in favour of the Concordat was Count Thun, the leader of the feudal party, whose address was immeasurably superior, both in the cast of thought and expression, to anything delivered on the same side. He attacked the law on matrimony as an unfair attempt to destroy the Concordat by demolishing one of its most important points. If the Concordat was objectionable, it should have been altered first in the way of negotiation, and then would have been the time to suit the enactments to its several points. He seemed to overlook the fact that even the conviction that the resistance was vain, would not induce the infallible successor of St. Peter to abate one tittle of his pretensions and demands, and that if the people had to wait for the concessions till they could be obtained by the negotiations, they

would have to wait an indefinite and ever receding period.

The cause of religious liberty was maintained by manly argument and brilliant eloquence. With breathless interest did those who found room in the crowded precincts listen for three consecutive days to the debate of five or six hours. When the voting began it was found impossible to repress the excited feelings of the audience. As the name of one after another was announced on the liberal side, the applause broke forth, and when the majority of twenty was proclaimed, the crowded hall re-resounded with a deafening cheer which was caught up by the dense crowd assembled in the court-yard, and echoed by the multitudes who thronged the streets in breathless expectation. At the close of the sitting the members who had voted for the popular bill were received with the honours of an ovation, and as they appeared, one by one, were greeted and followed through the street with joyful acclamations; windows were thrown open, and countless handkerchiefs waved from them. One circumstance which distinguished this exhibition of national enthusiasm deserves to be particularly noticed to the honour of the Viennese. In the height of the excitement, Cardinal Raucher, the author and the great defender of the Concordat, came out and drove through the crowd in his carriage. Instead of receiving him with hisses, the enthusiastic multitude simply suspended their cheering, and marked his presence by a solemn silence infinitely more expressive than the loudest maledictions. In the evening all the houses in the main streets, and many in the lanes were illuminated. The students and the different popular associations walked about in company from the house of one minister to another, and gave expression to the joy of their hearts. The example was imitated in other towns, which celebrated the emancipation of marriage and education from priestly despotism by illuminations, and other demonstrations of delight.

M.

SHORT NOTES.

THE IRISH CHURCH.—Political events and social improvements are moving forward with a railway speed. Last year a Conservative Government introduced household suffrage and doubled the constituency. In the present year, the House of Commons has in the short space of two months passed sentence of death on Church-rates by an overwhelming majority, and abolished flogging in the army, except in the field; the House of Lords has abandoned the long-cherished privilege of proxies, and now, at a week's notice, and after a week's debate, the Commons have voted, by a majority of sixty, the disestablishment and disendowment of the Irish Church. The immediate cause of this movement may, it is true, be traced to the chronic spirit of disaffection in Ireland,

of which Fenianism is the latest and most revolting exponent; but the influential minds of the country have long been travelling to this point. Many years ago Mr. Disraeli, before he became the leader of the Conservative body, pronounced the alien Church of Ireland to be one of its curses. Lord Stanley is known to entertain strong opinions in favour of a voluntary policy, and Mr. Gladstone has long made up his mind that the Established Church in Ireland was the great obstacle to its tranquillity. The vote for dissolving the union of Church and State in Ireland is not, therefore, the precipitate movement its opponents would represent it to be. When Mr. Lowe, in reply to the inquiry why the question should be so particularly urged at the present time, pointed to Mr. Gladstone, and said. "Because the hour is come, and the man," he gave utterance to a truth which Parliament never controverts. The time was come for disestablishing the Church, and for redressing the injustice which imposed it on Ireland, and it does credit to the character of the English nation that it is on this ground solely that the vote has been received with acclamation through the country. We have spared no pains during the last thirty years to conciliate Ireland, and to make amends for the wrongs inflicted on her during the last century, but we still clung to the principle of Protestant ascendancy in a Roman Catholic country. It is now felt by us to be an act of unmitigated injustice to maintain the endowments and the establishment of a creed not only foreign but hostile to three-fourths of the inhabitants. It is felt by the Irish to be the badge of conquest, ever rankling in their breasts; it is a perpetual blister, and a never-failing plea for disloyalty. The anomaly is so glaring that the public journalists who pay a devout homage to the Established Church in England, and manifest their attachment to it by regarding all Nonconformists as the Mahometans regard infidels, are among the loudest in their denunciations of the Irish Church. It is doomed beyond redemption. The Conservatives, and the Church and State advocates, lay and clerical, are getting up meetings, as in duty bound, and valiantly doing battle for its preservation; but all their efforts will be insufficient to retard its fate, and will only serve to demonstrate that their influence is as feeble as their arguments. The question is taken up by the nation, and has passed out of the control of Parliament. If there should be any hesitation in the present Session on the subject, the new Parliament of 1869 will bring the irresistible force of public opinion to the consummation of this act of enlightened policy and intrinsic justice. It is an inauspicious omen for the Conservative cause, that the watchword of the first election of a household suffrage Parliament should be "Religious Equality and the Disestablishment of the Irish Church."

SIR ROBERT PHILLIMORE'S JUDGMENT.—The great Ritualist case of Mackay *v.* Mackonochie has at length been brought to a termination in the Court of Arches. The judgment of Sir Robert Phillimore, considering that he was recently a proctor of the Court, and always manifested an attachment to Ritualism, and, moreover, that he held a brief of one of the parties before his elevation to the Bench, has been greatly commended for its impartiality. It occupied four hours and a half in reading. It exhibited the most undaunted patience of research, and travelled, though with redundant labour, through a whole library of ecclesiastical and polemic literature.

His elaborate disquisitions had, in most cases, but little bearing on the question at issue, but they served to demonstrate the vast compass of his studies, and to vindicate his title to preside in that spiritual Court. The essence of the judgment was comprised in four simple sentences: the elevation of the consecrated elements is forbidden; the mixing of water with the wine is prohibited; the censing of persons and things is condemned; the use of two lighted candles on the altar is allowed. But it does not appear that the use of incense in the building is disallowed, unless indeed the air is legally, as well as scientifically, deemed a "thing;" and on the Sunday following the decision, the altar, as the communion-table is called, was almost concealed from the view of the congregation by the cloud of incense which filled the chancel. The use of the gorgeous eucharistic vestments, which are intended symbolically to teach the doctrine of the real presence, are not within the range of the prohibition; nor any of the postures and genuflections which the Ritualists have borrowed from the Vatican, to which they are rapidly conducting their votaries. The decision of the Court of Arches has been appealed to the Judicial Committee of the Privy Council by those who have promoted the present suit: the judgment of Sir Robert is therefore in abeyance, and the practices it prohibits are revived with greater intensity. Many months must elapse before the opinion of the Judicial Committee can be obtained, and the case may be carried in appeal to the House of Lords. In the mean time the spiritual zeal of the Ritualists will be sharpened by the spirit of religious antagonism, and Ritualism may be expected to spread with increased rapidity through the land. Even if it should finally be decided that there shall be no lighted candles while the sun is shining, we cannot perceive that the system will receive any substantial check. It is based on the doctrine that a priest ordained by one of the successors of the apostles is endowed with the power of working miracles, at will, and converting the elements of bread and wine into the real body and blood of the Saviour, and until this doctrine is uprooted little is gained by suppressing some of the outward demonstrations of the creed.

HERESY OF THE REV. J. W. BENNETT, OF FROME.—The important question of the real presence is about to be brought under legal investigation. Mr. Sheppard, of Frome, is now engaged in a laudable attempt to obtain a judicial decision on the point whether that doctrine can be legally taught by a clergyman who has subscribed the thirty-nine articles. Mr. Bennett, one of the boldest and most uncompromising of the Ritualists, who some years back obtained no little notoriety by his proceedings at St. Barnabas's, in London, and has since been the Rector of Frome, has published his views regarding the Eucharist, on two occasions, in the following language:—"I have worked steadily onwards, as far as my humble powers have enabled me, cheered and instructed by the "Tracts for the Times," and your (Dr. Pusey's) own more especial teaching at Oxford, to contend earnestly for the faith once delivered to the saints. That truth seems to me to derive its whole efficacy from the right appreciation primarily of the doctrine of the incarnation, and depending on that of the real, actual, and visible presence of our Lord upon the altars of our churches. Without that doctrine, as containing and inferring the sacerdotal office of the priest, and

the sacrificial character of the altar, there would seem to me to be no Church at all." "I am one of those who burn lighted candles on the altar in the daytime, who use incense at the holy sacrifice, who use the eucharistic vestments, who elevate the Blessed Sacrament, who myself adore and teach the people to adore the consecrated elements, believing Christ to be in them, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ." This is Romanism, pure and simple, and utterly repugnant to the Articles of the Church of England; and, as the Church Discipline Act could only be put in force by the bishop in whose diocese the offence had been committed, and as the books were published in London, an application was made to the Bishop of London to appoint a commission to investigate the charge of heresy as a preliminary to its transmission to the Bishop of Bath and Wells, in whose diocese Frome is situated. "He did not consider himself called on to comply with the request," and the Court of Queen's Bench has granted a rule calling on him to show cause why he should not proceed in the matter. As every work is now published in London, he very naturally objects to the heavy responsibility and the intolerable expense of initiating proceedings against every clergyman of every diocese who may court the public ear by publishing treatises or pamphlets or letters, the orthodoxy of which may be impugned by any one of the various antagonistic sections into which the Act-of-Uniformity Church is now divided. Be that as it may, it appears to us very doubtful whether the suit, if Mr. Sheppard should persevere in it, will end, as he hopes, in the condemnation of those doctrines. We are incessantly reminded by the press that the great beauty of the National Church consists in its comprehensive character, and in the indefinite latitude of doctrine it allows to be taught, so as to embrace the conflicting opinions of the Bishop of Natal, the Bishop of Salisbury, and the Bishop of Carlisle. The episcopal net appears to possess such a power of elasticity as to accommodate the fish of all parties, High and Low and Broad and Sceptical and Ritualistic, without any fear of bursting.

DENOMINATIONAL STATISTICS.—A census of the number of churches and communicants in the United States, drawn up by Dr. Henry Smith, and presented by him to the Evangelical Alliance, has been going the round of the papers, and appears to require due notice. We make the following extract from this document:—

	Churches.	Communicants.	Average.
Roman Catholics	3,300	4,000,000	1,212
Methodists	10,460	2,000,000	190
Baptists	17,220	1,690,000	98
Presbyterians	5,000	700,000	140
Lutherans	2,900	323,000	111
Congregationalists	2,770	207,400	75
Protestant Episcopal	2,300	161,200	70
Universalists		600,000	
Unitarians	300		

The most obvious remark which strikes one in glancing at these figures is that the number of Roman Catholic communicants is grossly overstated. It is not credible that, while the highest average of communicants in the Protestant Churches does not exceed 190, the average of the Roman Catholic communities should be more than 1200, when the ceremony of the first communion does not take place before the age of thirteen. The number of communicants, moreover, is generally considered to embrace one-third of the whole body of the denomination. But, assuredly, including men, women, and children, there cannot be twelve millions of Roman Catholics in the United States. It is possible

that the discrepancy which appears may be solved by supposing that a cipher has been inadvertently added to the number, which ought to stand at 400,000, and which would give 121 communicants for each church, and a population of about a million and a quarter in the Union. It is evident, likewise, that the number of Episcopalian, and more especially of Congregationalist communicants, has been understated, and requires to be revised. With regard to our own denomination, the figures of Dr. Smith correspond within five per cent. of the returns obtained from more authentic sources. The number of communicants is about a million and three-quarters, which would give an average of about 103 to each church, while the average in the churches in England is 126. It is in America that the denomination flourishes with the greatest vigour, though even in our land it has been quadrupled in the last thirty-three years, and now numbers 221,500 communicants.

INTOLERANCE AT MADRAS.—We lately recorded the attempt to introduce Ritualism at Madras, and the check it had received from the Governor, Lord Napier. We have now to notice another obnoxious proceeding of the High Church party which has been growing up at that Presidency. A missionary, connected with the Church Missionary Society, was recently married to the daughter of a Free Church missionary, and, by the father of the bride, and in his own chapel. The *Churchman*, a periodical belonging to the High Church section, denounces this act as an atrocious crime, and calls upon the superior authorities to insist on his being either married or excommunicated. The marriage is as valid, according to law, as if it had been celebrated in an Episcopal Church, and by an episcopally-ordained minister, and this attempt to question the validity of it, and thereby to insinuate that the parties are living in adultery, is not only a piece of sacerdotal impudence of the first water, but an act of defamation for which the Courts would be justified in inflicting exemplary damages. The excommunication which that religious journal does not scruple to invoke upon the head of the culprit only provokes a smile at its intense but idle bigotry. The days of this ecclesiastical penalty, not only of the higher, but of the lesser grade, are passed never to return; and the Bishop of Madras has too much sense of propriety to stand up at the altar of his Cathedral, with bell, book, and candle, and make over to the Prince of Darkness a pious and faithful missionary, even if he had committed a greater offence than that of being married in an unconsecrated building, and by a minister who has not the apostolic succession. He would never dream of lending himself to a proceeding which would afford the heathen ground for asserting that the Christian Brahmins had at length adopted their practice of turning those who did not conform to their stringent rules out of caste.

Reviews.

Memoirs of the Life and Labours of the Rev. Hugh Stowell, M.A., Rector of Christ Church, Salford, &c. By the Rev. J. B. Marsden, M.A. London: Hamilton, Adams, & Co.

The author of the "History of the Puritans" has undertaken a difficult task in consenting to become the biographer of Mr. Canon Stowell. A thorough Churchman of the Evangelical school, favoured with a gainly appearance and a fluent utterance, popular as a platform orator, and incumbent of a church supported by wealthy Manchester men, Mr. Stowell pursued an honourable, useful, and happy career. The materials for a memoir are, however, so scanty that Mr. Marsden has been evidently troubled to fill up the pages of the portly octavo he has produced in memory of his friend.

The lengthened pleadings in an action for libel brought by a Romish priest against Mr. Stowell are given *verbatim*. The Indian Mutiny occupies about forty pages of the book; one or two sermons, which leave the impression that the preacher's popularity must have been quite as fully indebted to his manner as his matter, and a few family letters make up the entire volume.

We have been somewhat disappointed in the perusal of the book, from which we had expected much more than it has yielded. The following seems a very just estimate of Mr. Stowell's powers as a preacher:—

> The very first moment Mr. Stowell ascends into the pulpit you are prepossessed in his favour. There is a stately ease in his outward bearing that adds another attraction to his personal appearance; an imposing solemnity, though quite natural and untutored, that indicates, before he opens his lips, his mission and purpose in appearing before you. . . . A complete silence reigns around the moment he rises. A quiet yet impressive prayer is breathed forth in a deep yet melodious voice; the sentences are short, but fervently uttered, and are evidently the offspring of a heart deeply impressed with the goodness, greatness, and power of the Almighty Being to whom it is addressing itself. . . Anon he takes his text from a small Bible which he holds in his left hand. A few pointed observations in the way of introduction are made; a general and somewhat voluminous dissection of his subject follows; a mind replete with pure Biblical knowledge is developed; sentences well rounded, and occasionally of remarkable length, fall upon the ear in rapid succession; apt illustrations here and there present themselves; a quick insight into the feelings and tendencies of human nature is unfolded; arguments of the best logical character are presented, and carried out with the utmost force, and most perfect perspicuity. He presses forward again, applies himself to his hearers; his voice is raised; he appeals, demands, entreats; and, at the conclusion of some glowing and forcible sentence, rather exhausted by so much physical and mental exertion, resumes his seat in the midst of a warm response from every breast, and a feeling of reverence, love, and veneration springing from every heart. From no very limited observation of Mr. Stowell's style of preaching, we are disposed to regard it as owing its power far more to fervency of feeling and eloquence of sentiment than to any striking amount of deep cogitation. He seems to express himself in greater abundance from the heart than from the brain. He makes the pulpit, as it should be, not the philosopher's desk or the professor's chair, but the source of well-directed appeals to the conscience, and the deepest emotions of the breast. . . . There is a perspicuity and pointedness in his observations that never fail to reach the goal for which it is intended by its author. He has an aim, and he adheres to it; he directs himself to that alone, and thus wards off any superfluous matter and outlandish detail. Thus you are never in a marvel as to his purpose or the force of his illustrations; they are always in consonance with each other, and rarely out of their proper orbit. He makes no circumlocutions, to catch hold of a stray idea, or give

expression to a wandering thought. . . . He is, to all intents and purposes, one of the best men that the Evangelical portion of the Church of England possesses, because he enunciates his views in the clearest and most definite style. Another winning feature in Mr. Stowell's preaching is his mode of delivery, always in happy unison with the point he is arguing or the appeal he is urging. The tone of his voice is nearly always in harmony with the theme he is pursuing, be it logic or rhetoric, proof or persuasion. He manages the tones of his voice with as much ease and propriety as we ever heard from the most consummate adept in elocution. His upper efforts are somewhat musical; while his possessing that characteristic, which Daniel O'Connell so much admired in Pitt, of concluding his sentence on the lower notes, imparts a finish to his style which is rarely witnessed in even our best and most popular orators.

Mr. Marsden ascribes to Mr. Stowell's pen that really good hymn—

From every stormy wind that blows.

If he were indeed its author, and we have no reason to doubt it, the only wonder to us is that there should be nothing similarly good from his pen in the memoir.

The last hymn which he wrote we append, although, to our minds, far inferior to the "MERCY SEAT."

Pilgrims in the narrow way,
Jesus be our constant stay;
As we journey, go before,
Keep us, cheer us, evermore.

Whatever perils may betide,
Be Thou still our watchful guide;
Do not scorn our little fears,
Our temptations, or our tears.

All our wants we bring to Thee,
Thine own fulness is our plea;
Weakness, is our strongest prayer,—
Need, our passport to Thy care.

In all trials Thou art nigh,
Listening to our faintest cry:
What then have the flock to fear
When the Shepherd is so near?

To the manger, cross, and grave
Thou didst come to seek and save;
What can rob us of our rest?
What can pluck us from Thy breast?

In thy footsteps may we tread;
More than death Thine anger dread;
More than life Thy favour prize;
Ours the cross, the crown, the skies."

The Curate of West Norton. By Rev. G. R. Wynne. London: Partridge, Paternoster Row. One Shilling.

A WORK which shows most clearly the transition which takes place from High English Church doctrines to open Roman Catholicism. It is the narrative of the experience of a curate, and shows his gradual change from Ritualism to Popery. We recommend this to our readers, not only as an interesting, but also as a healthy and instructive work. We hope it may perform its intended purpose of warning Christians from the newly-opened broad road of Ritualism.

None but Christ; or, The Sinner's only Hope. By ROBERT BOYD, D.D. London: T. Jack, Ludgate Hill.

A SERIES of addresses on some of the typical and parabolical representations contained in Scripture of the Saviour's work. Dr. Boyd is thoroughly evangelical—his style abounds with illustrations, while it is scholarly in its tone. We have derived much benefit from the perusal of the work, and think it will be useful to those who are desirous of importing freshness and vigour into their ministrations.

Sunday Verses. By JOSEPH TRUMAN. London: W. Macintosh, 24, Paternoster Row. One Shilling.

A COLLECTION of little poems, embodying sentiments of most Christian character, and of most laudable tendency, but to our mind, the versification is hardly equal to the thought it embodies. We must, however, make a most decided exception in the case of the blank verse pieces, and the verses entitled "Stillness on the Sea," from which we here quote two stanzas.

"When in our lonely grief we gaze
Around on wrecks of hope and love,
Too stunned and sorrow-blind to raise
Our widowed eyes in trust above,
Let us find all, in hearing Thee,
O voice Divine that stilled the sea.

When on time's solemn marge we stand,
And homely sights are fading fast,
When tender soul and soothing hand
Have done their kindest, and their last,
Great Lord of life, ah, near us be,
And still the roar of death's dark sea."

Altogether we recommend this little book as an excellent shilling's worth to all lovers of poetry.

Savage Island: A brief account of the Island of Niué, and of the Work of the Gospel among its People. By Rev. P. POWELL, F.L.S. London: Snow, Ivy Lane, Paternoster Row.

A MOST interesting description of the origin, nature and character of the Island of Niué and its inhabitants, as well as a most entertaining history of the mission churches there. For all lovers of Missionary Enterprise it will prove a most attractive work.

The Ruins of Bible Cities: Their Scenes and Associations. By EBENEZER DAVIES. London: Elliot Stock, 62, Paternoster Row.

THIS is a very useful compilation from the large and expensive works which narrate the discoveries of recent date made by the travellers who have explored the ruins of ancient cities.

The Philosophy of Revivals, or the Nature, Necessity, and Instrumentality of Conversion, and the Conditions on which it depends. By J. MAYNARD. London: Elliot Stock, 62, Paternoster Row.

A WELL-WRITTEN and thoughtful little book. It is not, as its title might indicate, one of the class known as *revival works*, but a calm and judicious exposition of the nature and means of conversion. It is small in bulk and in cost, and on all accounts very eligible for young ministers.

From Seventeen to Thirty, the Town Life of a Youth from the Country. By T. BINNEY. London: J. Nisbet & Co.

THIS is the expansion of a lecture on the History of Joseph given before the Young Men's Christian Association. Many a young man has had to bless God for listening to Mr. Binney's faithful ministrations, and we are glad to find that he retains in his now mature years the care for the young men which was indicated in earlier days of energetic labour.

The Dawn of Light: A Story of the Zenana Mission. By MARY LESLIE, Calcutta. London: J. Snow and Co., Paternoster Row.

THE work being carried on in the Zenanas of India amongst the upper female population, marks a new and hopeful epoch in the history of the great war between Christianity and Heathenism. Miss Leslie, the daughter of our venerable and excellent missionary brother, is a voluntary labourer in this department.

We agree with Mr. Storrow, who has written a preface to this little story, that it is not only valuable as a faithful portraiture of Hindu scenery, character, and customs, as they exist in the greatest, wealthiest, and most intelligent of the vast provinces of our empire; it is yet more valuable, as illustrative of the methods by which light and truth are now penetrating into the dark and dreary recesses of many a Zenana.

The Gospel in Leviticus; a series of Lectures on the Hebrew Ritual. By JOSEPH A. SEISS, D.D. Thomas C. Jack, 30, Ludgate Hill.

THE aim of this book is "to trace the grand features of the gospel and the method of salvation in Christ Jesus, as given in the ancient rites fifteen hundred years before the Saviour came." We think that the work supplies a want in our popular biblical literature; it treats in an interesting and instructive manner of a subject which has been perhaps rather neglected. It is not a mere dry exposition, but besides pointing out the significance of the Levitical ceremonies, enforces their lessons with appropriate illustration and forcible appeal. We cordially recommend it to all who wish not only to apprehend intelligently the lessons of the book of Leviticus, but to have them impressed upon the heart.

My First White Hair: a story for Children. Translated from the German. London: Elliot Stock, Paternoster Row.

WHEN we were children we always looked out for stories translated from the German, and were never disappointed. Nor would children now be disappointed in the case of this work. It is a story of the reign of Frederick the Great, narrated in simple yet interesting style, and, as we think, of a remarkably healthy tendency.

The Hiding Place, and Room in it for You. London: 28, Paternoster Row. Price One Penny.

A FIRST-RATE little tract for distributors, by whom we hope it will be largely patronized. In our opinion it cannot fail, with God's blessing, to bring many to the Hiding Place.

Intelligence.

MINISTERIAL CHANGES.

After forty-one years of ministerial labour, the Rev. G. G. Bailey has resigned the pastorate of the Church at Blisworth, which he has successfully held since 1857. Mr. Bailey is in his 67th year, and his increasing infirmities oblige him to retire from the pastorate.

The Rev. J. D Williams, of Pembroke Dock, has accepted the invitation of the Church at Upton Chapel, Barkham Terrace, Lambeth.

The Rev. J. P. Barnett has resigned the pastorate of Mount Pleasant Baptist Church, Swansea.

Mr. Joshua Thomas, of Pontypool College, has accepted a unanimous invitation to become the pastor of the Baptist Church at Seion, Copnmawr. Mr. John Jones, of the same college, has received a unanimous invitation to undertake the pastorate of the new cause at Taibach, Aberavon.

Rev. G. Durrell, of the Baptist College, Bristol, has accepted the unanimous invitation of the Church at North-row, Warminster.

The Rev. Edward Spurrier, who for nearly two years has been serving the Baptist Church in Eld-lane, Colchester, as assistant minister, has been unanimously chosen co-pastor with the Rev. R. Langford, who resigns the entire management to his esteemed colleague.

The Rev. D. B. Joseph having resigned the pastorate of the Baptist Church assembling in Salem Chapel, Burton-on-Trent, will gladly supply any Baptist Church that is without a pastor.

The Rev. R. Johnston has given notice of his intention to resign the pastorate of the Church at New Street, Hanley, Staffordshire, and will be open to supply any vacant pulpit after April.

The Rev. C. White, of Merthyr Tydvil, has accepted the invitation of the Church at Cornwall Road, Notting Hill.

PRESENTATION.

BAPTIST CHAPEL, SHELFORD, CAMBRIDGE.—On Thursday, March 12th, after the usual evening service, a purse of gold was presented to the pastor, the Rev. B. J. Evans, by the senior deacon, Mr. R. W. Maris, on behalf of the Church and congregation.

MISCELLANEOUS.

THE spring meeting of the Norfolk Baptist Association was held in East Dereham on April 2nd. The sermons were preached by the Revs. G. Gould, of Norwich, and T. J. Malyon, of Lynn. The public meeting was presided over by R. Tillyard, Esq., of Norwich, and addresses bearing upon the ecclesiastical questions of the day delivered by the Rev. W. H. Payne, of Worstead; T. Foster of Norwich; W. Peppercorn, LL.B., of Lowestoft; and S. Culley, Esq., of Norwich. The Revs. C. Stovel of Fakenham; J. C. Wells of Cottenham, and G. Sear, pastor, took part in the services.

NEATISHEAD, NORFOLK.—The anniversary services of the Baptist Chapel were held on Good Friday. The Rev. W. H. Root, of Ingham, preached in the afternoon, and after the public tea, addresses were delivered by the Revs. W. H. Payne of Worstead, W. H. Root, and S. Nash, pastor.

FOULSHAM.—Services were held at the Baptist Chapel, Foulsham, April 14th, in connection with the settlement of Mr. Turner as pastor over the Church there. In the afternoon, the Rev. T. Foston, of Norwich, gave an exposition of the principles of Nonconformity. Mr. Gibbs, one of the deacons, stated the circumstances which had led the Church to invite Mr. Turner to the pastorate, and Mr. Turner gave his reasons for accepting the invitation. The Rev. G. Sear, of Dereham, offered prayer. The Rev. S. B. Gooch, who was for many years the pastor of the Church at Fakenham, gave an address. The Rev. W. F. Gooch, the former pastor of this Church, now of Diss, addressed his old friends from Psalm cxxii. 8. Addresses were delivered by Messrs. Sear, of Dereham; Gooch, of Diss; Brad-

bury, Dakin, Foston, and J. H. Tillett, of Norwich.

GOLD HILL, CHALFONT ST. PETER, BUCKS.—The Rev. W. B. Hobling, late of Shaldon, Devon, was recognized as pastor of this Church on 14th April. The Rev. Dr. Steane presided at the meeting, and after reading and prayer by Rev. — Wood, of Regent's-park College, called on Mr. Underwood, deacon, who gave an account of the reasons which had led them to invite Mr. Hobling as the pastor. The pastor detailed the causes which had induced him to accept the invitation, and the doctrines which would constitute the topics of his ministry. A charge was then given to the pastor by the chairman, and prayer was offered by the Rev. R. Bayne, of Rickmansworth. An address to the Church was delivered by the Rev. S. Gray, of Windsor.

EARBY-IN-CRAVEN, YORKSHIRE.—The recognition services of the Rev. Edward Morgan were held in Mount Zion Baptist Chapel, on April 10th. The introductory part of the service having been conducted by the Rev. W. E. Archer, of Sutton, a discourse was delivered to the Church on its responsibilities by the Rev. H. J. Betts, of Manchester. Addresses were given by the Revs. J. Bury, Colne; F. Brittcliffe, Skipton; and H. J. Betts, of Manchester.

CARMARTHEN.—On April 19, an English Baptist Church, consisting of about thirty-five members, was formed in this town. Dr. Thomas, president of Pontypool College, preached morning and evening to about 400 hearers. The Lord's Supper was administered in the evening, when the Church was formed by Dr. Thomas and Rev. T. Lewis, of Priory-street Chapel.

MORIAH, CARDIGANSHIRE.—On March 19th, special services were held in this place in connection with the settlement of Mr. John Pickering, of Llangollen College, as pastor of the Baptist Church there. The Revs. E. Williams, of Aberystwith; W. Hughes of Llanelly; H. Jones, M.A.; R. A. Jones, of Swansea; H. C. Williams, of Staylittle, and J. Jones, of Mold, conducted the services.

NITON, ISLE OF WIGHT.—The recognition services of the Rev. T. Bateman, late of the Rev. C. H. Spurgeon's college, as co-pastor with the Rev. J. Hockin, were held on March 17th. The meting was presided over by the Rev. W. Durban, B.A. The Chairman, after a few introductory remarks, called on the Rev. J. Hockin to address the assemblage. The Rev. J. Collins, from Southampton, gave a charge to the minister. The Rev. J. Bateman made a statement of his belief. The Rev. W. Hanson, South Shields, gave an address; he was followed by Messrs J. Taylor, W. W. Martin, and J. Battersworth.

RICHMOND, SURREY.—In the month of January last several friends of the Baptist denomination, residing at Richmond, engaged the Lecture Hall, Hill-street, for public worship and for preaching the gospel. The services have been conducted chiefly by students of Regent's Park, and have met with encouraging success. A public meeting was held in the hall on Good Friday, and was well attended; prayer was offered by Mr. Orwin, of Regent's-park, and addresses were delivered by Mr. I. B. Nicholson, of Barnes (chairman); Mr. Thomas, of Richmond; Mr. Nicholson, Sen.; Rev. W. Perratt, of Hammersmith; and by Messrs. Jordan, Meyer, Butcher, and Hatchard, from the college. The Rev. W. Perratt concluded the meeting with prayer.

UNION CHURCH, PUTNEY.—A public meeting, for the recognition of the Rev. George Nicholson, B.A., late of Longsight, Manchester, as pastor of this Church, was held on 31st March. Joseph Gurney, Esq., presided. The secretary read a brief report of the introduction and settlement of the pastor, who next addressed the meeting. Addresses were also delivered by the Revs. Professor Godwin, of New College, I. M. Soule, of Battersea, D. Jones, B.A. of Brixton, J. G. Rogers, of Clapham, J. Sugden, B.A., of Teddington, and John Lamb, Esq. of Manchester. The devotional parts of the service were conducted by the Revs. A. Mackenell, B. A. of Surbiton, H. Cocks, of Putney, and R. Ashton, Secretary of the Congregational Union.

TUNBRIDGE.—A Baptist Church was formed in the Town Hall on April 8th, by the Rev. H. H. Dobney, of Maidstone. An address was delivered on the occasion by the Rev. G. Rogers, tutor of the Metropolitan Tabernacle College, on the "Nature of a Christian Church." The Rev. J. Turner received and accepted a unanimous invitation to become pastor, after having preached with acceptance for three months. The Ordinance of the Lord's Supper was administered. In the evening a public meeting was held to recognize the newly chosen pastor. Mr. Edward Smith, one of the originators of the movement, presided on the occasion. The following ministers took part in the service:—The Revs. G. Rogers, of London, J. R. Thomas, M.A., of Tunbridge Wells, B. Dickens, of Edenbridge, J. Jackson, of Sevenoaks. V. Down,

of Tunbridge, and F. Kocketon, of Limpsfield.

WINWICK, HUNTS.—The Rev. W. Piggott having accepted an invitation to the pastorate of the Baptist Church at Speen, Bucks, a public meeting was held here on Wednesday last, previous to his departure for his new sphere of labour, presided over by Mr. Knighton, of Peterborough. Addresses were delivered by the Rev. L. Llewellyn, and Mr. Savage, of Huntingdon. A purse of gold was presented to Mr. Piggott in the name of the subscribers.

HIGHFIELD ROAD BAPTIST CHAPEL, DARTFORD.—This neat and substantial edifice, capable of seating between 300 and 400 persons, erected for the accommodation of the church and congregation under the pastoral care of the Rev. A. Sturge, was opened for public worship on the 8th April, by the Rev. C. H. Spurgeon, who preached two sermons, in the afternoon and evening, to large and attentive congregations. The collection amounted to £45. The sum of £500 is needed to free the chapel from debt, towards which the pastor and the treasurers of the building fund, Mr. J. Fletcher and Mr. J. Sharp, would be thankful to receive contributions from Christians friends who may be disposed to render help.

DALSTON.—The Luxembourg Hall, Dalston, has been opened for religious services by the friends formerly worshipping in Kingsland Tabernacle.

EYTHORNE.—The Baptist Church in this village held its annual meeting on Good Friday. The day's engagements included a recognition of the Rev. R. Shindler as pastor of the church. The Rev. P. Ward, of Dover (Independent), read the Scriptures and offered prayer. Rev. W. Barker, of Hastings, as chairman, made a few remarks, and called upon the Rev. R. Shindler to furnish a brief statement of his religious views. The Rev. R. Bartram, of Deal (Independent) in the name of the churches and ministers of the neighbourhood gave to Mr. Shindler the right hand of fellowship. Addresses were afterwards delivered by Revs. Mark Wilks, of London (Independent), A. W. Heritage, of Canterbury, and J. Drew, of Margate. The evening meeting was presided over by the pastor, and addresses delivered by the Revs. W. Barker, J. Drew, A. W. Heritage and R. Bartram.

HENRIETTA STREET CHAPEL, BRUNSWICK SQUARE, W. C.—The Recognition of the Rev. W. A. Thomas as pastor of the Church, was held on the 18th. After tea, at which over 200 sat down, the public service was held, when the Hon. and Rev. B. W. Noel, M.A., presided. The follow-ministers also took part in the procedings —Rev. J. R. Corken (Independent minister of Bermondsey), Rev. James Webb (late of Ipswich). Mr. Legge (sen. deacon) gave an account of the circumstances which led to the Rev. W. A. Thomas' call, and the Rev. W. A. Thomas, pastor, gave a brief sketch of his life, experience, and views of truth. Rev. G. Wyard prayed for a blessing on the minister, and the Hon. and Rev. B. W. Noel gave the charge to the pastor. Rev. W. A. Blake, of Brentford, addressed the Church. Rev. J. Corken and Rev. J. Bennett (of Arthur Street Chapel) then spoke.

CHIPPING, NORTON, OXON.—The Rev. T. M. Roberts, B. A., has, through ill-health, been compelled to resign the ministry here. It was thought desirable to give a special character to the usual prayer meeting on Monday evening, 30th March, when the pastor and the Church were solemnly commended to the Divine care. The Rev. Timothy East, formerly of Birmingham, presided over a large assembly. Prayers were offered by Rev. J. Davies (Wesleyan) and Heys (Primitive Methodist), other ministers of the former denomination being also present. H. F. Wilkins, Esq., the senior deacon, presented to the retiring pastor a purse, containing £22. Mr. Roberts replied, deeply feeling the expressions which had been given of the manner in which his ministry during so short a period—a year—had been regarded.

TREUDDYN, FLINTSHIRE.—Feb. 16th and 17th, special services were held at Treuddyn, Flintshire, in connection with the settlement of Mr. Owen John, of Haverfordwest College, as pastor of the Baptist Church in this place. Sermons were preached by the Rev. T. John, Aberdare, brother of the pastor elect, and Dr. Davis, president of the College, Haverfordwest. The Rev. E. Jones, Ruthin, delivered a discourse on the nature of a Christian Church; the Rev. J. Jones, Brymbo, offered special prayer on behalf of the young pastor, and preached a sermon to the church. The Charge to the minister was delivered by his tutor, Dr. Davies. Sermons were also preached by Mr. Jones, Ruthin; Mr. Jones, Brymbo; Mr. John, Aberdare; and Dr. Davies. Mr. Daniel Davies, Pandyr Capel; and Mr. James, Mold, took part in the devotional services.

BRIXHAM, DEVON.—March the 4th, a meeting was held to welcome the Rev. J. Curtis, formerly of Chalfont St. Peter, Bucks, as pastor of the Church. Mr. R. N. Smith, senior deacon, who presided, appropriately welcomed Mr. Curtis to the Church, and expressed the warmest wishes of the people for his peace and prosperity. Mr. Curtis gave a brief account of the reasons which had led him to dissent from the Established Church, of his work as a pastor in Bucks, and the causes which had prompted him to accept the call from Brixham. Addresses were then delivered by the Revs. E. Webb (secretary of the Devon Baptist Association), H. Cross, J. Clogg, W. B. Hobling, and Messrs. Baddeley and Sparke, deacons.

PRESENTATION.—On the 26th of December last, a very interesting service was conducted at the Baptist Chapel, consequent upon the Rev. H. S. Albrecht, LL.D., having completed the thirty-sixth year of his pastorate in Mirfield. The members of the Church decided to give a substantial proof of the kind regard in which they hold their pastor, and took advantage of the occasion of making him a handsome present. Tea was provided, to which a goodly number sat down. In the evening a meeting was held in the chapel, presided over by Mr. Spice, of Terrace Cottage. Addresses were delivered by the Rev. J. Cameron, Hopton; Rev. G. B. Thomas, Leeds; Messrs. Robert Shaw, and Eli Smith, of Golcar; Mr. Joseph Brooke, of Huddersfield, and Mr. William Wilkinson, Mirfield. During the evening, the chairman presented the gift already referred to, which consisted of a purse, laden with eighty sovereigns; also a vellum scroll beautifully engrossed, containing the address of the members of the Church, closing with a wish that the Almighty would give him health and strength in the decline of his life, and that he might be made a still greater blessing to his Church and congregation. Dr. Albrecht replied as well as his feelings would permit him.

RECENT DEATH.

MR. WILLIAM SHARP.

ON February 5th, 1868, at his residence 44, King Street, Woolwich, Mr. Wm. Sharp terminated his earthly career in the eighty-second year of his age; by whose removal the Church of Christ has lost a brilliant example of unassuming piety and sterling principle. Mr. Sharp was born at Chatham, 15th April, 1786; but being very early in life, left an orphan, he was brought up by some relatives at Deptford, where he was apprenticed to his trade of a shipwright. In 1807 our friend removed to Woolwich, having obtained an appointment in the Royal Dockyard of that town, and he was married to his now sorrowing widow on the 4th June of that year. From his childhood Mr. Sharp was trained under religious example and influences. His foster parents were, for fifty years, members of the Old Tabernacle, Greenwich Road, of which place the Rev. Mr. Chapman was at that time the pastor; and it was quite refreshing to hear the old saint speak of being taken thither to hear such men as John Bradford, Mark Wilks, Rowland Hill, and others of kindred spirit preach. On one occasion the pulpit of that ancient sanctuary was occupied by the Rev. Adam Freeman, the founder, and for fifty years, the pastor, of the Baptist Church, Queen Street, Woolwich, and as Mr. Sharp heard Mr. Freeman preach at that time this incidentally led to his attending at Queen Street, when in 1807, he removed to Woolwich. It appears that for about six years Mr. and Mrs. Sharp attended upon the ministry of Mr. Freeman before they were baptized on a confession of faith; for in the church book we meet with this memorandum:—"October 13th, 1813, resolved to receive Wm. Sharp and Susannah Sharp into full communion;" and our friends took their seats at the Lord's Table for the first time the opening Sabbath of 1814. This connection continued, most happily and uninterruptedly, up to the day of Mr. Sharp's decease; for although in the year 1843 he was appointed "inspector of shipwrights," and in that capacity was removed to the Royal Dockyard at Deptford, still he retained his membership at Woolwich during the twelve years of his residence in Deptford, attending the chapel when practicable, and liberally and constantly supporting the interests of that community. In 1855 Mr. Sharp was released from active service, and being pensioned, retired to Woolwich, living in that quiet and secluded manner so congenial to his tastes and constitution. Steady and uniformly Christian conduct of course, commended itself to the notice of his brethren; so much so that on May 12th, 1843 our friend was elected a deacon of the church, and when the trust deeds of the property were renewed he was also appointed a trustee. Mr. Sharp was present at "the communion of saints" the first Sabbath of the present year, and at

the close of the service gave utterance to a few sentences that produced a thrilling effect at the time, but which, it was little thought, would prove to be his farewell address in the sanctuary upon which he had attended with scrupulous punctuality for sixty years. After expressing the pleasure it gave him to be present on the occasion, he added, "I can hardly expect to be with you this day twelve-month; but this I can say, I have a faith, not a presumption, but a faith, that will save me; and if during the year I am called to leave you, I rejoice in the thought that I shall leave a united people." On the following Sabbath the aged saint was in his pew, but came in after the service had commenced: a thing scarcely ever known to have taken place before, and which, on this occasion, was caused by the uncertain state of the weather. However, he was there, listening to a discourse from Genesis xv. 1, and seemed as well, or even better, than usual. On the following Thursday, while taking tea, severe pains in the chest came on, clearly intimating that something serious was the matter. Medical assistance was at once called in, but all human help proved to be of no avail. The patient gradually grew worse; the "shock of corn was ripe for the garner," and the weary wheels of life stood still on the 5th February, when the released and happy spirit took its position among the redeemed—

"Nearer the Throne than angels stand."

Shortly before he breathed his last, Mrs. Sharp put to him this question: "How's the mind?" He answered, "On the rock—perfect peace. There are two bands!" From his boyhood he had been accustomed to the enchanting strains of military music; but who will say what sounds fell upon his ears when he uttered that wondrous expression—"There are two bands?" How near was our friend just then to what the "Immortal Dreamer" describes when he says of Christian and his companion, "Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them. There came out also at this time several of the King's trumpeters, who, with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes; and this they did with shouting and sound of trumpet."

"I can hear music sweet—
From the unnumbered lyres with golden strings,
And happy ones who lie at Jesus' feet
And sing of holy things.
Oh! earth, with all its love,
Is nothing, with this land of bliss in view!
Its ties are loosening, and I mount above—
Detain me not,—adieu."

The mortal remains of Mr. Sharp were interred at Woolwich Cemetery, on which occasion his pastor, the Rev. J. Teall officiated, by whom also a funeral sermon was delivered in Queen Street Chapel, on Sunday evening, February 23rd. This discourse was founded on Job xix. 25—27, and the chapel was literally crammed with a most attentive and sympathizing congregation. There were some traits in the character of Mr. Sharp that will long endear his memory to those whose privilege it was to call him their friend and companion. Yes! and traits that may be copied too, and that to great advantage. His order, system, and punctuality were remarkable.

Many a time, since his eightieth birthday even, has his pastor found him in the vestry waiting his arrival, and in answer to his occasional salutation of—"Ah! father Sharp, first again then!" has received the quaint reply, "Yes, sir; I am one of Lord Nelson's men; a quarter of an hour before the time." The great doctrines of salvation were, to the mind of our friend, precious beyond all comparison. To lie low in his own estimation and to exalt the Saviour as "the chiefest among ten thousand, yea, as altogether lovely," was his special aim and desire. Surely, he was "built upon the foundation of the apostles and prophets;" while the great principles for which the Puritans contended, and the martyrs laid down their lives, were, in his estimation and experience, *principles indeed.* Hence proceeded the integrity of his character, the holiness of his conversation, and the assurance and triumph of the closing scene. Of all this he would say, "Not I, but the grace of God which was with me." The Church of Christ can but ill spare such men; still, in the recollection of what they now realize, we will not repine at our loss, but rather rejoice in their "gain," their inconceivable, their eternal "gain." This brief tribute to departed worth may be appropriately closed in the fine lines of Mrs. Hemans:—

"Calm on the bosom of thy God,
Fair spirit, rest thee now:
E'en while on earth thy footsteps trod,
His seal was on thy brow.
Dust to its narrow cell beneath:
Soul to its place on high:
They who have seen thy look in death
No more need fear to die."

Woolwich. J. TEALL.

CORRESPONDENCE.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

To the Editor of the "Baptist Magazine."

Sir,—Thanks to the denunciations of opponents, as well as to the efforts of friends, the "Liberation Society" has become one of the best known institutions in the kingdom; its fundamental principles and "ulterior aims" being now familiar to thousands, not only of Nonconformists, but of Episcopalians, who a few years ago were alike ignorant and indifferent in regard to them. But there is one feature in its Constitution and Proceedings with which its immediate friends are better acquainted than the public at large, and that is, the extent to which the Society's vitality is derived from its Triennial Conferences.

These great gatherings are, in one respect, quite unique; for not only do they bring the Society's Executive face to face with the representatives of its supporters throughout the kingdom, but the door is thrown open to others, who may never have been connected with the organization, but whose concurrence in its objects may dispose them to enter its ranks. These, equally with its oldest friends, have the opportunity of revising the Society's Constitution, of reviewing its past proceedings, and of choosing a new Executive, and, so far as the future can be provided for, of shaping its future operations. Knowing the tendency of public bodies and officials to travel in well-worn ruts, and to cherish old traditions, the originators of the institution resolved, as it were, periodically to kiss their mother earth, that they might rise refreshed and strengthened, and might prosecute their work with the aid of new allies, and with an energy instinct with the life and spirit of the time. It was a bold, and somewhat hazardous, but it has proved to be a perfectly successful device; for probably to it, as much as to any other cause, is attributable the fact that the "Liberation Society" has existed during a far longer term than any kindred organization; and that in its twenty-fourth year it exhibits a degree of vigour which is as much an occasion of wonder and admiration to the adherents of establishments as of thankfulness to its own supporters.

The next Triennial Conference is approaching, the time fixed being the 5th and 6th of May, and, in asking the attention of your readers to the advertisement—appearing elsewhere—of the mode in which it will be convened, I venture to urge that there are some special reasons why the invitation of the Executive Committee should be accepted by those who in past years did not feel it to be obligatory upon them to identify themselves with such an association.

There are, I suppose, but few who now share in the belief expressed by some in 1844, that the founders of this Society were committing themselves to an utterly Utopian enterprise: on the contrary, the discerning public now look upon the separation of Church and State as "only a question of time," and not a few have begun to think of it as an event which may be witnessed by this, rather than by a distant generation. Since the last Liberation Conference the whole question has entered into a new phase, and it is likely that every triennial period will, for some time to come, be similarly distinguished from that which preceded it. It is true that almost every change indicates progress, but it also brings with it difficulty, and calls for increased zeal and increased practical wisdom. If those who for so many years have toiled in this service feel themselves to be amply repaid by the result, they also have a deep sense of the responsibility which rests upon them at the present juncture, and eagerly desire to be strengthened by new alliances for the conflicts of the future. Let not, therefore, interested lookers-on suppose that the work will go on well enough without help from them; and let the indifferent ask themselves if it be generous always to let others bear the stress and strain of a struggle which involves the success of their own principles, and the assertion of their own rights.

But such an appeal may be based on far higher than any personal grounds. The interests of religion as opposed to worldliness, of truth against latitudinarianism, and of principle and integrity against expediency and political chicane, demand of Nonconformists a devotion to public duty for which at one period the same urgent necessity did not exist. May they show themselves to be "men of the time, who know what Israel ought to do," and attest the strength of their convictions by the perfectness of their work!

Yours faithfully,

J. Carvell Williams.

2, Serjeants' Inn, Fleet Street, E.C.,
April, 1868.

THE MISSIONARY HERALD.

SEVENTY-SIXTH REPORT.

THE year which has just closed has been, to the Committee, and the friends of the Society, one of unusual anxiety. Beginning it with a debt of more than £5,000, it was clear that all efforts to enlarge its operations must be postponed until the financial position was materially improved. At the outset, therefore, measures were taken to effect this object. Circulars were issued to the pastors and officers of the churches, suggesting a special collection early in October, the date of the Society's formation, and in commemoration of its 75th anniversary. Communications were addressed by the Treasurer and Committee to every subscriber of one guinea and upwards, soliciting an augmentation of the amount; and conferences have been held with pastors and deacons, and members of churches, in Cornwall, Somerset, Wilts, Lancashire, and Huntingdon, with the view of ascertaining what organizations existed, and what could be done to strengthen and improve them; and similar meetings will be held in those districts which have not yet been visited.

Fully aware that a considerable increase in the expenditure—especially in India—was inevitable (the causes of which were stated in the last Report), hearing from many friends the heavy losses they had sustained, and from many more of diminished power to help in this time of need, knowing also how wide-spread was the distress consequent upon diminished foreign commerce and home trade, the Committee looked with considerable apprehension to the close of the year, expecting not only a diminished income but a large augmentation of debt. Happily these fears have passed away, and, though they have still to regret the existence of a debt, yet they have to present a somewhat encouraging report, as the following brief statement of facts will show:—

The debt at the close of the past year was £5,096 13s. 5d. Towards this amount, £4,500 19s. 2d. had been received to the 31st March, made up of contributions from 1s. to £200. These gifts have come from numerous churches,

and many private individuals. But they have been given without reluctance, and in a spirit which greatly enhanced their value—almost invariably accompanied with expressions of the warmest affection to the Society, and most earnest wishes for its prosperity and success.

The contributions for General Purposes—from the churches and auxiliaries, and including legacies, donations, and advances from the Calcutta Mission Press—amount to £23,800 7s. 9d.; and with those for special objects £30,362 15s. 1d. If the donations towards the debt be added, the entire income for the past year will be £34,912 14s. 3d.,—the largest income which the Society has ever had except on the year of its jubilee. The expenditure has been £33,158 16s. 6d., which is in excess of previous years, but chiefly in India; and owing to exceptional and unforeseen causes. In the greater number of stations in other parts of the field, the expenditure has rarely exceeded the estimates laid before the Committee at the beginning of the year. The balance now due to the Treasurer, inclusive of the small balance of last year's debt, and this year's deficit, is £3,342 15s. 8d.

A comparison of the present with the last cash account will show a great falling off in legacies, and if those for the debt be excluded, in donations as well. From a careful examination of the facts, it appears, that the recurrence of a debt is mainly owing to the extremely fluctuating character of the income derived from Legacies, Donations, and Mission-press advances; and the Committee will have to consider whether some method of treating these contingent sources of income may not be devised, so as to render the fluctuation less violent from year to year, and thus avoid the danger of a repeated and considerable deficit.

The Churches continue to manifest their interest in their support of the Widows' and Orphans' Fund; the small diminution seen in this year's receipts being easily accounted for. But the Native Preachers' Fund, wholly contributed by the young through their New-Year's Cards, amounts to £568 10s. 2d. —the largest amount yet received, and which does not include what is collected by Mission-Boxes, Cards, and among the scholars in our Sunday-Schools.

The Committee rejoice to learn that the practice of contributing after the monthly missionary prayer-meetings is on the increase. They would be glad to see it universally adopted; not so much on account of the increase to the funds, which might be expected from it, as for the sake of the recognition of the principle that prayer and effort should be combined. They have incurred a considerable annual expense in supplying by post every pastor of a contributing church with a copy of the *Herald*, to enable them to communicate to those present at these meetings intelligence of the Society's operations. It is hoped, therefore, that the suggestion now made will be generally adopted. They venture to press again on the heads of Christian families to have a

missionary-box placed on the table every Lord's-day morning at worship, that such members of the family as may be so disposed, might give their weekly offerings, however small; wherever the practice has been adopted it has been successful, not more in augmenting the funds, than in sustaining and quickening the interest already felt in the Mission, and kindling into ardour the desire to promote its success. They have also abundant reason to believe that the practice has proved most beneficial in promoting the growth of personal godliness; for whatever augments attachment to the Saviour's cause strengthens and vivifies our love to Him, and intensifies the willingness to make sacrifices to extend His kingdom in the world. The habit of frequent giving to such an object, keeps in exercise the best feelings of which a devout heart is susceptible, and gives a reality to our pity for those who know Him not, and are perishing from lack of that knowledge.

The Committee cannot dismiss this topic without once more, and with the strongest emphasis, stating to their constituents, that unless the income of the Society can be sustained to the amount of the *entire* income of the present year, its operations cannot be sustained even on the present scale. Can it be that £35,000 is the utmost which our churches can raise for this object? Is that limit never to be passed? Is there to be for the future no extension of labour, no increase of agency? Or rather, must what we have be diminished? They trust not. They, therefore, turn to the pastors, and beseech them to enforce this great question more frequently from the pulpit. They intreat Christian friends to speak of it oftener in their intercourse with each other. The mind, and heart, and conscience of all must be awakened to a more exalted sense of its grandeur, to a deeper conviction of our responsibilities to Christ and mankind, until a spirit of holy fervour and love be enkindled within us, that shall ascend to God like the flame of sacrifice, and bring down from Him what He is waiting to bestow, a blessing more rich and effectual than we have ever known.

In the hope of rendering the present anniversary more effectual to this end, the Committee arranged for United District Prayer-meetings, and for separate meetings, where the others were found—from distance or any other cause—impracticable, in all the churches of the metropolis, to be held on the evening of the day of the opening service. They were greatly encouraged by the cordial response given to this suggestion, and they rejoice in the growing desire for more frequent association for prayer, and the conviction that if we are to have success we must be more fervent and devout.

With regard to the work abroad, the year past has been in one sense uneventful, whether regard be had to the labourers, or to the fields of their labour. Yet the Committee are permitted to rejoice over manifold tokens

of the divine care and blessing, and over results that may well call forth fervent gratitude to God.

In the Report of last year the Committee had to speak with mournful regret of the death of three of their esteemed fellow-workers abroad. It is with thankfulness that they report, that this year they have not to record a single decease among their brethren. Nor has sickness driven so many from their posts as in years past. Four only have returned home on account of health. One of them, the Rev. R. Smith, after only a few months' absence from his station, has already returned to it. The other three brethren, who have been compelled to seek a change of climate, are the Revs. J. Trafford, Q. W. Thomson, and E. J. Kingdon. In the case of Mr. Kingdon, his constitution seems so ill adapted to the climate of China, that he can scarcely venture to return. On the other hand, two young brethren have entered on missionary life in India,—the Revs. A. O. Gillott and J. Thomas; while the missionaries named in the last report—the Revs. C. B. Lewis, J. Gregson, T. Martin, W. Littlewood, and D. J. East, as likely to return during this year—have all reached their respective spheres of labour, and have resumed their various duties. One, the Rev. W. Littlewood, encountered on his way a frightful storm, and for hours was in danger of shipwreck. For the twelfth time the hand of God, in answer to prayer, was stretched out for his safety and that of those who were with him, and the ship reached her desired haven.

In passing on to the work in which our brethren are engaged, the Committee propose to omit in this portion of their Report the detail of each mission that it has been usual to give. They will rather endeavour to describe the more general aspects of the work, and especially call attention to one or two subjects which have received their anxious consideration during the year.

DISTRIBUTION OF THE MISSIONARIES.

The proclamation of the Gospel to the heathen, by the divinely-appointed ministry of the Word, is the chiefest, and, therefore, the primary duty, both for the Committee to secure, and for your missionaries to accomplish. Generally speaking, your Committee think, that it should not be the aim or the practice of your missionaries to settle down as permanent pastors of the congregations they gather, nor to merge altogether their missionary character in that of teacher to English congregations. For years past it has been the endeavour of your Committee to secure the appointment of native brethren as the pastors of native congregations, to relieve the Society of the burden of their support, and to devote the energies of the missionaries to the wider diffusion of the kingdom of God. There are, however, different departments in this great work; each of which, in a suitable degree, ought to have attention.

Translations of God's Word must be prepared and printed; converts must be trained for the pastorate of the churches, and for evangelistic labours among their countrymen; and the education of youth should not altogether be disregarded, as a most useful and necessary help in the diffusion of that knowledge which both elevates the mind and saves the soul. In one or other of these departments of missionary life the brethren are engaged, and their distribution is as follows:—

The Society's present staff of missionaries and assistant missionaries, in all parts of the world, numbers fifty-eight individuals. Four of these brethren devote nearly the whole of their time to the translation of the Holy Scriptures into the languages of India, Ceylon, and Africa, and to carrying these versions when ready through the press. During the year the New Testament has been completed in Hindi, a new and most convenient edition of the Bengali Bible has been issued, and much progress been made with the Old Testament in Singhalese and in the Dualla languages.

One missionary, the Rev. C. B. Lewis, is wholly occupied with the management of the Mission Press in Calcutta; an institution which has greatly facilitated the printing of God's Word, the production of useful works in every department of knowledge, and by its general business furnishing large contributions to the funds of the Society. During the last ten years, from this source alone, not less than £32,000 have been raised and devoted to the evangelization of India. Two brethren in India and Jamaica have given their time to the training of converts for the preaching of the Word among their countrymen; while four others addict themselves to the work of education among the young, especially in connection with the College at Serampore, and to training masters for the numerous day-schools attached to the congregations in Jamaica. In India and Ceylon there have been gathered not fewer than twelve English congregations. It was not possible that your missionaries should altogether neglect the souls of their countrymen, who, from their number and commanding position, exercise great influence for good or evil, upon the spread of true godliness among the heathen around them. Two brethren only give the whole of their time to the service of these English communities; the other ten combine a large measure of missionary labour with the duties which devolve upon them as pastors. One, the Rev. A. Williams, is entirely supported by his church, that of Circular Road, Calcutta. The church in Lal Bazar, which has just elected the Rev. J. Robinson as its pastor, is also independent of the Society's support. In Allahabad the congregation contributes a specified sum to the funds of the Society; while the rest raise very considerable amounts for direct missionary work by agents of their own selection, and largely aid in various ways the missionary exertions of the brethren whose ministry they enjoy. The church at Monghyr, for in-

stance, provides entirely for all the missionary work at the station, which costs them about £450 a year, and often contributes also to the general funds of the Society. These English congregations, in some cases, are small and fluctuating; being dependent on the soldiery and floating English population, which may happen to be at the station. The congregations in Agra, Benares, and Delhi, are of this kind, and their interference with the direct missionary work of our brethren among the heathen is not great. In all the stations the chapels have been built almost entirely by local contributions. For the most part they are large and handsome structures; honourable to the liberality that has furnished the means for their erection, and most convenient and suitable for the worship of Almighty God. If the apostle Paul found among his Jewish compatriots both converts to Christ and assistance in his ministry, our countrymen in the East, in numerous instances, become not less, illustrations of the power of divine grace and helpers in the faith.

In Africa and the West Indies there are seven brethren who are pastors of the native churches they have gathered; but, at the same time, who make daily visits to the pagan population around them. These communities are for the most part small in numbers, and poor in every worldly sense; but the Committee cherish the hope that, by the blessing of God, they may ere long reach the stage in which their pastoral care may be handed over to native ministers. In the island of Trinidad, and scattered over the rugged surface of the Bahama islands, are numerous churches, thirty-six in number, provided with native pastors. Three brethren exercise a general superintendence over them, and at the same time act, with some native assistance, as pastors of the churches where they happen to reside. By frequent visits among the churches they confirm the faith of the converts, and set in order such matters as may call for their decision and advice. The work in these localities is rather that of consolidation than one of evangelization; the whole population having been brought under Christian instruction, in some form or other, in connection with our own or other Christian denominations. In a few of the islands of the Bahamas, the entire body of the inhabitants is under the care of numerous elders and pastors, chosen by the people for the duties they discharge, and gathered into Church order by the Society's missionaries.

The whole time of the remaining twenty-five missionaries is occupied with the direct preaching of the Word, the evangelization of the people who are lying in darkness and in the shadow of death. Like the brethren in Barrisal, Jessore, and Delhi, they all superintend the native churches of their districts, but at the same time devote themselves to the spread of the glad tidings of salvation among the perishing and the lost.

Many duties fall upon the missionaries in addition to those which are their

special care. Native preachers have to be assisted and their work prescribed; native pastors often require advice and instruction; schools for heathen and Christian children must be visited, and the schoolmasters superintended; colporteurs must be set about their task, and their routes arranged; inquirers must be entertained, and their inquiries carefully met; and then the "care of all the churches," which by God's grace have been gathered, falls to the missionary's lot, that the converts may be kept free from error, and stimulated to earnestness and devotedness in the work of the Lord. In some stations orphans have to be fed and educated; women's classes to be taught; and the sick, both heathen and Christian, attended to. In short, your missionaries must be ready for every good word and work, and your Committee are happy in the belief, that very few fail to do their utmost to promote the welfare, spiritual and temporal, of the people they seek to benefit, and to advance among them the kingdom of God.

NATIVE CHURCHES.

Passing on from the work in which your missionaries are engaged, the Committee next call attention to the character and position of the numerous churches they have been permitted, through the divine blessing on their labours, to gather. Omitting the congregations in Jamaica from consideration, the number of native churches that are at present in connection with the Society is about 105. They contain somewhat more than 6,200 members, in the following proportions:—in India, about 2,080; in Ceylon, China, and Europe, 730; and in Africa and the West Indies, 3,430. It is gratifying to the Committee that they are able to state that the baptisms during last year, over 600 in number, have been unusually large, and that every portion of the field has enjoyed in this respect some tokens of the Divine favour on the labours of His servants. Of these churches there are 86 which enjoy the services of native pastors. The remainder are either, as above mentioned, under the direct care of a missionary; or, from local circumstances, although native brethren preach to them, have not as yet chosen any one as pastor; or are so small in numbers as to render, in the judgment of the missionary, such an arrangement premature.

INDEPENDENCE OF NATIVE CHURCHES.

It has, however, long been the anxious desire of the Committee to see all these native communities in every respect self-sustaining and independent of the revenues of the Society. The deputations that have visited the missions from time to time have, at the request of the Committee, brought this question very distinctly before the missionaries and the churches. It has been the

subject of frequent and prolonged correspondence. Four years ago the Committee addressed a circular to the missionaries, urgently pressing upon their attention the importance and necessity of this measure. At the same time an address was prepared, and translated for circulation among the members of the churches in the various languages spoken by them. Early in the present year, as it was found little progress had been made in India, the topic was again resumed by the Committee in a circular especially addressed to the Indian missionaries, dated July 10th, 1867. It will be interesting to the constituents of the Society if the general results of these communications are briefly given.

In the West Indies, the native ministry of the numerous churches in the Bahamas, of five churches in Trindad, of two churches in Hayti, is entirely sustained by the contributions of the people. A few of these devoted men labour for their own support, and in only one instance does the Society now contribute to the maintenance of a native pastor. These churches are fully organized, conduct their own affairs with occasional advice from the missionary, and administer the ordinances of the Gospel. They have erected their own sanctuaries, with but small help from extraneous sources; they also carry on a considerable amount of local evangelization. In Africa, the churches are either too small, or the people have too recently emerged from barbarism, to render a native ministry possible. In Brittany, the church at Morlaix continues under the charge of the missionary; but a step forward has been taken of a very interesting kind. Three of the members have been chosen by the church to go forth as evangelists: their special duty is to hold meetings on the sabbath day, to explain the Word of God, and to announce the Gospel to their countrymen. The cost is defrayed by a weekly penny subscription of the members of the congregation. "It promises," says Mr. Jenkins, "to answer fully our expectations." In Norway, the six churches among which our devoted brother Huber travels, receive no further aid from the Society than the small sum by which this simple-hearted evangelist is sustained.

NATIVE CHURCHES IN INDIA.

But while so much has been accomplished in the West, the Committee are not able to report such gratifying results in the East. No doubt the totally different state of society in the field of Eastern missions, may largely account for this. In India particularly, the system of caste has thrown the converts, especially in the early years of the work, on the missionary for the necessaries of life, and for protection against social persecution. Not ten years have elapsed since complete liberty of conscience was secured,

and the prejudice of the Government of India against the employment of christian natives in its service overcome. It is only of late years that converts in any numbers, in a given locality, have been gathered together. For the most part they have been gathered out of the heathen masses one by one; picked up as stray sheep, in remote places. In very few instances, and only recently, has there been any movement of the people in bodies, or families, towards Christianity. On every side the convert had to meet the bitterest opposition; he was deprived of his share of the paternal inheritance, and excluded from the common privileges of the village in which he might happen to dwell. No one would hold intercourse with him, or employ him, or purchase the produce of his toil. The convert was thus, too often, brought into a relation of complete dependance on the missionary. His helplessness appealed to the christian feelings of those by whose instrumentality he had been enlightened. Many an enquirer had to go away, sad at heart, because a profession of Christianity would deprive him of every resource, and he would become literally an outcast from his people and his home.

Among the inhabitants of Ceylon, the singular apathy which characterises the race, partly the effect of their religion, and partly the national habit, has had to be overcome. Kept for ages in a state of extreme depression by successive conquerors, the minds of the people seem to have lost their natural energy, while poverty, which the vast extension of coffee cultivation has now largely removed, appeared to create an insuperable barrier to independence in church affairs. In China, it is only within the last ten years that missionary operations have been directly brought to bear on the vast population of that Empire. The number of converts were formerly exceedingly few; they were in many instances exiles from their native country, while the missionaries could get no further than the outskirts of the great regions they desired to penetrate. Taking these considerations together, it should create no surprise that so little progress has been made in establishing an indigenous and independent native church in these great countries; but they do not, any the less, render it the duty of the missionary to press onward in that direction. It may be difficult to emerge from a state of things which circumstances have forced upon them; but the Committee are convinced that the Gospel will not make that rapid progress they desire to see, until their native brethren, emancipated from all bonds but those which the Lord himself has imposed, shall feel themselves free, but, under divine obligation, to be the messengers of Christ's mercy to their own countrymen.

INDEPENDENCE OF NATIVE CHURCHES.

To the last appeal of the Committee, numerous answers have been received,

and it is due to their brethren and to the friends of the Society, to record the extent to which their efforts in this direction have gone, and the difficulties which have to be met. Of the thirteen native churches in Ceylon, three only have attempted to establish themselves as independent churches. Of the two in the Kandy district, no distinct report has come to hand; but of the third, the church in Grand Pass, Colombo, the most gratifying accounts have been received. It is the fourth year of its independence of the Society's funds. At the commencement of its separate life it numbered 51 members. They elected Mr. James Silva as their pastor. The church now numbers 100 members. It exhibits a most gratifying spirit of active christian exertion before almost unknown in the Singhalese churches. The number of baptisms has increased from year to year, in a manner almost unprecedented in the history of the Ceylon mission. Twenty-five persons were received by baptism during the past year, and the ministry of the Word has been most liberally sustained. About £120 were contributed by the church and congregation in 1867, and spent for the support of the pastor, lighting of the chapel, and various other purposes. Grand Pass is the oldest Baptist church in the island; it was planted during the ministry of the Society's first missionary, the Rev. J. Chater. Four other churches have in fellowship as many members as that of Grand Pass when it resolved to undertake the responsibility of its ministers' support; these the Committee hope will soon follow its example. There are indications of a growing liberality in all the Singhalese churches, their contributions each year gradually increasing in amount.

The little church in China, now numbering twenty-eight persons, of whom nine have been baptized during the year, is scattered over three villages. At the last station formed, in the village of Hankhiau, Mr. Laughton informs the Committee that he has not placed there any paid agent. He told the converts at its commencement, that now the Gospel was introduced, they must feel themselves responsible for its maintenance and propagation. "I am glad to say," he adds, "that it has succeeded beyond my expectation." The principle on which this station has been begun, Mr. Laughton hopes to carry through in another station he expects shortly to establish.

In Northern India, fifty-six native Churches have been formed; in all of which native brethren fulfil many of the duties of pastors. But completely organized churches, with pastors and deacons in full exercise of the duties of those offices, are very few. Two churches only can be considered as independent; one in Calcutta, and one in Jessore. The Calcutta church meets in South Colingah, in a chapel built many years ago by the missionaries. For some time past it has enjoyed the gratuitous services of its excellent pastor, Goolzar Shah, who holds a lucrative post in a government office. Last year, his frequent absence on the duties of his department at Simlah, led the church

at his request, to elect a co-pastor; to him the church has given a salary of £48 per annum. The church numbers about 50 members, and has actively exerted itself for the spread of the Gospel in Calcutta. The second independent church is at Kudumdi, in the district of Jessore; the number of members is small, but the pastor has been able to support himself from his own resources. An effort was begun two or three years ago among the nine churches of the Twenty-four Pergunnahs, to the south of Calcutta, to raise funds for the maintenance of divine worship and for other purposes; but the devastation of the district by the cyclone of 1864, and again in 1867, destroyed all their resources. Their dwellings and chapels were levelled with the ground; their fields swept bare of crops; their granaries and the contents were carried away by the tempest, and many lost their lives in the fury of the storm. Some years must elapse before prosperity can be restored, or they can be expected to renew their efforts for self-support.

The largest number of converts and churches is found in the districts of Jessore, Backergunge, and Delhi. In these localities the missionaries have endeavoured to organize the churches on the Scriptural model, and to induce the members to assume the responsibility of the support of their pastors, and the maintenance of the means of grace.. At Magoorah, in Jessore, Mr. Hobbs reports, that the church has been induced to elect a pastor and two deacons, and that they have undertaken to raise five rupees monthly towards their pastor's support. Three other churches have agreed to contribute a small sum towards their pastors' salaries, and also at their own cost to erect the chapels destroyed by the recent cyclone.

The largest and most important of the Bengal missions is that carried on in the district of Backergunge, and lately in the charge of the Rev. John Page. Since his removal from the district, through illness, the churches have come under the care of the Rev. R. J. Ellis, who has earnestly attempted to carry out the plan of a native independent pastorate among them. The churches are 24 in number, and contain about 800 members in fellowship. Mr. Ellis reports that, with all due regard to the danger of rapid changes, he has endeavoured to inaugurate the new arrangements. Deacons have been elected in all the larger churches, and the burden of keeping the chapels in repair has been thrown upon them, and, in some cases at least, cheerfully accepted. He learns that some of the churches have begun to act nobly in the matter. To bring the question fully before the people, he addressed the pastors, deacons, and members, not only by personal intercourse in church meetings, but by a circular in Bengali, and sought to impress upon them the necessity and propriety of becoming independent as to pecuniary aid of the Society. He expects the process will be a difficult and a gradual one; but he deems it to be practicable. It may lead to the sifting of the wheat from the chaff, and,

for a time to a cessation of additions to the number of the converts; but he looks for a favourable result, since it is as much an ordinance of God that the churches should be self-sustaining, as it is that the Gospel should be preached. It is satisfactory to the Committee to learn that, so far, the prospect of success is encouraging.

The Delhi mission is the next most important of our stations for the number of converts, and the success with which it has pleased God to enrich the toil of his servants. In this important city of Northern India, once the seat of empire, the converts are divided into four churches—one within the walls of the city, containing 99 members, and the three others, with 80 members, in the suburbs. The members of these four churches form only a small proportion of the large body which, since the mutiny, has openly renounced idolatry. But, though the church members have shown satisfactory evidence of conversion to God, they manifest the feebleness of the child rather than the strength of the man, and independence, in the judgment of the missionary, may yet be far distant. Hence he is more anxious to enlighten and instruct than to add to their numbers. Progress, however, is being made towards the end in view. The people are not gathered into Christian villages; they dwell among their own countrymen, supporting themselves on the fruits of their own industry. They learn to face whatever opposition the confession of Christ may involve. They largely manage their own church affairs. "The Church meetings," says the Rev. James Smith, "are becoming a reality, and are attended as they never were before. A regular system of collection is carried on, not only every Sabbath after Divine worship, but also privately among the members. All matters are freely discussed, and I take care to interfere as little as possible with their action. We are moving on in the right way, and never losing sight of the end so much desired, viz., independent native churches and action." The greatest want of the missionary is educated native brethren, capable of being leaders among their Christian countrymen. The missionary is not without hope that such men may be found by the grace of God among the increasing number of trained and instructed youth who are being educated in the Government colleges. He is persuaded that the way is being prepared for a movement so much to be desired, and that it will not be long delayed.

The church at Dinagepore was reorganized on Christmas Day by the Rev. Isaac Allen with 19 members. Two were chosen as elders or co-pastors, and another as deacon. But they requested three months' trial before they took upon themselves the whole of the responsibilities of a Christian church. Their fidelity to Christ and the laws of His church being thus tested, the elders then propose to undertake the administration of all the ordinances of the Gospel. Five of the members have received a good education at Serampore

and elsewhere, one was trained by Mr. Pearce, and as they are in prosperous circumstances, they may be regarded as well able to raise and sustain an independent native church. There is every probability that this small community will become entirely free of the Society's funds.

With regard to the rest of the Indian churches, the difficulties in the way of church organization and of independent action appear to the Missionaries, for the present, insuperable. Some of the difficulties arise from prejudice; in one or two instances the converts thinking that their own brethren are not able to administer the ordinances of Christ in a valid manner. Some of the churches consist of extremely poor people, few in numbers, and dependent on the generous aid of others. In some cases, the native preachers exhibit a painful degree of reluctance to become dependent on the gifts of their own countrymen, while the converts betray an equal unwillingness to assume the responsibilities which a native independent pastorate would involve. The Committee, are, however, persuaded that judicious and kind treatment and instruction will remove these difficulties; the progress of events will help the missionary, and examples of successful effort will strengthen their hands and aid in the removing of all obstacles from their path.

STATE OF INDIA.

Apart from every other motive for a speedy accomplishment of this important object, the quickened action of the native mind, the growth of a sense of coming changes, the decay of idolatrous usages in many places, the relaxation that has taken place in the bonds of caste, indicate that a period is approaching when the native church will be called upon in the Providence of God to put forth all its energies, to gather into the garner of the Lord the great harvest He is preparing. "I think," says the Rev. James Smith, "we are on the eve of great changes. The loosening of Hindu social and religious bonds is very manifest. Instead of everything being, as heretofore, stereotyped, it is all change, and perpetual change; change in agriculture, in arts and sciences, in travelling, in social habits, in modes of thought, in manufactures. And all these changes have for their foundation changes that are quietly taking place in their religious opinions. The leaven is visibly at work, and the whole nation is certainly rising out of its miserable depths of darkness into Divine light. A few converts here and there are nothing to the operation of truth on the masses."

These views of our observant and esteemed brother are fully borne out by the valuable evidence of Sir Richard Temple, which is recorded in a remarkable state paper recently presented to Parliament. This paper contains a correspondence respecting the comparative advantages of the British and

native systems of Government in India. Among the classes most inimical to British rule in India, Sir Richard Temple places first the priestly class, whether Hindu or Mahommedan. "They must feel," he says, "that the ultimate downfall of their power is only a question of time. They cannot but mark the change in the religious opinion of their countrymen caused by the national education introduced by the British."—"They do, indeed, recognize the ultimate and inevitable tendency of our moral influence, and of the example afforded by our presence." "This class," he states, "strongly objects to the missionaries preaching in public, and charge the Government with affording them encouragement, by allowing it. They cannot but see that wherever a missionary does preach there is sure to be a multitude thronging round to listen, which shows that whatever some natives may think, there are many others of them who wish to hear the tidings of the Gospel." His testimony as to the value and influence of Mission Schools is very important. They are, he says, specially popular among the people, because of "the kindness the courtesy, the patience, and the aptitude of the missionaries for the instruction of youth." Nor less striking is Sir Richard Temple's testimony in reference to the character of the missionaries themselves. "The self-denying, irreproachable demeanour of the missionaries of all denominations, the spirit of catholic charity evinced by them, produce," he says, "a deep impression on the minds of Orientals, and raise our national character in the estimation of the natives." If there be added to these powerful influences the direct operations of the British Government in abolishing barbarous customs, in ruling by just laws, in fostering beneficial changes in the social habits of the people, in promoting education, with the rapid revival of a native literature saturated with the religious and scientific knowledge of their rulers and instructors, Sir Richard Temple may well characterize these movements as "really vast," as amounting to a "mighty agency," leading to great changes in the religious and political condition of the myriad populations over whom Divine Providence has called the British nation to rule. In view of these facts, the words of Lord Cranbourne, when referring in the House of Commons to his tenure of office as Secretary of State for India, are no less impressive. It often appeared to him, he said, that he was "watching the birth of nations, when watching the state of affairs in India." If then, at present, the immediate fruits of our labours in direct conversions seem to some meagre and unsatisfactory, yet is it certain that the vast changes ripening before our eyes tends to the establishment of Christ's Kingdom in the land. The Gospel alone finds acceptance among the people, in the midst of the wreck and decay of their ancestral beliefs.

FEMALE EDUCATION.

Perhaps there is no evidence of the changes going on in Hindu habits and

ideas so striking, as the remarkable movement in favour of Female Education, which has received within the last year or two an extraordinary impetus A fact mentioned by Mrs. Lewis is a notable illustration. It was scarcely possible a short time ago, to gain access to the female inmates of a Hindu gentleman's house, for the purposes of instruction. At first one or two, here and there, would brave the national prejudice, and admit a teacher; but now, in Calcutta alone, about 300 houses, containing some 1,200 females, are open to Christian teachers and instructors. In other parts of Bengal, as in Dacca and in the North-west Provinces, a similar movement is begun, giving hope that this portion of our race, so long secluded from the knowledge of the Gospel, is at length about to see that great light. The Committee rejoice at the formation in this country, in connection with the Society, of a Ladies' Association, having specially for its object the welfare of the women of India. They wish the Association the most hearty success, and commend it to the warm sympathy and support of the members of the Society.

THE FUTURE AND ITS NEED.

The prospects before the Christian Church both in India and China are full of hope. But your Committee is straitened. Neither an adequate number of men, nor the means of their support, is forthcoming. Every year seems to add to the difficulty of meeting current expenditure, and this difficulty is increased by the largely growing cost of sustaining brethren in the field, with the manifold agencies their work requires. Offers of service have, of necessity, during the past year, been declined, and it appears that the financial condition of the Society will compel the Committee to a similar course during the present. It is necessary that the Society's income should be made to cover its expenditure. Delhi, Jessore, Barrisal, the inviting field of Eastern Bengal cry out for help. Africa calls aloud for more labourers, and Mr. Allen's place in Ceylon has not yet been filled. The low condition to which the mission in China is reduced requires an immediate remedy. Mr. Laughton is left alone: the Committee have been deterred from all efforts to give him even a single colleague by the state of the funds. Under these circumstances it has seemed to the Committee probable that brethren might be found who, like the first missionaries of the Society, would go out with the hope of obtaining in the mission field itself the resources denied them here. Such a course would, indeed, demand strong faith in God. It would require a purpose which no trial could shake, a heroism that would not be moved by hunger or thirst, nor by the manifold perils which, under similar circumstances, were the lot of the first missionaries of the Cross. It might demand self-denial of the severest sort; the forsaking of father and mother, and brothers and sisters, and houses and lands, and all earthly prospects. The Committee would fain

hope that this spirit has not departed from the churches. They would cordially welcome brethren animated by this spirit, and as far as the means at their disposal permit, would help them on their way. After long and prayerful deliberation, the Committee have recorded their views in the following resolutions. In form they specially relate to China, but they are equally applicable to every part of the heathen world:—

"Resolved,—"That the Committee will be happy to receive proposals to labour in China, under the auspices of the Society (as has been done with respect to other parts of the Mission field), from brethren who are disposed to enter on the service of Christ, to find, mainly or altogether, their support in the resources which the country they seek to evangelize may furnish, the Committee rendering only such aid, from time to time, as it may be in their power to afford.

Resolved,—"That the Committee are prepared to receive any contributions specially given for the use of such brethren, by Churches or private Christians, and to forward such funds to the brethren for whose aid they are designed."

It is the fervent prayer and hope of the Committee that many such men may be raised up by the Head of the Church, and sent forth into His vineyard. In no other way is it conceivable that the great countries of the East, with their vast populations, can be reached by the churches of this country with the message of peace.

In conclusion, the Committee desire to remind themselves and the members of the Society that the subjection of the world to Christ cannot be effected by power, nor by might, but by the Spirit of the Lord of Hosts. That Divine power is at once our strength and the assurance of final success. It is Christ who worketh in us both to will and to do according to His good pleasure. Let us, then, in all humility, but strong in faith, give ourselves to the Lord's work, and at the same time lean as helpless on the arm of Him whose is the might to fulfil the merciful purposes of His grace. The promise is ours, as it was of old theirs, who sought to fulfil the Lord's command to evangelize all nations, "Lo, I am with you always, even to the end of the world."



MAY, 1868.

REPORT.

THE brethren who are connected with the British and Irish Mission have been labouring during the last year, with their accustomed diligence and earnestness; and with results not very dissimilar to those of former years. Their periodical reports present some features of considerable interest; but the quiet, daily routine of a Missionary in the United Kingdom furnishes comparatively little that is either novel or startling. The simple fact, that in 240 places, in this and the sister Island, Christian men are doing Christian work, and, for the most part, doing it with their might, should of itself be sufficient to enlist the sympathies of all who are interested in the spread of the Gospel.

In connection with the British branch of the Mission, several new Stations have been adopted during the year.

While the Committee have by no means overlooked the claims of Churches in many rural districts which are struggling for an existence with the most depressing and antagonist influences, they have felt, and continue to feel, that their attention must be directed mainly to the creation of congregations in large centres of population. For some time past, the Committee have been spending from £150 to £200 a year, to assist in preaching the Gospel in the East and North-east of London, and so far, with pleasing results. It is hoped that this beginning of Evangelistic work in the Metropolis will stir up the London Churches to furnish a larger measure of support than the Mission has hitherto received from them. LONDON, with its teeming population, drawn from every land, and from every part of the United Kingdom; LONDON, with its ungodliness of every form—compact, organized, and daring, and pervading every class in Society, requires, perhaps more than any other part of Great Britain, the presence of efficient and earnest Christian labourers.

The first of the new Stations is CONSETT, in DURHAM, which lies in the centre of a great coal-mining and iron district. This place is being worked in connection with the Northern Auxiliary, by *Mr. Macgregor*, from the

Glasgow Theological Institution; and if the spirit in which it has been undertaken, the energy with which it is conducted, and the results that are already apparent, are sustained; a vigorous and self-supporting Church will grow out of this new effort. *Mr. Macgregor* says,—"The Town Hall was opened for public worship, with a nucleus of about a dozen members. For a few Sundays, the Congregation was very small. At length, however, it began to increase, and has risen to 200, chiefly composed of iron-workers, who went not, and would not have gone to any other place of worship. A Sunday School has been established, consisting of 100 scholars, and fifteen teachers. Many interesting cases have come under my notice, and a general movement has spread over all our Stations. We expect to have about thirty additions, by the end of the Church-year, in May."

The next Station is REDDITCH, a thriving, increasing, and independent town in Worcestershire. The County Association has provided a new Chapel; Rawden College, a minister, whose labours it is hoped will be useful, and the Committee of the British Mission has undertaken to supply, for a time, the greater part of his support. *Mr. Feek* refers with thankfulness to a united and improving Church, an increasing congregation, and a growing Sunday School.

FAVERSHAM, IN KENT, has been adopted as the third new Station. Since May, 1867, *Mr. Bax* of the Pastor's College, Metropolitan Tabernacle, has been preaching in a public hall to a congregation, on the Lord's Day, of 350 persons, "many of whom" remarks the missionary, "habitually neglected the service of God's House, previous to our commencing public worship." Mr. Bax mentions several pleasing instances of conversion, and informs the Committee that ground has been secured, on which the friends intend to erect a School-room, and ultimately, a Chapel. In addition to these new Stations, the Committee have further to report that the connection of the Mission with Grove-road Chapel, Victoria Park; and St. Helen's, Jersey, which had been temporarily interrupted a short time before the meeting of last year, has recently been renewed.

It must be evident that the occupation of new fields of labour is attended with a large increase of pecuniary liability. Since the union of the two Societies, the payments in connection with the British branch, have been gradually increasing, till at the present time they are double what they were two and a half years ago.

In estimating the general results of the past year's labours in England and Wales, the Committee feel that there is cause for abundant thankfulness to Him "Who giveth the increase." The greater part of the reports are of a hopeful character; but it must be admitted that, as a rule, the small, outlying places in rural districts, compare unfavourably with the towns, and large manufacturing villages.

It is with no ordinary feelings that the Committee now direct attention to the other great field of labour, across the channel. Ireland, which for a long time past has attracted to herself a large share of public attention, has now become the topic of the hour. An ecclesiastical crisis has suddenly overtaken that country. A great question, which primarily affects her well-being, is moving the United Kingdom from one end to the other, and bringing imperial forces into deadly conflict. While the Committee are not insensible to the great practical advantages which Free Churches in Ireland will derive from the removal of those barriers to the progress of religious truth which state-established, and state-endowed sects interpose, they venture

to remark, that missionary work in that land is not agitation for the removal of assumed ecclesiastical abuses, but preaching and teaching the Gospel. And it is satisfactory to know, that amidst all the unrest and distraction, and the bitterness of parties that prevail there, the brethren who are identified with the British and Irish Mission have been labouring as zealously, and with as little obstruction, and as much success as at any former period in the Society's history. With two or three exceptions, the Churches are in a prosperous condition. The additions up to the middle of March give an average of eight to each Church. Considering the difference between England and Ireland, this rate of increase represents a measure of success quite as great as that which prevails in this country. Not a single Church has been without additions. At more than 100 places, the Gospel is preached week by week. From 700 to 1000 children are instructed in the Scriptures every Lord's-day, and the number would be greater, but for the cruel restrictions which are imposed on many parents, and the extreme poverty which prevails in some parts of the land. Six new stations have been adopted within two years. During the last twelve months, three new places of worship have opened, and one enlarged. At Kilkeel, a large house has been altered so as to form a commodious meeting-place. At Tandragee, a Chapel—for which an English Peer gave a plot of ground—has been built and paid for. At Whiteabbey, a wooden building has been erected, which is free of debt; and at Grange Corner, the old Chapel, which had become too small for the congregation, has been enlarged. The whole of the remaining debt on Derryneil Chapel—with the exception of a loan of £35—has been cleared off during the year. Further, it may be mentioned as an encouraging fact, that the missionary Churches in Ireland are moving in the direction of self-support. During the year which has just closed, they have raised upwards of £90 more than they did two years ago, or nearly 100 per cent. These things are most gratifying, and especially so in the present state of Ireland.

The Committee are anxious that the supporters of the Mission should understand that the work of the missionaries is more Evangelistic than pastoral, though the latter is by no means neglected. They preach the Gospel over a wide range of country, and carefully avoid controversy. If they preach Protestant truth, they do not clothe it in a merely Protestant garb. Their aims are not Sectarian, but Christian. They seek not to bring men from one Church to another, but from sin to righteousness, from Satan to Christ.

Whether the dream of a new Ireland will be realized or not, there may speedily arise new circumstances, and new conditions of society, more favourable to voluntary Christian effort than those which now exist. In such a case, voluntaryism will be put to a severe test, and required to make larger sacrifices than it has hitherto done. It is the duty of Free Churches to be prepared for these apparently inevitable changes, and to take advantage of these new conditions, by strengthening the feeble band of men who are toiling in that Island. With all its difficulties, Ireland is a magnificent field for Christian work. It is one of the last places in the world in which the present numerical strength of the Churches can be taken as a test of the results of missionary labours. Among the two and a half millions that have left her shores during the last quarter of a century, are thousands, and tens of thousands of Christian people. In three years, twelve small congregations lost above a thousand persons—including children—by emigration. But if they are a loss to one country, they are a gain to others. They have carried their civilization and religion into savage and semi-barbarous territories,

where they build cities, and "sow the fields, and plant vineyards, which may yield them fruits of increase." If the Irish Mission could show no other results than these, they would amply repay all that has been expended on the evangelization of the Sister Island.

Financially, the past year has been a most trying one. Complaints of commercial depression and diminished incomes have been general. The inevitable consequences have been, the loss of not a few subscribers, and, in many places, smaller collections than heretofore. The Committee regret that the gross receipts of the year fall considerably below those of the previous year. This, however, arises from a falling off in legacies, and special donations, to the amount of £700. But there are some features in the balance-sheet, that more than reconcile the Committee to this deficit. The ordinary channels of income, such as contributions, collections, and subscriptions have yielded over £200 more than the previous year. This steady growth in the least fluctuating and most reliable parts of a society's resources, shows a corresponding increase of sympathy in the Churches, and promises well for the future.

It was thought by some, that the balance of last year was excessive; but there was a probability—somewhat remote at the time—that nearly half would be required to meet an extraordinary demand. And such has been the case. Some years since, the *Home* Mission, during a season of pecuniary pressure, accepted a gift of £300, on conditions which the present Committee felt were unsatisfactory; and failing to obtain a modification in the agreement, they determined to refund the whole amount, rather than burden the society with a perpetual yearly payment. Still, notwithstanding this, and other drawbacks, the Mission begins the year with a balance, a part of which will be applied to the support of a missionary at Cork, as soon as a suitable man can be obtained.

In conclusion, the Committee submit this brief record of the year's proceedings to the candid judgment of all who are interested in the spread of pure religion. They indulge in no sentimental commonplaces about the primary claims of home. While hundreds of millions of immortal beings are lying "in the wicked one," all Christians should strive with equal zeal to bring to the Cross those who are near, and those that are afar off.

List of Contributions postponed till next month.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. Woolley, Esq., Treasurer, and by the Rev. Charles Kirtland, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

Yates & Alexander, Printers, Church Passage, and Symonds Inn, Chancery Lane, London.

THE

BAPTIST MAGAZINE.

JUNE, 1868.

OLD BAPTIST CHAPELS IN SOUTHWARK.

III.

As we leisurely pass over London Bridge, upon one of these fine spring mornings, and survey in one view such ample evidences of national prosperity, it certainly becomes difficult to form any correct notion of that humble station which, once upon a time, this great England was so content to occupy amongst the empires of the world. Shadowy visions may flit across the imagination of Druidical rites and of Roman eagles, or anon of a noble stream, wending its crystal way between spreading pastoral woods, where, in savage freedom, roamed the Regni or Trinobantes. We can, indeed, scarcely recognize our favourite Thames, since at a bound we have transposed ourselves back into the year 1052, a particular crisis in our national annals, for then "Earl Godwin arrived at this place with a potent fleet." In those days, when a simpler taste and smaller requirements characterized the people, British warships were captained by men who without disdain could throw an anchor at Westminster; whereas their successors are not more than contented with Spithead or Dover. Earl Godwin was doubtless somewhat chagrined when he learned that fifty vessels lay higher up the river, and would immediately challenge his further progress. At any rate, it was well both for the hardy sailor and his seamen that, instead of being fought about, matters were "happily accommodated." In those old times there stood upon the river's southern boundary a religious house belonging to the See of Bayonne. The abbot's jurisdiction extended over an arm of the river and a small harbour. Into those distant ages we must look for the institution of the church of St. George the Martyr. By whom, however, the foundation was laid does not appear, though we find the Bermondsey monks inheriting the place during the twelfth century. The ancient structure having decayed under the influence of time, was substituted by the present building about one hundred and thirty years ago. The neighbouring pasture land, called Horse Down—where, in

later years, the City militia customarily exercised—we moderns have corrupted into *Horsleydown*. At the time of taking the Doomsday survey Bermondsey was a picturesque suburb, maintaining twenty-five villains and twenty-three cottagers. Some centuries after St. George's parish contained the town residence of the Suffolk family. One Charles Brandon died here in 1545; and in consequence of the estate devolving upon the Crown, Henry the Eighth established the Mint there. While, however, we continue our peregrinations, let us remember we are treading upon classical ground. No lover of Chaucer can walk down the Borough High Street without recalling to memory the allusion in the Canterbury Tales:—

"Befelle, that in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrimage
To Canterbury with devoute corage,
At night was come into that hostelrie
Wel nine and twenty in a compagnie."

From time immemorial, it should seem, the Southwark Baptists have, for the most part, zealously adhered to the distinguishing tenets of orthodoxy. At various dates others have established themselves, who acknowledged a lower theological standard, but they appear only to have flourished as exotics flourish in spite of an uncongenial soil and climate. Some of the older churches relapsed into Socinianism. After the Revolution a number of these people established themselves in Fair Street, Horsleydown, having forsaken their original meeting-house at Dockhead. This Society—which a wealthy member handsomely endowed—in time migrated into the City, and assembled successively in Pinners' Hall and in Dr. Watts's chapel in Bury Street. The old General Baptist Interest in London at length became reduced in strength by diminished numbers. In consequence four of their societies amalgamated, and their descendants still assemble in Worship Street Chapel.

One John Clayton appears to have been the earliest pastor of this Church, but no particulars are discoverable beyond the fact that he died in the Revolution year. At this date the members of the Old Connexion of General Baptists held pure evangelical sentiments. It is, moreover, a pleasing thing to know that the two denominations were not very widely separated. This may be fairly inferred, since Richard Adams removed from this place to Devonshire Square.* Of George White who next succeeded nothing is known. He was followed, however, by Nathaniel Foxwell, who during the early years of the Eighteenth century enjoyed some popularity as a London evangelist. We find that he preached at Barbican and at another old meeting-house in the neighbourhood of Covent Garden. Although Foxwell engaged in the ministry whilst very young, his career was only a brief one. He died in 1722, in his fortieth year; but throughout so short a course his weakly constitution and its inseparable ailments had occasioned many amiable qualities to shine out in clearer attractiveness. In the year following, Benjamin Ingram removed from Covent Garden to Fair Street. He died in 1736. He was for a time assisted by James Richardson; yet the people next elected Samuel Fry, who remained with them until 1769, and in addition to his customary labours he did something as an author to serve his denomination.

Joseph Brown, who died in 1803, followed the last named. Some little extra interest is attached to him be-

* A short sketch of the life of Richard Adams was given in The Annals of an Old Meeting-House, published in our numbers for January and February last.

cause he was one of the last of those who were trained for their work at Northampton, and who therefore had been instructed by the living voice of Doddridge. The doctor had entertained a very good opinion of Brown as a youth, and had manifested his appreciation by appointing him superintendent of the philosophical apparatus in the academy. Such an office admirably suited both the young scholar's taste and capacity, and indeed his predilections for mechanics were conspicuous throughout life. After leaving Northampton he embraced the tenet of Believers' Baptism. He went with the General Baptists, and at one time acted as secretary to his denominational association.

A Baptist congregation once assembled in White Street, St. George's Parish. Crosby, who mentions the society, presents us with no particulars. Benjamin Keach, it has been supposed, was the planter of this Church. The two earliest pastors were Richard Parkes and Joseph Harrington successively. The chapel probably presented a pleasing appearance, as it stood in its own grounds which were dotted over with the green graves of its members. No records survive to tell us what occasioned a decline of prosperity. The pulpit may have been badly supplied, for one of the two last pastors was a clerk in the vicinity, and the next was nothing more than a lay member of the assembly. It is now about a century since the people dissolved their fellowship, and their sanctuary commenced to be an appendage to a neighbouring brewery. Both chapel and graveyard have long since disappeared.

In the middle of the last century a society, presided over by a Baptist, yet practising mixed communion, existed in Blacksfields, Southwark. John Dolman, the minister, acted out a somewhat eccentric career. From the basket-making craft he progressed *viâ* Believers' Baptism till he found himself in the Established Church, and a pluralist with three livings. Dolman first turned divine at Bristol. He aimed, however, at something higher than the uttering of mere pulpit platitudes. He aspired to literary distinctions, and therefore became the author of Contemplations Amongst the Rocks. Upon settling in London he preached to his Baptist and Independent followers until 1765, and in that year he forsook them to pursue a way which spread out before him, and which, he saw with delight, led to a rectory and two vicarages. It became painfully manifest, that throughout an extended experience, among osier beds and Dissenters, our divine had discovered no antidote to the siren fascinations of Anglican preferment. Persons who knew the convert best never allowed that he carried about with him any great erudition; and whatever anxiety, while adorning politer circles, the rector showed to throw an oblivious shade over his baskets, his parishioners were provokingly cognitive of their pastor's former honest avocation, and therefore applied to him the popular *sobriquet* of Parson Twig. The career of Dolman's successor, John Langford, was equally diversified, yet far more disagreeable. He served as a preacher in Southwark, at Ratcliffe, and at Bunhill Row. During his course he squandered, by a reckless extravagance, an ample fortune. The penalty paid by this folly was hopeless poverty and degradation. Langford sought a precarious living about the streets of London, and died at last in beggary in 1790.*

* In a list of the London chapels, printed by Maitland in 1756, mention is made of a new meeting in the Maze, Southwark. All memorials of this place

We gladly embrace the present opportunity to pay a tribute of respect to the pious and industrious THOMAS CROSBY, whose life work was so closely associated with old Southwark and the Baptist denomination. It must certainly be conceded that his four volumes cannot be valued for elegance of style nor even for clearness of expression. The old historian's pages, however — now brown with age—possess a peculiar value, which, to us at least, a more polished diction would not enhance. Trustworthy as it is, and oftentimes quaintly interesting, the History of the English Baptists may be regarded as the most precious legacy that the author could have bequeathed to posterity. The historian and his partner, John Robinson, were conductors of an academy upon Horsleydown. An old advertisement acquaints us with the variety of knowledge these scholars dealt in, and of the adroitness with which they imparted it. To the school they added a shop wherein were sold globes, books, and stationery, besides mathematical instruments and astronomical glasses. The superintendence of this trading adventure we may reasonably suppose principally devolved upon the shoulders of Robinson, because as a man of letters good Mr. Crosby busied himself over more ambitious projects. We can readily picture him as he was in his humble home, ever toiling on, more for his boys' benefit and the instruction of posterity than for any individual profit. It is five o'clock upon an afternoon in summer, and about twenty semi-respectable looking boys have just emerged from the neighbouring school-house to relieve their journey homeward by many a jest and gambol. Their teacher retires from the school-room to join his wife and family at the evening repast. As the little gathering assemble at the board, it is noticeable that Dame Crosby strikingly resembles her father, that apostle of old Southwark, Benjamin Keach. The father eats thoughtfully, and very soon retires to his study, for at this conjuncture he is "attempting" some memoirs of his father-in-law's life, and is moreover collecting some particulars about Danvers, which, had it not been for his busy pen, we should never have known. But to-night another matter is engrossing our author's thoughts. The *Gentleman's Magazine* has lately circulated some unpalatable opinions concerning baptism; and in consequence Mr. Crosby is busy over despatching to Saint John's Gate what he deems to be a seasonable rejoinder. It is true that Mr. Urban consigned this effusion to

appear to have perished. The historian's catalogue, however, is worth examination, for by it we may come to some conclusions we could not by another road arrive at. In the year referred to there existed in London and Southwark thirty-three Baptist congregations. The aggregate sum annually collected was £700. After averaging this amount the stipend of each pastor will appear to have been about £21 a year. The Presbyterians had twenty-eight churches, and raised for their ministers' sustentation £2000 per annum, which yielded an average to each congregation of about £71. The Independents possessed twenty-six societies, and had a yearly income of £1800, being an average for each of about £69. It was supposed, moreover, that each society upon the average contributed £30 a year for the poor. With all deference to our able topographist, we must not accept his guesses for more than they are worth. In addition to those above noticed, there was in 1756 a number of other places of worship in the metropolis belonging to various denominations. Of these fifteen may be classed as miscellaneous. The appellations some of them monopolised are not always intelligible to the uninitiated, *e.g.*, *French Prophets*, *Muggletonians*, &c. There were likewise in London and Southwark twenty-one French, eight German, and twelve Quakers' chapels. The total number, therefore, of Nonconforming places of worship was one hundred and forty-three.

the waste basket, but that fact tends rather towards awakening our indignation than to the diminishing of our interest in the episode.

Crosby's literary endeavours certainly kept him actively employed, if they only brought him little profit. He possessed the copyright of Keach's works, and at the date in question he was proposing to issue them in sixpenny weekly parts, set off to the best advantage by blue wrappers. More important still to him was the Denominational History, the volumes of which were appearing as fast as they could be produced in a limited leisure. Occasionally Crosby would stand forth, as the champion of his compeers, for the purpose of chastising some small author who, to the folly of writing empty books, added the offence of traducing the Baptist Body. An affair of this sort happened in 1738. A Kentish rector, one John Lewis, published a two-shilling pamphlet, written in a vehement Pædobaptist strain. Forthwith appeared a sixpenny rejoinder, "By Thomas Crosby, teacher of mathematics upon Horsleydown." John Lewis, doubtless, anticipated some spirited comments and plain-spoken replies, but when he got treated and argued with as "a madman in the dark," his experience must have exceeded all moderate expectations.

In 1715, the Baptists of South London were chiefly instrumental in establishing the Charity School at Horsleydown. With some painful misgivings it had been observed, that a most pernicious influence was exercised upon the youth of Dissent by an exclusive Anglican curriculum. For the purpose of supporting their new institution, the promoters founded a Sabbath evening lecture in Benjamin Stinton's Chapel, where six or more collections a year were made, besides the annual celebration in Pinners' Hall. The Principal of the academy, whose stipend was £35 per annum, had to be necessarily an uncompromising Nonconformist. His duties were confined within the bounds of an ordinary English education, including the Assembly's Catechism, with the baptismal question omitted. Young persons in those days, it should seem, were expected to apply themselves more closely to study than is customary in this more refined age. The morning school-hours were from seven to eleven, and in the afternoon they were from one to five; but in winter the hours were not quite so protracted.

Upwards of a century ago there existed a chapel in Cherry Garden Street, Rotherhithe, belonging to the denomination. The minister, Joseph Matthews, went up to the Salters' Hall conference in 1719; but anything further about him, nor indeed anything further about his Church than its disappearance is not known.

Before concluding these reminiscences of the Baptists in Old Southwark, there is one subject to which allusion may be made without any apology being necessary for so doing. We are led to it the more willingly, because of late it has apparently become the fashion to ignore the fact, of our Borough's indebtedness to a Baptist family for its splendid inheritance of GUY'S HOSPITAL. With which old community Thomas Guy the elder customarily worshipped we know not; but we learn from Maitland that he was a Baptist lighterman and coalmonger. The good man died during the Commonwealth days, and before he had lived to see even his first-born emerge from childhood. To her great credit, however, the mother paid particular attention to the moral culture and education of her children.

Finding herself a widow, she retired to her native Tamworth, and there married again. After finishing his term, at the town grammar school, Thomas was hurried off to London, and in the Restoration year apprenticed to John Clarke, "a binder and seller of books in Mercers' Hall Porch, in Cheapside." Guy, eight years later, became a freeman of the Stationers' Guild. He commenced business "in the little corner house betwixt Cornhill and Lombard Street." There the nucleus was formed of that vast inheritance which he devoted to the amelioration of human suffering.

At that period the nation endured much inconvenience from evils which sprang from the Bible Monopoly. Bibles, badly printed upon coarse paper, could only be procured at exorbitant prices. Finer copies found their way into the English market; but they came from Holland, and their importation occasioned continuous feuds between the booksellers and the patent-holders. Guy's adroitness taught him to come to some understanding with the Oxford printers; and in consequence he ere long, without interruption, dealt very largely in Bibles. How he grew yet richer by regular trading, and as it was likewise said, by purchasing seamen's tickets, it will not here be necessary to explain. In Queen Anne's reign the South Sea Company was inaugurated, and Guy became possessed of a large number of shares. When the stock rose to a fabulous value the wary bookseller parted with his scrip, and sold his last bonds, at a premium of five hundred per cent, before the panic and reaction of 1720 spread dismay and poverty far and near. Having in a former year annulled an engagement to marry his maid servant, in consequence of a trifling inadventure on her part, Guy, at seventy-six, began to dispose of his vast estate.* The erection and endowment of his great hospital cost £238,292. He supplemented this almost unparalleled beneficence by giving other sums to St. Thomas's Hospital, and by providing an almshouse at Tamworth for fourteen persons. As regards this affair, his bookselling instinct reminded him of what other founders of similar institutions usually forget—a library. He bequeathed moreover legacies to most, if not all, of his relatives; and what perhaps will appear stranger than all is, he left funds which he ordered should be expended over the releasing of a great number of persons confined for debt in the prisons of London. After the old man's death in 1724 the sum of a thousand guineas was discovered in a box in his house. The executors supposed that they conformed to the wishes of the departed by expending the treasure upon an imposing funeral.

These peregrinations amongst the

* "To show what great events spring from trivial causes, it may be observed that the public are indebted to a most trivial incident for the greatest part of his immense fortune being appropriated to charitable uses. Mr. Guy had a maid servant, whom he agreed to marry; and preparatory to his nuptials he had ordered the pavement before his door to be mended, so far as a particular stone which he marked. The maid, while her master was out, innocently looking on the paviours at work, saw a broken place they had not repaired, and mentioned it to them: but they told her that Mr. Guy had told them not to go so far. 'Well,' says she, 'do you mend it; tell him I bade you, and I know he will not be angry.' It happened, however, that the poor girl presumed too much on her influence with her wary lover, with whom the charge of a few shillings extraordinary turned the scale entirely against her; for Guy, enraged to find his orders exceeded, renounced the matrimonial scheme, and built hospitals in his old age."—*Nichols's Literary Anecdotes of the Eighteenth Century*, iii. 600.

landmarks erected by our Christian fathers in Southern London must now terminate. Many once zealous labourers are known to us only by name, and others doubtless are entirely forgotten. The events which infused an interest into the lives of even the greatest among them are but very imperfectly recorded. Yet deeds wrought for God can never die. They may not be inscribed upon any terrestrial memorial, but they are written in the Book of Life. Earth may lapse into forgetfulness of them, yet they are remembered in heaven; and the glory of their final reward will be enhanced beyond conception by coming from the hands of Him, who must be, and is, our Righteousness. Peacefully do the bodies slumber in their unknown graves, and happily do the spirits reign of these Christian heroes of Old Southwark.

G. H. P.

REMINISCENCES OF AN AGED MINISTER.

No. II.

THE writer was called, some years ago, to occupy for a short time the pulpit of a distant Church, and his first engagement was the administration of Believers' Baptism. Before proceeding to that part of the service, he delivered an address on the subject, briefly going through such passages in the Acts of the Apostles, and the Epistles, as relate to it; and he believes that his explanations and comments were perfectly candid and fair. All mere human authority was discarded, and the Word of God allowed to stand alone. That Word was owned and sanctified then and there, for its own vindication and enforcement, as will appear from the following incidents. It had been a happy time with the writer and with the candidates, and the audience appeared to retire in thoughtful seriousness, pondering over what they had seen and heard.

The writer had not left the vestry when the door was opened sufficiently to admit a hand, which presented a scrap of paper, and was instantly withdrawn. This proved to be a little pencil note, written on the fragment of a letter, and was to the effect that "a clergyman's daughter" desired to acknowledge the benefit she had derived from the service she had somewhat unwillingly attended, and to express her hope that wherever the providence of God might call the minister to labour, the divine blessing might attend him, as on that occasion he had been rendered the means of relief to at least "one anxious mind." Inquiries as to who the writer might be were unsuccessful. Strangers were noticed in the congregation, but this anonymous correspondent could not be identified. On the following day, however, the mystery was cleared up, for she sought and readily obtained an interview. She came to request that the writer would baptize her. She had been

brought to feel that she had hitherto neglected one act of obedience to her Saviour, and was rendered anxious now to follow her convictions of personal duty. There was so much of modesty, firmness, and seriousness combined in her request, and the manner of it, that it was not possible to regard it with indifference, or to treat it lightly. Therefore, reminding the applicant of principles advocated on the preceding day, especially the necessity of a living faith in the Lord Jesus Christ as the precursor of baptism, he desired to be made acquainted with her past mental history. This she supplied to the following effect:

Her father was a godly clergyman, of the Established Church, and from him she learnt the way of salvation by Jesus Christ. It so happened that the windows of her father's residence commanded a pond or brook in which a little community of Baptists in the neighbourhood were accustomed to immerse their converts. On such occasions it was too often the case that the ordinance was disturbed and disgraced by the unruly conduct of the rustics, who were gathered together for sport. This was observed by the clergyman's family, and, at least in one instance, was allowed to create a strong prejudice against the practice of the Baptists; a prejudice which was tenaciously held even till the occasion already referred to. A day or two before that time, an important service had been held in one of the most venerable churches in the district, at which were present many hundreds of children connected with Church of England Sunday and Charity Schools, for whose instruction indeed the service was held. To them the preacher, a man of great eminence, discoursed learnedly on infant baptism and regeneration, connecting the two things together. The writer's new-made friend was present, but returned with feelings of disappointment and perplexity. At this time she happened to be on a visit to friends who were Baptists, and who advised her to attend the service which to her will ever be memorable. To this she objected. Her old prejudices were in full force; but at length, rather, as she said, from courtesy than from choice, she assented. It should here be said that her dissatisfaction under the sermon on a previous day was chiefly occasioned by its scantiness of even assumed Scriptural authority, while great stress was laid on the dicta of the fathers. As a Christian and a lover of the Bible, justly regarding it as of supreme weight in all matters of belief and practice, she thought the learned preacher had slighted it. So, as she said, when the advocate of Believers' Baptism announced his purpose to adhere closely to the Word of God, and to that only, it was with her a point in his favour; her attention was riveted, and she was resolved to watch the current of the discourse with all the power of discrimination she could command. The result was that her early received and long retained prejudices were utterly abandoned, and she was ready to say, *Here is water. What doth hinder me to be baptized?*

It may be proper for the writer here to say that having had extensive intercourse with candidates for Baptism, he has never met with one instance in which conviction of duty appeared to be clearer and deeper, or in which there was less of the enthusiast. All was real, sober, religious. There were no flights of fancy, no extravagances. She spoke in firmness and earnestness, such as became a disciple of Jesus Christ,

who having learnt her Lord's will, was prompt to obey. She "conferred not with flesh and blood." If there was a cross, she would take it up; if any sacrifice was required, she stood prepared. It was not her present intention to secede from the Church of her fathers, though, if she should subsequently see that to be right, she would do it.

The writer derived increased satisfaction from further intercourse with his new-made friend, for he found her to be, not a novice in the ways of God, but a Christian of much experience. Under such circumstances there could be no hesitation, and after a short and unavoidable delay, she was baptized "in the name of the Father, and of the Son, and of the Holy Ghost." On the following Lord's Day she united with the Baptist Church in commemorating the death of Christ at His table.

At the baptismal service the writer was unexpectedly requested to administer that sacred rite to a second candidate, who, though for some years she had been justly recognized as an Established Christian, had previously held with great tenacity to Pædobaptism, and though worshipping and communing with the Church there assembling, was never induced to be present on a baptismal occasion till the memorable night when she too was convinced of neglect of duty. Then the husband of this second candidate was baptized, and she broke through her prejudices, and became a spectator, with this result, that she also yielded to conviction, and requested baptism. This could not be denied, and the two, recognized as believers in the Lord Jesus Christ, were associated in the act of obedience to His blessed will. To the former a "Farewell" had very soon to be addressed, nor has the writer seen her since, but has merely heard of her as the wife of a pious clergyman, and as being devoted to evangelical work in one of the foreign dependencies of the British crown.* Of the latter he can only entertain the hope that she is holding on her way, waxing stronger and stronger in the love and service of the Lord.

These are instances in which convictions founded on Divine testimony, and on that alone, were unhesitatingly carried out to their legitimate issues. Truth spoke, and then conscience. They were as the Master's voice, and to the Master's will cheerful and prompt obedience was rendered. And who can doubt whether His presence and smiles

* That the reader may form an opinion for himself, the following passage is taken from her farewell note, addressed to the writer, accompanied by the gift of "Bridges on the 119th Psalm:"—"Christian gratitude to you, as the instrument in the Lord's hands of conveying much spiritual instruction to my thirsting soul, demands a few words by way of final, deeply heart-felt acknowledgment of the same. I have longed for quickening, but how ignorant we are of the way and means which God employs to satisfy these longings! Yes, dear sir, how little did I imagine that this revelation of His will that I should follow His steps in the ordinance of baptism would prove such a quickening, life-giving principle to the whole inner man, as I find it to be! * * May I solicit an interest in your prayers that God will lead me in every step of my spiritual course as clearly as He has done in this act of obedience to His Word. Also I am deeply feeling my need of grace and strength to meet with that which may and most likely will ensue from many quarters in consequence of this step; but I have some little confidence in this: 'Who shall harm you if ye be followers of that which is good?'"

It has been said that this lady's father was a godly clergyman of the Established Church. He had died suddenly two or three years before, and at a time when he was under legal proceedings on the part of his diocesan for some supposed violation of canon law with reference to the conduct of Divine service in his own dwelling-house.

were realized, and the disciples enabled to go on their way rejoicing? Theirs would be a joy uncontaminated by any notion of merit in the act of obedience, but rather mingled with pious gratitude to Him who had cleansed them with His precious blood, and had now given them grace to own Him in His appointed way.

Now, Mr. Editor, having told my little tale, I feel disposed to take advantage of your kind permission to add a few words on the subject to which these incidents naturally direct us. Of late years the endowment of religious sects, and the State patronage of religion, being supposed to be broader questions, have engaged the attention of the public more directly, and with greater interest, than the mere baptismal subject. But to the writer it has ever seemed that the one topic ought not to drive the other into the shade. Where would be your Established, and so-called national churches, against which our Pædobaptist brethren protest as strenuously as we do, if Infant Baptism had had no place? Nay, is it not difficult to conceive how otherwise Popery itself could ever have reared its gigantic head, a very Goliath, to defy the armies of the living God? Still, to speak of Infant Baptism as the prolific root, the *fons et origo mali*, would seem very harsh; but we must be content in this, as in other things, to call a spade a spade.

For its own sake religious controversy is rather to be avoided than coveted. This, however, is a subject which must not be blinked. Let it occupy its own appropriate place in the teachings of the pulpit, the school, and the family. Let the truth come out in all kindliness towards those who differ. The preacher and the teacher must not be afraid of unwonted reproaches. It is said that when Andrew Fuller was presenting the claims of the Baptist Mission to a godly clergyman, the latter, among other objections, remarked, "You make too much of Baptism." To which, with all the gravity for which he was remarkable, Fuller rejoined, "At all events we do not make regeneration of it." One great advantage which belongs to our side of the question is this: the authority of Scripture, taken alone, is conclusive. Long treatises on both sides have been issued from the press, and a vast array of learning has been expended, but *cui bono?* With what advantage to either party? Such laboured productions have rather served to mystify than to clear up difficulties, or to produce conviction.

Of late years it has been lamented, by Pædobaptists, that numbers of their communicants are too unmindful of their duties to their infant offspring, in not bringing them to the font. The neglect has even attracted the attention of public bodies, and called out their censures and admonitions. Whether this alleged neglect indicates a growing suspicion that Infant Baptism is questionable, the writer does not presume to decide. It may be nothing more than one of the features of that indifference which has too extensively invaded different sections of the Church. This, at least, is certain, that Christian obligation is not always realized by those who in theory admit the Scriptural authority of Believers' Baptism. How often has it been remarked, of this and that good man, "He is a Baptist *in sentiment*," thereby implying that his practice does not square with his convictions. In one instance it may be that the obligation and beauty of Christian ordinances is not felt. In another, for convenience, or with a secondary motive of some kind, and

possibly one which principle did not dictate, the Baptist prefers to worship with the favourers of Infant Baptism, and then may readily persuade himself that he is excused for neglect. Another has not sufficient love to Christ to carry him above the difficulties arising out of the ties of friendship, or of domestic alliances. But, will thoughtful men decide whether there is a single Christian duty which may not be set aside on equally frivolous grounds? Oh, for the day when hollow sentiment shall everywhere give place to the fine, generous, manly, noble power of deep and high-toned principle!

But possibly there are not a few of whom we wish to speak most tenderly. They fear themselves. They are in dread lest, having put on Christ in baptism, they should afterwards "make shipwreck of faith," and dishonour the Saviour's name. Tell them you hope to see them own their Lord in baptism, and by avowed union to His Church, and they reply that they prefer to deny themselves the privileges of Christian fellowship to the risk of dishonouring the Saviour's cause. Their sense of weakness and insufficiency is so great, that they cannot trust themselves. If we differ from them as to these conclusions, the jealousy they entertain for the name of Christ and the honour of His cause commands our approval and sympathy. But such considerations as the following are affectionately submitted to their notice. In the first place, by their negative course they withhold the influence of their example. The good which has resulted from the administration of this New Testament ordinance cannot be computed. Many have been brought to decisive action, and been led to say, "We will go with you, for we have heard that God is with you." Many others have had their attention solemnly and savingly drawn towards the grandest verities of religion, so that Baptism has often been a means of grace to spectators, and at the same time a very choice means to those who, thus obedient to the Master's will, have been richly favoured with His smiles. Further, it may be worthy of consideration, whether the self-diffidence so frequently pleaded does not intimate *too much* of self, and too little reliance on the grace and faithfulness of Jesus Christ. If we are to stand alone, it will not be a permanent or an honourable standing; but if, conscious of his own weakness, the believer is habitually coming to Christ, he will be preserved in his integrity.

> "That soul, though all hell should endeavour to shake,
> He'll never, no never, no never forsake."

Before our pen is laid aside, there is one fact, at least, on which mutual congratulations may be indulged. The notion that young persons should be repressed, and required to wait for a season, simply on the ground of their youth, is well-nigh abandoned, and the term "Adult Baptism" is very properly exchanged for "Believer's Baptism." If the old prejudice anywhere remains, the sooner it is given up the better.

We now leave the subject, merely remarking that it wears an aspect of unutterable importance towards the multitudes who, having been baptized in infancy, are open to the most dangerous of all delusions. Many of them come up into life fore-armed against the claims of a spiritual religion, especially when sponsorship has in their own case formed part of the ceremonial. This applies to the children of the Established Church, and to them exclusively. But what means it that among Pædobaptist Dissenters it has often been alleged that by

requiring a personal faith before baptism, and therefore denying it to infants, Baptists deprive their children of a position they ought to hold in relation to the Church of Christ? What that position is, remains to be discovered. It is evident that the children of both communities grow up with all the elements of the world and of sin about them, all equally needing regeneration by the Spirit of God. Now, we hold that the proper advocacy of Believers' Baptism is calculated to destroy false hopes, wherever entertained, and to direct sinners to the Cross. Then let not a spurious modesty, nor a desire to stand well with all parties as lovers of peace, nor a misplaced charity for error, prevent our honest advocacy of a New Testament institution. Pursuing an upright course, the servants of Jesus Christ may possibly give umbrage to some, but, taking their stand on the Word of God, they will not be exposed to the taunt of the Romanist, "How except by tradition do you justify your practice?"—a taunt to which our Pædobaptist brethren have been exposed. "Speaking the truth in love" is just that which we have to do. Let it be done, not partially, but in its perfect integrity, compass, and harmony.

MRS. GRUNDY.

WITHIN the last few years the Fates have ordained eminence to divers members of the fair sex. Certain married ladies have attained a notoriety which increases rather than diminishes. Easily may some of them be instanced. There is, for example, the redoubtable Mrs. Caudle. Her night words have had more readers than Young's Night Thoughts. Only a few years ago her pillow-preachings were looked for as regularly as the weekly newspaper or the monthly magazine. Every one enjoyed them. Friend Sobersides was no exception; for though he looked uncommonly stormy when he heard his youngsters read them, he could not possibly refrain from a private chuckle when he was alone, or even a hearty laugh when he was pretty certain that there was no danger of his being caught in the act thereof. Doubtless the worthy woman was occasionally treated with a measure of indignity, her name affording a remarkably handy weapon with which cowardly and ungallant (but henpecked) husbands parried the sturdy verbal blows of strong-minded partners in life. Another distinguished heroine is known as Mrs. Partington. Her well-meant, but somewhat futile, attempt to resist the encroachments of the Atlantic by bringing her mop and pail to bear in the great emergency of a sudden inundation, not only furnished witty Sidney Smith with a successful electioneering anecdote, but "points a moral" which none but the high, mighty, and superfine will disdain, to wit, the miseries of all inefficiency. As for the sagacious Mrs. Gamp, she is simply a photograph of a class which it is to be hoped is fast disappearing. The common-sense treatise and

example of Miss Nightingale have wrought a marvellous and beneficial change in the treatment of invalids. The word "nurse" will soon cease to be associated with the absurd superstitions, blundering ignorance, and notorious selfishness so long suggested by it. Meanwhile, the illustrious Sarah Gamp attracts a full mead of attention in our literary National Gallery. There is always a little knot of spectators gaping at her. The cap of large dimensions and the inevitable pattens have not ceased to secure the notice of faces broadened, as they look, with genuine laughter. The daring defiance of such minor matters as grammatical rules, and the bold unconventionalism indicated in the wearing of a watchman's coat, are still the subject of frequent reference on the part of both press and platform. Later in the day, a good-natured dame bearing the rare name of Brown has, through the medium of a comic serial, entertained a large circle of readers with her original notions on various themes.

But there is another, and greater than all. Caudles and Partingtons hide their diminished heads in her presence. Mrs. Gamp decamps at her appearance. Mrs. Brown does not attempt to cope with a power so superior. *Exeunt omnes:* flourish of trumpets: enter—Mrs. Grundy.

Potentates and powers, what are they compared with her? Speak not of autocrats. Never mention czars, sultans, and kings as incarnations of authority. The married lady in question laughs at them all. There is more might in her nod and more meaning in her half-glance than in a whole batch of princes, popes, and presidents.

But who is she? Most of us have some notion of her. Are they correct? What is she really like? It may be that some of us have not yet dissociated her from the conceptions formed of her in youthful days. Something like this:—A stout and high dame, loud-voiced, much staring—raiment of rusty black, shawl behind the age as touching size and shape; umbrella distended in dimensions and defective in the whalebones; bonnet of capacity so great as to gladden all Luton, and make the people of Dunstable shout for joy; partiality for tea, knowledge of every one's affairs, prodigious power of gossip.

This, however, is erroneous. Not such is she. By no means. Put away all such allegorical and figurative notions. The truth is that every one is Mrs. Grundy. You, my reader, are Mrs. Grundy to somebody, so am I. She is ubiquitous. A certain French monarch, of infamous memory, who carried things with a desperately high hand, once gave utterance to a mild and gracious assertion. Reminded of the existence of national rights, with the sublime egotism of tyranny he cried, "The state! the state!—I am the the state."—So much the worse for the state. In like manner, any one may truly exclaim, "I am Mrs Grundy." A worthy American minister, who was called upon at a public dinner to propose a toast, introduced a novel one. Whether it was because he had imbibed quite freely enough something stronger than toast and water, or whether it was the force of habit, we are not told. At any rate he arose and gave as his sentiment, "All people that on earth do dwell." Let us hope that he was the final speaker, otherwise the remaining orators might possibly experience a little difficulty in breaking up new ground. His comprehensive quotation is perfectly applicable to the person to whom we now refer. It describes Mrs. Grundy well. We might all add her name

to our own. We belong to her family. Public opinion is Mrs. Grundy, and we are part of public opinion. The mighty mass is made up of atoms, the ocean of minute drops.

Now, inasmuch as we are brought into contact with this feminine autocrat every day of our lives, it cannot be futile to inquire how she should be treated. The question is the more reasonable, also, because we are so liable to go into extremes about it. Hitting upon "the happy medium" is both rare and hard. None of us always do it. Some scarcely ever manage it. They are perpetually coming to grief either by reason of Scylla or Charybdis. With profound deference to her we venture to affirm that the right and desirable course to pursue in reference to Mrs. Grundy is to avoid the two opposite evils of neither despising nor dreading her. A few words on each of these heads :—

Do not despise Mrs. Grundy. The old adage, "What everybody says must be true," is not without foundation. It contains a fact; a fact, we admit, overcoloured and exaggerated, but a fact notwithstanding. Some of our readers have doubtless met with the following passage from Archbishop Trench; if so they will not feel it an infliction to con it again, for it is admirable; those who are acquainted with it will find it repay reflection :—"The Latin proverb, *The voice of the people the voice of God,* is one which is well worth our while to understand. If it were affirmed in this that every outcry of the multitude, supposing only it to be loud enough and wide enough, ought to be accepted as the voice of God speaking through them, no proposition more foolish or more impious could well be imagined. But *the voice of the people* is something very different from this. The proverb rests on the assumption that the foundations of man's being are laid in the truth; from which it will follow, that no conviction which is really a conviction of the universal humanity, but reposes on a true ground; no faith, which is indeed the faith of mankind, but has a reality corresponding to it; for, as Jeremy Taylor has said, 'It is not a vain noise when many nations join their voices in the attestation or detestation of an action;' and Hooker, 'The general and perpetual voice of men is as the sentence of God Himself. For that which all men at all times have learned, Nature herself must needs have taught; and God being the Author of Nature, her voice is but His instrument.' The task and difficulty, of course, must ever be to discover what this faith and what these convictions are, and this can only be done by an induction from a sufficient number of facts, and in sufficiently different times, to enable us to feel confident that we have indeed seized that which is the constant quantity of truth in them all, and separated this from the inconstant one of falsehood and error, evermore offering itself in its room, that we have not taken some momentary cry, wrung out by interest, by passion, or by pain, for *the voice of God;* but claimed this august title only for that true voice of humanity which, unless everything be false, we have a right to assume an echo of the voice of God. . . . With respect to a First Cause, Creator and Upholder of all things, the universal consent and conviction of all people, the *consensus gentium,* must be considered of itself a mighty evidence in its favour, a testimony which God is pleased to render to Himself through His creatures. This man or that, this generation or the other, might be deceived, but all men and all generations could not; the *vox*

populi makes itself felt as a *vox Dei*. The existence here and there of an atheist no more disturbs our conclusion that it is of the essence of man's nature to believe in a God, than do such monstrous births as from time to time find place, children with two heads or with no arms, shake our assurance that it is the normal condition of man to have one head and two arms." The wisdom and weight of these remarks cannot be called in question. The line of argument will bear extensive application. We often wonder that preachers and divines do not make more frequent use of it. By neglecting it they allow a very valuable weapon to rust in the armoury of truth. All the great cardinal doctrines of Christianity afford apt illustrations of the principle laid down by the learned prelate. Atonement by the shedding of blood, the incarnation of God, and the efficacy of prayer are instances of this. Humanity everywhere desires and demands them. The New Testament does but supply a universally felt need when it teaches them. Surely the inference is palpable, namely, an indirect but striking testimony to the truth of these dogmas. It cannot be that man in every land and age has blundered. To believe that he has simply created and perpetuated a series of ludicrous and monstrous mistakes is to reach the uppermost seats in the synagogue of credulity.

This, however, we leave. We wish to come down to more homely matters. In reference to far less important affairs than the great and grave doctrines to which we have first adverted, we incline decidedly to the opinion that it is not wise to set Mrs. Grundy at defiance. As a shrewd essayist has said, "In little things the world's judgment is right in the main. *There is a gravitation of society towards common sense*—at least to approving it, if not to acting upon it." The assertion is not beside the mark. Public opinion *dips* the right way. Of course it is fallible. Great errors have marked it, and will yet mark it. More of that anon. Albeit, there is a middle way made and preserved about most matters which is adopted by almost universal consent. An instinct of some kind (we leave metaphysicians to define it) keeps the majority of men in the temperate zone of creed and conduct. Few dwell in the frigid, it is too cold; the torrid is sparsely inhabited, it is too hot. On this ground it is that we say he is very foolish who begins and tries to go through life as a knight-errant bent on doing battle with Mrs. Grundy. When duty commands it, hoist the flag of rebellion. Never flinch in lifting your hand against Mrs. Grundy's resolutions, if they are bad; by all means prevent their being carried unanimously. Take up your hat, and with a right gallant bow, wish her ladyship good morning when she begins to talk nonsense, put on airs, and show off generally. But if no principle is involved in so doing, keep on good terms with her. Why not? If one wishes to be a martyr, by all means let him gratify his ambition; *but* let him not buy his honours at too high a figure, and let him be qutie sure that the said honours are genuine and not sham. Run in the teeth of custom, and if you will, but first of all, be positive that it is sufficiently bad to warrant the attack and, what is more, the consequences of the attack. A stout country bumpkin, we will suppose, seizes a tough stick and attacks a hornets' nest. With a vindictive spirit that is enough to scarify every member of the Peace Society, and a depraved retaliation which the "Olive Branch" (onepenny, monthly) ought to exhibit as an awful warn-

ing to the young, the disturbed hornets turn upon their assailant. Assailant takes to his heels; hornets take to their wings. The wings "have it," to use a parliamentary phrase. The result of the adventure is that the countenance of intrepid Hodge becomes alarmingly blotched, and his physical organism as a whole sustains an amount of irritation not remarkably conducive to either amiability or content. Every one would blame him, and rightly. Had he made the onslaught in order to secure a treasure, say a nugget of gold, concealed beneath the bellicose insects, the end might have justified the means; as it was, the entire campaign was preposterous. We need hardly apply the illustration. The displeasure of Mrs. G. is irritating and troublesome; don't subject yourself to it unless the mental or social nugget is tolerably certain.

For instance, it may fairly be questioned whether Nonconformist ministers are quite consistent in one respect. They abjure canonicals. Silken gown and cambric bands are none of theirs. We have heard smart things said by diaconal authorities as touching ecclesiastical paraphernalia of that order. We believe that cases have occurred wherein sundry offices have been resigned and divers posts vacated because some heterodox pastor has had the temerity to assume somewhat Levitical apparel. Well, well; such conduct may possess a dignity and grandeur which our purblind vision is unable to detect, despite much and painful straining of the mind's eye. Notwithstanding, we submit that these good "officers" and the pastors who subscribe to their sentiments are clearly self-contradictory. They ought to go a great deal farther. The white tie and the sedate raven suit are as truly relics of priestcraft as the gown and the cassock. To be strictly logical, he who puts the latter into his awful *Index Expurgatorius* may not withhold the former. Certainly not. At the same time, though this is perfectly true, is it worth while raising a great disturbance about? Surely not. My esteemed friend, Rev. Nathan Newlight, argues the whole question with me. He proves, beyond gainsaying, that I ought to abandon the black and white. It impossible to convey an adequate idea of his vehemence of manner, rapidity of utterance, and lucidity of reasoning as he shows that he, as a minister, is perfectly justified in assuming colours, and renouncing the sombre hue of "the cloth." Authorities are quoted, parallels are drawn, etc.; finally my friend N. flings himself back in his chair, puts his hands into his unclerical pockets, waits for a reply, and inly says that I have my work cut out for me tolerably well. I have no reply. I admit that I am defeated. I collapse. I confess that I have not a leg left to stand upon. Moreover, almost at the risk of Nathan's regard for me, I actually indulge in a laugh, and simply adduce some such little allusion as that of Hodge and the hornet's nest. And I think it is quite apposite. When you take a desperate leap, like a mounted acrobat, who goes through a hoop covered with tissue paper, and force your glorious way through ordinary predilections respecting pulpit propriety you get into speedy trouble. There is pretty certain to be a disturbance —major or minor. A pack of hound-like prejudices wake up, begin to howl, and give you no peace. Granted that such prejudices are foolish, is it wise to attack them recklessly? What do you get by it? Nothing. What do you lose? Something, perhaps much. Nay, your cause loses

as well as you. Pitiable as it is that it should be so, the fact remains that there are those who will not take the bread of life as readily from you if, metaphorically speaking, your hands are arrayed in bright purple or orange instead of being covered with proper black kid. You are stung plentifully; but, please, where is the nugget?

In all concerns of this kind we should ever remember that it may be both foolish and wrong for us to use our full power. Self-sacrifice consists frequently in keeping rights in abeyance. What we *may* do should come second to what we should do. Real greatness nearly always puts a bar upon its own lawful prerogatives. Small fry, moral dwarfs, are perpetually standing on their dignity, fuming and fussing to an extraordinary extent if their precious "rights" are infringed upon by so much as a hair's breadth. "Dressed in a little brief authority," &c.—how true! Lord Omnium is nothing like so authoritative as Winebin his butler, or Pomatum his valet; and as to Mr. John Thomas Plush the footman, his observations to the select circle of friends in the servants' hall are as dogmatic in tone as they are prolific in aspirates, which is saying a great deal. Therefore, when we waive our "rights" for the sake of others we so far act the part of gentlemen—no mean term of honour: on the contrary, when we noisily and vulgarly insist on them, regardless of circumstances, we ally ourselves more closely to him who stands behind the carriage than to him who sits in it. Higher ground may be taken. We all know who it was that, waiving his claim to exemption from the temple-tax, said, "Notwithstanding, lest we should offend, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for thee and me." It was quite like the magnanimity of Paul, too, to abstain from *this* and to avoid *that*, in order that his usefulness might not be curtailed. To quote from a certain author: "It is not expedient that a young clergyman should fly in the face of his parishioners on such a question as the wearing of a shooting-coat or a black neck-tie, or as going out with the hounds. It was not wise in John Foster, the great Baptist preacher, to horrify his simple flock by appearing in his pulpit in a grey coat and a red waistcoat. No doubt in logic his position was unassailable. For people who reject all clerical robes as Popish, it is manifestly absurd to make a stand for a black coat and a white neckcloth. By making a stand for these you cut the ground from under your feet. But even with folk who thought differently, John Foster acted unwisely; as lawyers would say, it was a bad issue to take. I know how a certain eminent essayist, whom I much revere, stands up for eccentricity. He holds it to be a useful protest against our tendency to a dead conformity. I venture to say that, generally, it is not wise to be eccentric. You find that eccentric people are usually *eccentric in little things not worth fighting for*. We all know that there are great and important things in which the world thinks wrongly: take issue *there* with the world if you like; but it is not worth while to do so in small matters of dress and behaviour. Let it not be engraven on your tombstone, Here lies the man who confronted the human race on the question of the wide-awake hat! Stand up for truth and right, if you are fond of fighting; you will have many opportunities in this life."

A remark or two by way of pr

renthesis before we pass on. There is a little Latin word, much used now-a-days, that requires vigilance. It is a great busybody. Its demands are astounding in their audacity. Modesty is not a weakness of which it is particularly guilty. We mean *Anti*. When shall we hear less of this loud-talking egotist? Like a stupid, loquacious "bore," that forces his way into circles in which he is not wanted, makes himself at home in your house when, to speak the truth, you and your wife wish him at the antipodes, comes, uninvited and unexpectedly, with several turbulent children and an immense assortment of luggage, informing you in the most playful and familiar style that they are going to spend three weeks under your roof, "just in a friendly way," without being made strangers of, this irrepressible *Anti* pounces upon you at every turn. Paul Pry was nothing to it. Of course *Anti* is not altogether bad. Who is? He may, as some one may charitably suggest to you, "mean well," but as Archbishop Whately has shown, folk who "mean well" often do ill, and subject their fellows to a considerable amount of annoyance. One can do with *Anti* now and then, but an excess even of honey is nauseating. There are capital points about him. He has been the means of sweeping away intolerable abuses and introducing beneficial changes. But when he sets himself up against everybody else, and begins to lay down the law as if the rest of us were mere dummies, it is not to be supposed that such conduct will be greeted with a very cordial reception. Who, pray, is *Anti*, that he should try to put the whole human race to the right-about? We are not perfect by a long way; to infallibility we make no pretensions; but surely, when he begins one of his tricks, and tries to make it out that public opinion is pitiably deluded on nearly every question, he makes a demand upon our charity which is unreasonable to the last degree.

It is well that we should be on our guard. We live in times wherein almost everything and every one is assailed by some pretended reformer. Iconoclasts enter our homes, hurling to atoms our most cherished possessions and innocent enjoyments, with the ruthlessness of Huns and Goths. The fact is that if we listen to the arguments of all the enthusiasts of these new-fangled notions, we shall soon find ourselves in a rather peculiar state. One will strip away one thing, a second another, a third another, and so on until the tree of our comforts and luxuries is pulled to pieces, the leaves torn off, the fruit hopelessly bruised or trampled underfoot. Only think of the crusades which modern Red-cross Knights are entering upon. They are legion. "Down with animal food!" cries the vegetarian, "Down with animal food! Never touch it again. It makes you unspiritual. Beef hardens the heart. If you wish to develop the nobler parts of your being, avoid meat. Abjure the butcher, and patronize the greengrocer." "Down with smoking," cries the anti-tobacconist, professing to be choked with the exquisite perfume of your "bird's eye returns," "Down with smoking! Throw your cigars into the fire. Put out your pipe, and don't light it again. Buy no more Vesuvians. You are almost sure to become a 'drinker' if you are a smoker." "Down with tea-drinking!" cries another, "Down with tea-drinking! It ruins the nerves. 'There is death in the pot.' Half its contents are sloe-beans, and the whole of it is slow poison." "Down with strong drink!" cries the teetotaller, "Down with strong drink! Gin is a gin. Wine will

make you whine. Ale will cause you to ail. Away with the decanters and tumblers!" "Down with music!" cries an old-fashioned member of George Fox's sect, "Down with music! If thou wilt be advised by me, friend, thou wilt part with thy pianoforte and allow thy daughters to learn singing no longer. If thee would lay by the money that music costs thee and put it out to interest, thee would be astonished at the amount in a few years." Thus am I addressed. What with one and what with another, I don't know how to go on. I may not eat a slice of ham, I may not enjoy a cigar, I may not drink a glass of stout, I may not touch a flute or sing a song. Pray, what *may* I do?

Now for the other side of the question. Avoiding one evil, we must beware of another and opposite one. Hitherto our advice "to all whom it may concern" has been, Do not despise Mrs. Grundy, wage no needless warfare with her. But it must be added, *do not dread her*; take up arms against her the moment truth and conscience command it. A respectable person in many particulars, she can play the tyrant when she chooses. In certain moods she deals very summarily with those who do not exactly please her. But it is useless to turn timid. We must not show the white feather. That will never do. Some poor souls have been tormented almost beyond endurance. Byron was scared at her; a story is told of his letting a quarterly edict, bound in yellow and blue, remain uncut for several days, lest he should find Mazeppa, the Corsair, or other of his poor heroes (made up of wretched moral shoddy) gibbeted on the awful literary gallows. Haydon the painter fancied that she frowned at him, and after floundering about helplessly in the Chat-Moss of debt, he put an end to his life. Many have recourse to desperate shifts and grotesque expedient in order to avoid collision with public opinion. An Oxford student being asked, at his examination, for the doctrine of the Anglican Church on good works, knowing the breakers and whirlpools into which an unwary answer would inevitably drift him, replied, "A few of them will not do a man any harm!" During the Gordon Riots, for the purpose of protecting their houses from the fury of the mob, people inscribed upon their doors the words, "No Popery;" but to make peace, as he fondly hoped, with Protestants and Catholics alike, one worthy wrote up, "No religion at all." Equally adroit was he who, intending to save himself from the antagonism of scientific controversialists, when questioned as to whether the sun moves round the earth or the earth round the sun, responded thus: "A little of both, sometimes one and sometimes the other."

Extreme cases, if not imaginary—the reader will say. Very likely. Nevertheless, they illustrate a stupid terror of Mrs. Grundy which is by no means a *rara avis*. "What will people say?" Awful consideration! We all quail before it more or less, at one time or another. What will they say? Never mind what they will say, so long as you are acting wisely and righteously. If they are displeased at you for that, let them be. "People," forsooth! who and what are people when the dread of them comes in between us and duty? "People:" they are not gods, they are not demi-gods. Shame on us if we cower and tremble before them. Let us be sure that we are not acting the part of fools or sinners, and then as for "what people say," try not to vex your righteous soul about it. A message has been wafted by a poet

across the Atlantic which is well worthy of heed, touching the subject in hand:

"As I look from the Isle, o'er its billows of green,
To the billows of foam-crested blue,
Yon bark that afar in the distance is seen,
Half dreaming, my eyes will pursue;
Now dark in the shadow, she scatters the spray
As the chaff in the stroke of the flail;
Now white as the sea-gull, she flies on her way,
The sun gleaming bright on her sail.

"Yet her pilot is thinking of dangers to shun—
Of breakers that whiten and roar;
How little he cares, if in shadow or sun
They see him that gaze from the shore!
He looks to the beacon that looms from the reef,
To the rock that is under his lee,
As he drifts on the blast, like a wind-wafted leaf,
O'er the gulfs of the desolate sea.

"Thus drifting afar to the dim-vaulted caves
Where life and its ventures are laid,
The dreamers who gaze while we battle the waves
May see us in sunshine or shade;
Yet true to our course, though our shadow grow dark,
We'll trim our broad sail as before,
And stand by the rudder that governs the bark,
Nor ask how we look from the shore."

One consideration that should disarm our fear of Mrs. G. and her awful displeasure is the fact that she sometimes makes great mistakes. Before now, she has reckoned without the host most wofully: none more so. It is ungallant to contradict a lady, but the truth must be spoken;—evidence enough and to spare exists to prove how she has blundered. Just think! She put down poor Galileo. Columbus fared no better at her hands. Her denunciations of Jenner and Harvey were wrathful. How she abused George Stephenson! With what suspicion she watched brave Carey when he set sail for India. It took some time for her to bring her mind to Robert Raikes. At first she decided against Mr. Tennyson; if we may be allowed the anachronism, the inspiration of Martin F. Tupper was much more to her taste. Mr. Thackeray's "Vanity Fair" was consigned to the editorial Balaam box, Charlotte Bronté's clever fiction went a begging, as she tells us.

The mention of these occurrences amuses, in some instances even surprises us. Why? Because of the high positions which these notorieties attained. Ask the publishers about the aforementioned authors *now*, and they will tell you, with delectable recollections of large profits, about the large sales which the works in question have had. Well, draw an inference in your own favour, my friend. Mrs. Grundy is mutable and fallible. Her ire cannot last for ever. Do not be depressed because you happen to offend her. Choose the right, keep to it, and, depend upon it, she will have to come round. Some fine morning you will be surprised when you meet her to find that her face is quite radiant, her hand outstretched to welcome you, and her congratulations upon your manifold and distinguished qualities forthcoming. That is the way of the old lady all over. Rest assured that there is a hidden meaning in the old nursery rhyme. Descriptive, primarily, of certain stray sheep whose discovery seemed impracticable, it nevertheless bears directly upon men's good opinion of us:—"Let them alone and they'll come home." They will "come home" sooner or later, if you are worthy of them.

"Should envious tongues some malice frame,
To soil and tarnish your good name,
Grow not disheartened; 'tis the lot
Of all men, whether good or not.
Rail not in answer, but be calm,
For silence yields a healing balm.
Live it down

"What though men evil call your good!
So Christ Himself, misunderstood,
Was nailed unto a cross of wood!
And now shall you for lesser pain
Your inmost soul for ever stain,
By rendering evil back again?
Live it down!

"Oh! if you look to be forgiven,
Love your own foes, the bitterest even,
And love to you shall glide from heaven;
And when shall come the poisoned lie
Swift from the shaft of calumny,
If you would turn it harmless by,
Making the venomed falsehood die,
Live it down!"

An exaggerated dread of Mrs. Grundy may well be diminished on another ground. She does not always take the notice of us that we think she does. Much nervousness is resolvable into conceit. We fancy that people are looking at us, perhaps hope that they are, and thus become alarmed lest we should fail to win their admiration. A pert young miss walks down the main street of the town with the air of a countess, at the very least. So *she* implicitly believes. The quavers, tosses, shakes which she, ever and anon, gives herself (by sheer accident, of course) in order to show off divers fine points in her figure, face, and furbelows—are laughable in the extreme. She glances at no one, but goes straight on, with the deeply-rooted conviction that she is making a most decided hit, awakening alike masculine wonder and feminine envy. Poor girl! how much more attractive would she be to the eye of common sense if she were seated at her mamma's Wilcox and Gibbs' sewing machine, or kindly conveying flannel to some miserable old dame who is garrulous with age, and affected with rheumatics! The whole attempt is a dead failure. It falls flat. Hardly any one pays attention to her as she perambulates in her magnificence; those who do, pity or ridicule. There is a lamentable tendency in human nature to make an exhibition gratis, of any supposed excellences it may possess. Such being the case, it is salutary to learn the bitter lesson that people do not reckon us worth quite as much notice as we do ourselves. How well that graceful Goldsmith puts this in his beautiful story, "The Vicar of Wakefield." "What did the learned world say to your paradoxes?" asked Dr. Primrose. His son's reply was, "The learned world said nothing at all to my paradoxes"—the tragical fate of many paradoxes and other oxies, that we anticipated would create a profound sensation! "Excuse the liberty I take in thus inconveniencing you," cried the gnat as it settled on the head of a bull, "but if you wish it, I will be off in a moment." "Oh, don't trouble yourself," was the curt answer of Taurus; "to tell you the truth, I did not know you were there." Swarms of human gnats might save themselves a world of anxiety, if they would bear that fable in mind in reference to Mrs. Grundy. It is an unpalatable doctrine, to be sure, but it is none the less wholesome. The confectionery of sentimentalism disorders the system sooner than moral bitters.

We close as we began. Mrs. Grundy is powerful. Her will is law. At her fiat slavery disappeared. Corn laws vanished before her threats. State churches and other contorted, misshapen, abnormal abominations are gasping for breath beneath her stroke. What then? Be it ours to do all that we can to render her power a blessing. Let us seek to guide it righteously and mercifully. Never let us weary in our efforts to bring it under the influence of the Gospel. The true way of attaining this is palpable—by personal goodness; for society is composed of individuals; as we said before, every one is Mrs. Grundy.

THOMAS R. STEVENSON.

Luton.

MENE, MENE, TEKEL, UPHARSIN.

(DANIEL v. 25.)

A FEW words, first, concerning the *literal* meaning of this remarkable sentence. *Mene* means "It is numbered." Curiously enough, the well-known word Almanac is the same in its root as this term, Mene. They are both derived from a word which means *to number*;—an almanac, as everybody knows, being that which contains the *number* of the days, weeks, months, and seasons of the year. *Tekel* is the same as the better known word Shekel, and signifies "*It is weighed.*" In very ancient times, money was weighed from one merchant to another, almost as often as we now count it. Thus, in Genesis xxiii. 16th verse, we read, "And Abraham *weighed* to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." The word Talent, so well known in profane and sacred history, is also derived from a Greek word which means to weigh; and our well-known word Pound, as a name for money, signified in the time of the Plantagenets, a *pound-weight* of silver. *Upharsin*, is in fact, two words, meaning "*And Persians.*" It is note-worthy that the Hebrew word for Persian is *Parsé*, exactly the same as the modern word "Parsee," so well known in India as the name of the descendants of the ancient Persians who dwell there, and still worship, as their forefathers did, the bright beams of the sun. It is usual to say that these four words, *Mene, Mene, Tekel, Upharsin*, mean "Thou art weighed in the balances and found wanting;" but this is rather a paraphrase than a translation; the literal meaning of this oracular sentence being, "It is numbered; It is numbered; It is weighed;—and the Persians."

We will now say a few words concerning the historical import of the oracle. These remarkable words are connected with the last day of Belshazzar, the last King of Babylon. The following is the graphic description of the matter, from the pen of the prophet Daniel (chap. v. 1—6); "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were

loosed, and his knees smote one against another." This "hand-writing upon the wall," which so strangely appeared, and so terrified the king, was the oracular sentence of which we are now speaking—"Mene, Tekel, Upharsin." When the king was unable to decipher the strange sentence, the Magi, the Persian priest-philosophers, "the astrologers, Chaldeans, and soothsayers," were called in, but in vain, to do the work of divination. "Now the queen, by reason of the words of the king and his lords, came into the banquet-house" (chap. v. 10). Of course this "queen" could not be the wife, or one of the wives of Belshazzar, for they were present (ver. 2) when the handwriting appeared on the wall. Who then was this royal lady? She was probably the "Queen-Mother," the widow of Nebuchadnezzar, named Nitocris, a woman of great capacity and reputation. Having been well acquainted, in all probability, during the late king's reign, with the wisdom and piety of the prophet Daniel, she now mentions his name to the terrified monarch, as that of one who could show "the interpretation" of the strange and portentous words on the palace wall. "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; now, let Daniel be called, and he will shew the interpretation." Such was the advice of the venerable widowed queen; it was followed, and Daniel was ushered into the presence of the terror-struck king. "The righteous are as bold as a lion;" and what noble qualities did the holy Daniel display in the presence of this powerful despot! As Elijah, in the presence of Ahab, as John the Baptist before Herod, as Paul to Felix, or John Knox before the graceful but guilty Mary Stuart, so was Daniel in the presence of Belshazzar and his assembled court. How *unselfish* he was! "If thou canst read the writing and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler of the kingdom." Such was the princely promise. "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy reward to another; yet I will read the writing unto the king, and make known to him the interpretation." How *courageous* he was in condemning the iniquities of the king! He fears not to speak of the terrible punishment which befell the former monarch, who "was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with wild asses." . . . "And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this." Then follows the interpretation of the divine and direful oracle. Its accomplishment was swift and sure. While this besotted ruler, this "king of shreds and patches," was carousing in his banqueting chamber, the great Cyrus was at his gates, and—"In that night was Belshazzar the king of the Chaldeans slain."

The spiritual truths suggested by this solemn event are sufficiently obvious;—namely, the existence of a divine moral government to which the mightiest monarchs are willingly or unwillingly amenable; the power of God to bring condign punishment upon the strongest criminals; and that the persecutors of His Church are sure, sooner or later, to come to ruin. To the above reflections we may add three other remarks of general interest. First, the taking of Babylon by Cyrus is the point in profane history which

first touches the narratives of sacred Scripture. The eventful life of Cyrus, the conqueror of Babylon, came to an end about 530 years before Christ; and with him and his grand doings the authentic profane history of the world begins. "Like an Oriental Alexander he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprang. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting point of European life; and it is a singular coincidence that the beginning of Grecian art and philosophy, and the foundation of the Roman Constitution, synchronize with the triumph of the Aryan race in the east." Again, it is interesting to remember how emphatically Cyrus is referred to in the inspired Scriptures. His name is mentioned at least twelve times, and several times in connexion with important events relating to the Jewish Church. In the last verse of the 44th chapter of Isaiah he is thus notably referred to:—"Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." The opening words of the Book of Ezra show how completely this prediction was fulfilled; for it was Cyrus who gave permission for the rebuilding of the Temple, after he had conquered Belshazzar, and it was he who gave back the sacred vessels, with which the King of Babylon was carousing, when the "handwriting on the wall" foretold his speedy ruin. So eminent a minister of Divine Providence was Cyrus to be, that he is spoken of in Isaiah, 45th chapter, 1st verse, as God's "*Messiah*," God's "*anointed*," from which fact St. Jerome speaks of him as a type of the Lord Jesus Christ. We may further remark that the subject of this paper reminds us of a remarkable reconciliation between sacred and profane history which has been made within the last few years by Sir Henry Rawlinson. According to Herodotus the last King of Babylon was called Labynetus; but the Book of Daniel says it was Belshazzar who was the last. The difficulty is now cleared up; and for the future we must think of Belshazzar not as the son, but as the grandson of the famous Nebuchadnezzar. The word "*son*," as all attentive readers of the Scriptures are aware, being used with considerable latitude of meaning. "In 1854, Sir Henry Rawlinson deciphered the inscriptions on some cylinders found in the ruins of Um Qeer (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus (who is evidently the same person as Labynetus), and from which inscriptions it appears that the eldest son of Nabonnedus, was called Bel-sharezar, and admitted by his father to a share in the government." In a communication to the *Athenæum*, No. 1377, Sir Henry Rawlinson says, "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed, while Nabonnedus leading a force to the relief of the place was defeated and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania."

The following succinct account of Babylon, from Smith's "Dictionary of the Bible," will put our readers in possession of the facts connected with its eventful history since "that

night" in which Belshazzar the King of the Chaldeans was slain. "With the conquest by Cyrus commenced the decay and ruin of Babylon. 'The broad walls' were then to some extent broken down, and the 'high gates' probably 'burnt with fire' (Jeremiah li. 58). The defences, that is to say, were ruined, though it is not to be supposed that the laborious and useless task of demolishing the gigantic fortifications was attempted or even contemplated by the conqueror. Babylon was weakened, but it continued a royal residence, not only during the lifetime of Darius the Mede, but through the entire period of the Persian Empire. The Persian kings held their court at Babylon during the larger portion of the year; and at the time of Alexander's conquests it was still the second, if not the first, city of the empire. Alexander found the great temple of Belus in so ruined a condition, that it would have required the labour of 10,000 men for two months even to clear away the rubbish with which it was encumbered. His designs for the restoration of the temple, and the general embellishment of the city, were frustrated by his untimely death, and the removal of the seat of empire to Antioch under the Selucidæ gave the finishing blow to the prosperity of the place. The great city of Seleucia, which soon after arose in its neighbourhood, not only drew away its population, but was actually constructed of materials derived from its buildings (Pliny, Natural History ii. 30). Since then Babylon has been a quarry, from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Baghdad, and numerous other towns have risen from its ruins. The 'great city,' the beauty of the Chaldees' 'excellency,' has thus emphatically 'become heaps' (Jer. li. 37). She is truly 'an astonishment and a hissing, without an inhabitant.' Her walls have altogether disappeared — they have 'fallen' (Jer. li. 44), been 'thrown down' (l. 15), been 'broken utterly' (li. 58.). 'A drought is upon her waters' (l. 38); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside; 'her cities' are everywhere 'a desolation' (li. 43); her 'land a wilderness;' 'wild beasts of the desert (jackals) lie there,' and 'owls dwell there' (compare Layard's 'Nineveh' and 'Babylon,' p. 484 with Isaiah xiii. 21, 22, and Jeremiah l. 39). The natives regard the whole side as haunted, and neither will the 'Arab pitch tent, nor the shepherd fold sheep there' (Isaiah xiii. 20)."

TITHES.

As the Parliament of England has entered upon the consideration of very important ecclesiastical questions, and as the subject of Tithes is sure very often "to come to the front" in connexion with these questions, we have thought well to lay before our readers an historical

sketch of the ancient tax or impost designated by the well-known word at the head of this paper. The term tithe is another form of the familiar words *ten* and *tenth*, and therefore was literally a tenth part of any thing. In Alfred the Great's time the whole of England was divided into *hundreds* and *tithings*; the former being a district which contained a hundred heads of families, the latter ten; and, as is well known, these two names are still retained in many parts of the country, though the institution itself has long ceased to exist. The subject of tithes may be looked at from a threefold point of view. We will first say a few words concerning *Pagan Tithes*. It is well known to students of ancient history that the Carthaginians, Greeks, and Romans were familiar with the practice of paying tithes. Sometimes they were given to a successful general, sometimes to a popular ruler; at one time to a favourite priest, at another for the endowment of an especially sacred temple. Concerning the Magi, the priests of the ancient Persians, Gibbon writes thus in the 8th chapter of "The Decline and Fall of the Roman Empire":—"The property of the Magi was very considerable. Beside the less invidious possession of a large tract of the most fertile lands of Media, they levied a general tax on the fortunes and industry of the Persians. 'Though your good works (says Zoroaster) exceed in number the leaves of the trees, the drops of rain, the stars in the heaven, or the sands in the sea, there they will all be unprofitable to you, unless they are accepted by the *destour* or priest. To obtain the acceptance of this guide to salvation you must faithfully pay him *tithes* of all you possess, of your goods, of your lands, and of your money. If the destour be satisfied, your soul will escape hell-tortures; you will secure praise in this world and happiness in the next. For the destours are the teachers of religion; they know all things, and they deliver all men.'" We pass on to glance at the subject of *Jewish Tithes*. That the practice of tithing existed in Palestine, long before the existence of the Mosaic Economy, is evident from two facts in the history of Abraham and his grandson Jacob. When the former patriarch returned from his victorious contest in "The Kings' dale" (Genesis xiv. 17—20), "Melchisedek, King of Salem, brought bread and wine," and pronounced a benediction upon the victor. In return for this timely and kind aid, the patriarch gave to the good priest "*tithes of all*." Some commentators understand the word "*all*" to mean all the patriarch's property; but the more probable opinion is that the word refers only to the spoils which Abraham had just taken in war. When Jacob had seen that remarkable vision at Bethel, recorded in Genesis xxviii., he "vowed a vow, saying: If God will be with me, and will keep me in this way that I go . . . then shall the Lord be my God . . . and of all that thou shalt give me I will surely give the *tenth* unto thee." These two instances clearly prove that the practice of tithing existed in Palestine from the earliest times. Why this particular portion, a *tenth*, was thus set apart, it is difficult to explain. Perhaps it was because the figure ten is easy to calculate with, or perhaps because of the number of fingers and thumbs on the two hands; but be its origin what it may, the practice, as we have seen, is of very ancient date, and had long been in use, at least occasionally, when it was consolidated into a system under the inspired direction of the great Jewish law-giver. We should exceed the limits of this paper, and at the same time probably exhaust the

patience of our readers, if we entered upon any detailed account of the Jewish system of tithes. The following is the text of the law concerning the payment of tithes by the Jewish nation. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Leviticus xxvii. 30—32). We learn from the Book of Deuteronomy that this somewhat brief statute was extended and modified, when the Jews were about to take up their abode in the Promised Land. This extension of the tithe law is well explained in the following extract from Dr. Smith's "Dictionary of the Bible." "Commands are given to the people—1. To bring their tithes, together with their votive and other offerings, and firstfruits, to the chosen centre of worship, the metropolis, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. xii. 5—18). 2. After warnings against idolatrous or virtually idolatrous practices, and the definition of clean as distinguished from unclean animals. . . . the legislator proceeds to direct that all the produce of the soil shall be tithed every year, and that these tithes with the firstlings of the flocks and herds are to be eaten in the metropolis. 3. But in case of distance, permission is given to convert the produce into money, which is to be taken to the appointed place, and there laid out in the purchase of food for a festal celebration, in which the Levite is, by special command, to be included (Deut. xiv. 22—27). 4. Then follows the direction, that at the end of three years, *i. e.* in the course of the third or sixth year of the sabbatical period, all the tithe of that year is to be gathered and laid up 'within the gates,' that is, probably, in some central place in each district, not at the metropolis; and that a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to partake (Deut. xiv. 28, 29). 5. Lastly, it is ordered that after taking the tithe in each third year, 'which is the year of tithing,' an exculpatory declaration is to be made by every Israelite, that he has done his best to fulfil the Divine command (Deut. xxvi. 12—14)." Learned men, both Jewish and Christian, have held the opinion that the Mosaic law required the Hebrews to give three tithes, *three-tenths* of their yearly income to sacred purposes. This opinion does not seem to be well supported by the facts of the case; but it is certain that *two* yearly tithes were paid: one to the Levites, and the other for the keeping up of the festivals, which latter, every third year, was to be shared by the Levites and the poor of the land. The system of tithes continued among the Jews down to the coming of Christ, as is evident from the reference to the subject contained in the New Testament. In Luke xviii. 12, our Lord represents the self-righteous Pharisee as saying, "I give tithes of all I possess," or rather "of all I acquire (κτῶμαι)—"*of all my increase.*" So also in Matthew xxiii. 23, our Lord censures the Jews for paying "tithe of mint and anise and cummin," while they neglected "the weightier matters of the law." Like the superstitious and hypocritical of every age, these Pharisees were punctilious in their observance of the mere outward forms of piety, while they outraged its spirit in every

possible way. They "devoured widows' houses and for pretence made long prayers;" like the Emperor of Russia, who was praised as "a very good man" while he was stealing his neighbour's land; and who, as Mr. Foster caustically remarked to one of the Czar's admirers, "probably said grace before the *partition* of *Poland*." We will now offer a few remarks upon the subject of *Christian Tithes*. It has often been noticed that the Church of Rome has embodied in her ritual a large amount of the paganism which preceded her in the imperial city; that Rome papal is not very different from Rome pagan. The charge is too true. A veritable *Jupiter Tonans* now does duty as a colossal St. Peter under the dome of the great Cathedral there. Napoleon used to say that you have only to rub a Russian in order to find a Tartar, and it is to be feared that the Romish Church is not much else than paganism, with a little gilding of Gospel truth over a large layer of obsolete *Judaism*. It is certain that the synagogue gave the idea of tithes to Christendom. Their establishment was gradual. At first they were voluntary, and each person seems to have paid them to the priest in the monastery according to inclination. "In England the first instance of a *law* for the offering of tithes was that of Offa, King of Mercia, towards the end of the eighth century. He first gave the Church a civil right in tithes, and enabled the clergy to recover them as their legal due by the coercion of the civil power. The law of Offa was at a later period extended to the whole of England by King Ethelwulph. At first, though every man was obliged to pay tithes, the particular church or monastery to which they should be paid appears to have been left to his own option. In the year 1200, however, Pope Innocent III. directed a decretal epistle to the Archbishop of Canterbury, in which he enjoined the payment of tithes to the parsons of the respective parishes in which they arose. This parochial appropriation of tithes has ever since been the law of the land (Coke, 2 Inst. 641). The same pope gave similar instructions in other countries at about the same time." Any detailed account of the nature of English tithes, or the mode of their collection, would require more space than we have at our disposal. The following extract from the *Penny Cyclopædia* will give our readers a general glimpse of the subject:—

"Tithes are of three kinds, viz., *prædial*, *mixed*, and *personal*. *Prædial* tithes are such as arise immediately from the ground; as grain of all sorts, fruits, and herbs. *Mixed* tithes arise from things nourished by the earth; as colts, calves, pigs, lambs, chickens, milk, cheese, and eggs. *Personal* tithes are paid from the profits arising from the labour and industry of men engaged in trades or other occupations; being the tenth part of the clear gain, after deducting all charges. Tithes are further divided into *great* and *small*. The former consist of corn, hay, wood, &c.; the latter into the prædial tithes of other kinds, together with mixed and personal tithes. This distinction is arbitrary, and not dependent upon the relative value of the different kinds of tithes within a particular parish. Potatoes, for instance, grown in fields, have been adjudged to be small tithes in whatever quantities sown; while corn and hay, in the smallest portions, still continue to be treated as great tithes. The distinction is of material consequence, as great tithes belong of right to the rector of the parish, and small tithes to the vicar.

"No tithes are paid for quarries or mines, because their products are not the increase, but are part of the substance of the earth. Neither are houses considered separately from the soil chargeable, as having no annual increase. By the common law of England, no tithe is due for things that are *ferœ naturæ*, such as fish, game, &c.; but there are local customs by which tithe has been paid from such things from time immemorial, and in those places such customary tithes may be exacted. Tame animals, kept for pleasure or curiosity, are also exempt from tithes.

"A large portion of the land of this country is tithe-free from various causes. Some has been exempted under real composition, as already explained, and some by prescription, which supposes a composition to have been formerly made. The most frequent ground of exemption is, that the land once belonged to a religious house, and was, therefore, discharged in this manner. All abbots, priors, and other chief monks originally paid tithes from the lands belonging to them, until Pope Paschal II. exempted all spiritual persons from paying tithes of lands in their own hands. This general discharge continued till the time of King Henry II., when Pope Adrian IV. restrained it to the three religious orders of Cistercians, Templars, and Hospitallers, to whom Pope Innocent III. added the Præmonstratenses. These four orders, on account of their exemption, were commonly called the privileged orders. The Council of Lateran, in 1215, further restrained this exemption to lands in the occupation of those religious orders of which they were in possession before that Council. Bulls were, however, obtained for discharging particular monasteries from the payment of tithes, which wo ld not otherwise have been exempt, by which means much land has ever since been tithe-free."

We sum up our remarks upon the subject of tithes with three observations:—First, it is evident that the system of tithing has no support from the New Testament Scriptures. It had its origin in the uncritical and untenable theory, that what is found in the Old Testament is binding upon the members of the Christian Church; a theory which collapses by asking the question, Why do you receive tithes and refuse to practise circumcision? We must either receive the *whole* Mosaic economy or only that part of it which the New Testament sanctions. But in what part of the latter are tithes commanded to be paid? Again, if it be admitted that tithes are sanctioned by the Old Testament, it is impossible to prove that the payment was *compulsory*. The most learned man in Jewish antiquities now alive—we mean Ewald—holds the opinion that for the most part the payment of tithes among the Hebrews was voluntary; which opinion is sustained by the well-known words (Malachi iii. 8), "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." If, then, the system of tithes has no foundation in the New Testament, and if, moreover, the tithe system of the Jews was for the most part of a voluntary nature, the English tithe system is evidently without warrant from the Divine Scriptures, whatever other warrants it may have in its favour. In a word, it is unscriptural in its origin; it is part and parcel of that system of State Churchism against which the reason and conscience of the nineteenth century are rising in stern and strong revolt; and which ere long will receive a mortal wound in the destruction of that vile "Irish Establishment," the death-knell of which has already begun to sound.

APPLES OF GOLD IN PICTURES OF SILVER.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment.—ECCLESIASTES xi. 9.

YOU think not of death, but of the gaieties of life; you walk after the

desire of your hearts, and the delight of your eyes: but there is no happiness in your path; if you proceed, you *must* perish: for it leadeth to destruction. All your pleasure is but for a moment; there is more true pleasure in the roughest path of the Christian than in the smoothest road you find: you will never have peace, consolation, or rest, till you come to the Saviour. Come, and He will do you good: you shall have all the innocent enjoyments of life that will be for your real comfort; all your trials shall be ordered by wisdom and love: you shall have the best support in the day of adversity, and, in the life to come, everlasting glory.

ROBERT HALL.—1815.

And we know that all things work together for good to them that love God.—ROM. viii. 28.

Stars shine brightest in the darkest night; torches give the best light when beaten; grapes yield most wine when most pressed; spices smell sweetest when pounded; vines are the better for bleeding; gold looks the brighter for scouring; juniper smells sweetest in the fire; camomile the more you tread it the more you spread it. The Jews were best when most afflicted. *Afflictions* are the saint's best benefactors to heavenly *affections*. Where afflictions hang heaviest, corruptions hang loosest. And grace, that is *hid in nature*, as sweet water in rose-leaves, is then most fragrant when the fire of affliction is put under to distil it out.

THOMAS BROOKS.—1659.

Lest Satan should get an advantage of us: for we are not ignorant of his devices.—2 COR. i. 11.

It is the greatest unkindness, that can be showed to a friend, to adventure the complaining, bleeding, and grieving of his soul upon a light and a slight occasion. So it is the greatest unkindness that can be showed to God, Christ, and the Spirit, for a soul to put God upon *complaining*, Christ upon *bleeding*, and the Spirit upon *grieving*, by yielding to *little* sins. Therefore, when Satan says it is but a *little one*, do thou answer, that oftentimes there is the greatest unkindness showed to God's glorious majesty, in acting of the *least* folly, and therefore thou wilt not displease thy best and greatest Friend, by yielding to His greatest enemy.

THOMAS BROOKS.—1655.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—ROM. xv. 4.

Samson, almost lost for thirst, after the conflict that he had with the Philistines, prayed to God and found drink in an ass's jaws. Hagar in the wilderness, despairing of her own life and her child's for lack of victuals, was fed of God, and comforted beyond her expectation. The poor woman of Sarepta looking to die with her child, the day after the prophet came to her house, had her oil and meal so augmented, that she lacked not till the time of plenty returned. Therefore, wheresoever any lack happeneth, be it of corn, or such other necessaries, despair we not; let us think with ourselves that God is able at all times to increase our corn, lying in the barn, growing in the field, bring bread in the oven, yea, or in thy mouth, at His pleasure, as well as He did the oil or meal of the woman of Sarepta, or the oil of the debtor's wife, by His prophet Elisha.

WILLIAM HUGH.—1546.

And so shall we ever be with the Lord. —1 THESS. IV. 17.

The Divine Presence is an unwasted spring of pleasure, equally full and open to all, and abundantly sufficient to satisfy the immensity of their desires. Envy reigns in this world, because earthly things are so imperfect in their nature, and so peculiar in their possession, that they cannot suffice, nor be enjoyed by all. But in Heaven, none is touched with that low base passion, for God contains all that is precious and desirable in the highest degrees of perfection, and all partake of the influence of His universal goodness without intercepting one another. The heirs of God are all raised to sovereign glory. Every one enjoys Him as entirely and fully as if solely his felicity.

WILLIAM BATES, D.D.—1678.

His banner over me was love.—CANT. ii. 4.

"Thrice happy souls that have Christ for their Commander, and are led, governed, and conducted by Him as their King and Captain of their salvation. His very "banner" over them is love; all His commands are commands of love; all the service He requireth of them is imposed in love; He never enjoineth them anything but what is for their good. They are never losers by obeying His pleasure; all their losses come by their disobedience; He never putteth them upon any suffering, but it is done in love. He chooseth the sweet attribute of love, showing that it is a special act of His love that He leadeth on His followers to conflict, intending to make them happy gainers, "more than conquerors."

JOHN MAYNARD.—1646.

In a moment, in the twinkling of an eye, at the last trump—the dead shall be raised incorruptible, and we shall be changed.—1 COR. XV. 52.

In a bound, in a moment, in the "twinkling of an eye," in the throb of a pulse, in the flash of a thought, we may start into disembodied spirits, glide unabashed into the company of great and mighty angels, pass into the light and amazement of eternity, know the great secret, gaze upon splendours which flesh and blood could not sustain, and which no "words lawful for man to utter" could describe. Brethren in Christ, "there is but a step between you and death," between you and heaven there is but a veil!

C. STANFORD.—1860.

And sitting down, they watched Him there.—MATT. xxvii. 36.

Give me leave, then, to worship here, in this place of skulls, Him whom I hope to celebrate in the place of spirits. If the dying thief asks Him for a kingdom, and obtains it, why may not I accept one from the same hand? Faith can see a crown through a cross, and is not staggered by paradoxes that are big with delightful truth. Everything here is mystery, yet mystery rich in comfort. He that is God, becomes man. He that is mighty to save, is become weak. He that is righteous, is associated with thieves. He that is salvation, is wounded; and He that is life, dies!"

DANIEL KATTERNS.—1850.

CHILDREN'S WORSHIP.

The parents prepare for God's service,
The church-bells are giving their tone,
But three little gold-headed children
Are left in the house all alone.

Considered too merry and noisy,
At home they are destined to stay,
But they, too, have heavenly aspirings,
As the elders, on God's holy day.

Each seizes the volume that's nearest,
And though it is held the wrong way,
The cheerful, untiring voices
Sing loud some extempore lay.

They hardly know what they are singing,
Each sings in a different tone:—
But sing on, ye children,—God listens
E'en to *this*, from His heavenly throne.

Around Him your angels are standing,
And precious to Him is the praise,
However unconscious and feeble
Which the lips of such little ones raise.

Sing on—near at hand, in the garden,
Are songsters that vie with you now,
The birds whose melodious twitter
Is heard from each green leafy bough.

Sing on—there is faith in your singing,
And that is enough for your Lord;
Ye children, so guileless and trusting,
Of such is the kingdom of God.

Sing on—we sing also, we elders,
And fancy that each understands,
But have not *we* also, too often,
The book upside down in our hands?

Sing on—*our* hymns may be better,
May in rhythm and melody ring,
But often the discords of brethren
Jar sadly on that which we sing.

Sing on—in earthly assemblies
The music that's grand to our ear,
What is it?—the lisping of children,
A breath that our God deigns to hear.

From the German of Carl Gerok, by H. J. H.

THE EIGHTH TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

HELD ON TUESDAY AND WEDNESDAY, MAY 5TH AND 6TH, 1868.

THE meetings with which the Liberation Society has closed its twenty-fourth year, and its eighth Triennial Conference, were deeply interesting, and were an unquestioned success. The conflict raging in the political world around the Irish Episcopal Church, invested them with special significance, and they were consequently indicative of the growing power which the Society wields in all questions which come within its sphere. From the day of its formation, the Liberation Society, through the unswerving fidelity of its chiefs, has in spite of the timidity of some, and the open hostility and hatred of more, been gathering force, and making itself felt increasingly in all the politico-ecclesiastical movements of our times. Like many of the operations of nature which are more potent when least observed, the influence of this Society has been silently but surely augmenting. It could not be otherwise. Embodying such a principle, and with such men to expound it as have always guided its councils, this Society was sure to grow and strengthen. The basis of its agitation is the simple, intelligible and Scriptural law that man has an inalienable right to worship God according to the dictates of his own conscience, and, therefore, that it is the province of the civil ruler to administer equal rights to all, neither fettering religious belief with its patronage on the one hand, nor molesting it with pains and penalties on the other. Such a truth must become supreme, not only over the gross anomaly of the Irish Church, but over all State-churchism. Like all Divine laws, this also must sooner or later be felt and acknowledged in its disturbing, perhaps subverting, but ultimately recreating and ennobling force. The principles on which this Society rests have drawn within their sway some of the most thoughtful of our public men. The "Nonconformist," which has always been the faithful, persistent and incomparable exponent of these principles, has been read, and is now quoted as a high authority by the foremost leaders of public opinion. The policy of this Society has been adopted by the future Prime Minister in the action which the House of Commons is now taking under his leadership, in the disestablishment and disendowment of the Irish Church, and it will be the policy by which, until this law of equal religious rights becomes the law of the land, the fate of governments, and of parliaments too, will be determined.

It was a fitting conjunction that the Conference, and the Debate in the House of Commons on the Irish Church Resolutions should come together. To this circumstance was due another coincidence. The dignitaries of the United Church of England and Ireland met on the second day of the Conference to protest against the spoliation of the

Irish branch of that Church. The Episcopal Peers, with hereditary obstructiveness, gathered themselves together in St. James's Hall to pronounce the doom of Uzzah on all who should touch their Ark of the Covenant, and to denounce such sacrilegious impiety and revolting atheism. At Cannon Street Hotel, the Conference of Nonconformists-representative men, speaking and voting for large constituencies, were debating with all the confidence of right, and with the experience as well as the courage which well-assured progress and the conviction of ultimate success always bring, new methods of attack, for the honour of their Lord and the glory of His Kingdom, on the hoary superstition. Is it possible to doubt the issue? The opposing forces tried the temper of their steel. The Churchmen met to defend establishments: the Nonconformists met to destroy them. The Archbishop of Canterbury with perilous candour admitted that "the union between Church and State has been created by the breath of man"—and that "what the breath of man created the breath of man may undo." Our leader, Mr. Miall, said, "We can look calmly to the end, believing as we do that He whom we serve, and whose word we are attempting to proclaim, will make that truth as a seed, sown in the cleft of the rock, and by His influence upon that seed will so swell and expand it, that no mechanical power whatever shall be able to resist the energy of the living power of this truth." They say, "This Kingdom is of man." We say, "His Kingdom is not of this world." We are agreed as to the facts: we are in antagonism as to the inferences. They are rallying round their man-created Hierarchy: we are contending for the Divine right of personal willinghood and religious freedom. Can the issue be doubtful? The ponderous Goliath, clad in mail with shield and spear, bit the dust in the valley of Elah; for young David was the Lord's anointed, who went up against him with a sling and a stone. Omnipotence is with us. The last great relic of Feudalism confronts our Free-churches. "Greater is He that is for us than all they that be against us."

There was one feature of the Conference very pleasant to note. This movement retains its hold on our most earnest religious men. This was characteristic of the Society at its commencement, and it has strengthened ever since. The prayer-meeting, presided over by Mr. Brock, which preceded the first morning's sitting, though of private arrangement, was very devout and hallowed in feeling, and was accepted as a token of the earnestness and solemnity which attended the Society's proceedings to their close. This is, in fact, the sole guarantee we have of the ultimate triumph of our principles. The personal character of the men assembled proved incontestably that the great question at issue is dear to the heart of those who maintain the rights of conscience as springing from personal communion with God. This movement is chiefly in the hands of men to whom the honour of their Lord is above everything else. Mere religionism will never accomplish such a work as this. Its motives and its sanctions spring from the cross of Christ. Atheism and despotism go hand in hand: liberty and the Gospel are twin sisters. And although many who have not our spirit may be irresistibly carried upon the flood of popular progress, the stream itself is fed from the pure fountains of Divine revelation, and of the Gospel of our Lord and Saviour Jesus Christ.

With such convictions as these we

shall not be misunderstood in offering one adverse criticism. Of Mr. Edward White's paper on Dean Stanley's Comprehension scheme we can write in terms of unqualified praise. It was worthy of the occasion. It was a masterly dissertation. It should be read and studied by every member in our churches. But we cannot give such approval to the paper on Ritualism, by Mr. Rogers. There can be no doubt as to the ability and care with which it was prepared; but we object to the subject matter. It may have been all true, but it was contrary to the first principles of the Society to single out any special form of faith for the purpose of showing its inconsistency with some other presumed creed. What is it to the Liberation Society that the Establishment fosters an anti-reform party in its pale? The Society contends not against Ritualism any more than against Evangelism, but against State patronage as administered to either. It does not legislate between Broad Church or High Church, between Roman Catholicism or Presbyterianism, but it denies the right of the State to endow any one of them. If the Church of England maintained, without alteration, every doctrine of the Reformation—supposing it possible to define what the founders of the Church as by law established, themselves understood by those doctrines—that would not weaken, but, for the sake of the Church herself, would rather strengthen the action of this Society. The greatest boon to the Episcopal Church even then would be to say to her, "Go free." We thought the paper on Ritualism a grave practical mistake. We admired the ingenuity with which Mr. Gould, in moving the resolution following, avoided the difficulty the paper had created for him; but Dr. Edmond plunged into the stream. We agreed with every word of his eloquent speech, in which he exalted the kingly and priestly headship of Christ, and in another place would have applauded to the echo his denunciation of the Ritualists for impiously invading both; but on that platform it was misleading and irrelevant. Mr. Stovel, in one of the most effective of all the speeches of that day, brought back the Conference to its true position when he said, "What however he wished for, was that all men, Ritualists and Roman Catholics, as well as others, might be free to discuss, to teach, to sustain intellectually and morally, whatever they believed to be the truth."

There was one fact on which we may congratulate ourselves. Our Baptist brethren mustered in force. All our leading ministers in London, and many of our brethren from the provinces, were present, and were second to none in the vigour and weight of their speeches, as the reports of the Conference will show. We were glad, not that others were absent, but that our brethren were there. We have always been at the front in such questions as these. Our fathers maintained and suffered for the rights of conscience as no others did, not for themselves alone, but for all. "It is the singular and distinguished honour of the Baptists to have repudiated, from their earliest history, all coercive power over the consciences and actions of men with reference to religion. No sentence is to be found in their writings inconsistent with those principles of Christian liberty and willinghood which are now equally dear to all the Free Congregational Churches of England. They were the proto-evangelists of the voluntary principle." (*See* Skeats' History of Free-Churches, p. 24 and note.) The traditions from our fathers are the

watchwords of their children; and though, when the battle has been fought and won, there will be many to shout, who in the deadly struggle for liberty kept far out of reach of danger, it will be quite enough for us to know that others reap where we have toiled to sow.

It was impossible but that, in the review of twenty-four years, mournful recollections would mingle with the present joy. The men, the brethren and fathers who have passed away were referred to by many, with thankfulness for their labours and example, and with sorrow for our loss. Nearly a generation has lived and died since the formation of the Society. The sweep of the river has carried many on its bosom to "the country far away." To the inroads which death is making on the ranks of our foremost champions Mr. Hinton most touchingly alluded at the opening of the Conference. To his short but pathetic speech the delegates feelingly responded. It was the solemn monition of one who is himself waiting for rest after toil, but it was a stimulating benediction to younger men. The venerable servant of the Lord who enters into his Master's presence before the strife is ended, will not be forgotten when the triumph comes. "Well done!" the Lord will say to all.

But there was one gentleman at the Conference—the founder and leader of the Liberation Society—still spared to us in the full strength and vigour of his manhood. This Conference could not have been held without a reference to Mr. Edward Miall at every turn. It was most deservedly and irresistibly an ovation for him. But when the whole audience at the Hanover Square Rooms rose to their feet and received him with one prolonged burst of cheering, with the characteristic modesty of a great and good man, he said, "He should be glad to retire from the public eye, and instead of receiving compliments and hearing his name mentioned with gratifying allusions, go into solitude and commune with his own sense of responsibility and with the greatness of the work which was still before us." May he long be spared and live to see the day so often foreshadowed to his calm and thoughtful mind, when the last vestige of State Supremacy in matters of religion shall be banished from our land.

There are many points on which a word of counsel to the members of our churches will not be out of place. There is one especially. The present Parliament must soon be dissolved, and the disestablishment and disendowment of the Irish Church will be submitted to the new constituencies. Such a measure carries with it, as a matter of course, the Maynooth Grant and the Regium Donum. From the uncertainty of such an appeal, a greater responsibility rests on us than at any previous period in the history of this generation. It will not do to take for granted the attachment of our working-men to Liberal measures, or that they are insensible to the charms or to the threats of "local influence." The two elections in the new borough of Birkenhead, in which there is a large artizan constituency, and the more recent struggle at Bristol, go to prove that the principles on which many of them act are monopolist and Conservative. And although we have no doubt the possession of the franchise will, with the spread of education and religion, lead to sounder views on social economics, we shall in the coming election have to guard against any undue security in the face of such contingencies. It will be our duty,

therefore, to stand "shoulder to shoulder" as a rallying-point to all warriors. Mr. Spurgeon's speech at the Conference is worthy of all attention. It was admirable in every other respect, and on this point also. We must put forth our utmost endeavours, by all constitutional means, to return such members to Parliament as will support Mr. Gladstone in his dignified and patriotic determination to wipe from the brow of this nation the foul blot and shame of the Irish Episcopal Church.

There is a glad future for the Liberation Society, and yet with the triumph of its principles its functions will cease. The emancipation of the churches will be its death. But its work will survive. Into that the people will enter. Whatever praise will belong to it, the advancement of the Free Churches and an unfettered Gospel will be its reward and crown. Like the construction of the great highways of civilization along which the commerce and inhabitants of the nation travel—the navigators, the contractors, the engineers retire when the first locomotive goes smoking forth on its swift and unwearied career—but that day crowns their work. Enterprise is released, communication is facilitated, and the resources of an empire are aided in their development. They laboured for this, and have accomplished it—their work is ended. So shall it be with this and all kindred societies. Having helped to clear the road for the coming of the Lord—for the onward march of Gospel truth, and the universal spread of His Kingdom, which is not in meat nor in drink, but in righteousness, and peace, and joy in the Holy Ghost, the end will come. And though we may have to wait long for this desired end—though years of toil and much disappointment may be before us; though there may be some reaction from the timidity which paralyses the feeble-minded, and the mistakes caused by the enthusiasm of unwary, and the excesses of unworthy allies, the end is sure to come. It is the Lord's work. The battle is His, not ours; but in the reward of such success and in the honours of such triumph, we shall, if we are faithful, be graciously permitted to share.

SHORT NOTES.

CHURCH-RATES BILL.—The second reading of the Church-Rates Bill has passed the House of Lords, and and its main principle—the abolition of the compulsory collection of the rates—appears to be safe. The tone of feeling, as might have been expected, among the lay and ecclesiastical nobility of England, was hostile to the measure; but a majority of 160 to 30 in the Lower House was not to be resisted. The Committee to which the bill has been referred have only to deal with the details of the arrangements for assessing the rate, and raising it voluntarily from Churchmen; and it is to be hoped that their attention is strictly confined to this duty; but if any attempt be made to interfere

with the position of Dissenters in the parish republic, except regarding the expenditure of Church funds, the amendments will be rejected by the Commons, and the bill lost for the session. In the course of the discussion on the Bill in the Upper House, it was asserted that the glory of the Church of England consisted in its being the poor man's church. Why, it is not half a century since the Dissenters were treated with contempt, as a community of the lower castes; and their religion was described as the religion of barns, while Episcopalianism was called the religion of cathedrals. But now that the Dissenters have filled their barns with the poor, the cathedrals have been thrown open to them likewise. Political power, too, has been descending since the first Reform Bill; and it is found that the poor have not only souls to be saved, but votes to be given; and the Established Church claims to be the Church of the poor. We are happy to witness this noble rivalry, and trust it will continue in full vigour, and tend to reclaim from the ignorance and degradation of heathenism, the tens of thousands who, in this Christian land, know no temple but the ale-house.

GREAT BERKHAMPSTEAD CHURCH.—During the Church-rate discussions the Archbishop of Canterbury and Lord Derby maintained that the object of those who were pushing on the Bill was to destroy the Episcopal Church as an establishment, to introduce the voluntary system, and to place the Church of England on a level with all other sects and denominations. The Dissenters, as a body, maintain, on the contrary, that their object in this crusade against Church-rates was simply to be liberated from the compulsory payment of them for services they did not attend. It is on this principle that they have cordially accepted Mr. Gladstone's Bill, which relieves them from the exaction, though it leaves the Church to adjust its own machinery for making a rate, and collecting it from those who belong to the establishment. The sincerity of this assertion on the part of the Dissenters, and the groundless character of the declaration of the Primate and the late Premier, are admirably illustrated by a recent transaction in a neighbouring county. In the town of Great Berkhampstead, in the county of Hertford, the vestry made a rate of 2d. in the pound last year, which the Nonconformists objected to pay, but which the churchwardens insisted on enforcing. On the 19th March, 1867, more than thirty of them were summoned before the bench, orders for payment were issued, and the goods of the dissidents were distrained, as usual, and sold. The fine old church of the parish required renovation, and it was wisely resolved to make an effort to obtain the necessary funds by voluntary contributions. On the 19th March, 1868—just twelve months to the day, after the order for distraint had been issued—a meeting of the parishioners was held, when plans and estimates for the restoration of the church were presented, and a subscription list opened, which, in the course of four or five weeks, was filled to the extent of £3,200. Of the Nonconformists, who a twelvemonth before had their houses rifled for the rate, though small in amount, many were among the foremost to support the fund for renovating the church in which they took a common pride. Their contributions ranged from three guineas to fifty pounds. Can it be affirmed, with any shadow of truth, that these men, who took joyfully the spoiling of their goods for conscience' sake, were actuated

by any spirit of hostility to the Church of England?

PAPAL BENEDICTION BY TELEGRAPH.—The papers inform us that the Pope has discovered a new and important value in the telegraph. Marshal Narvaez, the stern and truculent minister of the Queen of Spain, whom his Holiness, in the exercise of his infallibility, has recently pronounced to be a model of Christian virtue, was attacked by an acute disease, which sent him to the grave in less than a week. A few hours before his death, the Holy Father, on hearing of his condition, hastened to send his apostolic benediction and absolution by means of the telegraph. The capability of the wires to convey episcopal virtue is a very useful discovery, and it will, doubtless, not be allowed to remain idle. But it is strange that the first attempt to consecrate it to pious uses should be made by the Pope, who denounces all these modern innovations and improvements as fatal to the interests of religion. If report be true, the absolution and benediction thus promptly transmitted, must have been a godsend to the dying minister, who, when he found his end approaching, is said to have called for a confessor. The confessor insisted on the necessity of the penitent's forgiving his enemies. "My enemies! I am not conscious of having any; they are all dead. I have always been in the habit of having them shot."

REPORT OF THE RITUALIST COMMISSION.—The Royal Ritualist Commission in its first report condemned the use of the sacerdotal vestments introduced by the Ritualists, and intended to typify the sacrament of the altar. The second report, which has just been presented, is signed as a whole without qualification by twenty-three out of its twenty-nine members—which include the two archbishops, and three out of four of the bishops. The report condemns the use of incense and of altar lights, as contrary to the usage of the Church of England for three hundred years. The Bishop of Oxford and Dean Goodwin, however, strenuously object to the dogma of stereotyping the practice of three centuries as the immutable law of the Church, and they require a large latitude of practice, to be regulated by bestowing additional power on the bishops. Whether this latitude would be used for the purpose of drawing the practice of the Anglican Church nearer to the model of Rome, may be easily determined by a reference to the present state of parties in the Church. But it seems passing strange that, while the nation is becoming daily more earnest on the question of disestablishment, it should be seriously proposed to enlarge the discretionary power of the bishops. There is confusion enough already within the pale. The Court of Arches has sanctioned the use of lighted candles in broad daylight. The Royal Commissioners, including the two archbishops, have condemned them. This discretionary power which the Bishop of Oxford claims, would aggravate the confusion tenfold, for the bishops themselves hold opinions as wide apart as the poles, and in a Church with the Act of Uniformity for its basis, we should soon have one practice sanctioned at Carlisle, and a totally different practice patronized at Salisbury. The peers were entreated by Lord Shaftesbury, in terms approaching to a menace, to embody the report of the commissioners in an Act of Parliament, but this was opposed by the ministerial representative in that assembly, who considered that it would be premature to legislate on the subject till the House

was in possession of the third report, on which the Commissioners were engaged, but which, though it referred to points of little or no importance, would not be ready for a twelvemonth to come. Ritualism has thus a long period for spreading its roots throughout the country, and they are expanding with marvellous rapidity and vigour. A strange mania appears suddenly to have seized the clergy within the last three or four years, to turn their backs on the Reformation, and march with their flocks towards Rome, with drums beating and colours flying, and thus to anticipate the labours of Archbishop Manning. Everything, in fact, is adrift, both in Church and State.

THE IRISH CHURCH.—Mr. Gladstone's first resolution to the effect that the Irish Church ought to be disestablished was carried, as our readers are aware, by a majority of sixty. The second and third resolutions, which Mr. Disraeli declared to be the mere corollaries of the first, were voted by a majority of sixty-five. The purport of them was to seek the Queen's permission to debate a question which touched the royal prerogative. The ministry advised her Majesty to grant it in the most gracious terms. Mr. Gladstone then introduded a suspensory Bill to restrain the Crown from filling up vacancies till the month of August, 1869, and thus creating new personal interests. The object of the present measure is simply to pass sentence of condemnation on the Irish Church, leaving it to be disposed of by the next Parliament. The Bill was vigorously opposed by the ministry, but carried by a majority of fifty-four. It will soon be sent to the Lords, who are, for the most part, the devoted adherents of the Established Church, and zealously opposed to any proposal to disestablish the Irish branch of it. They will in all probability throw out the Bill. This will place them in direct antagonism to the Commons, and also to the strong tendency of public opinion through the nation, and concentrate the energies of the constituencies at the ensuing election, on the one point of disestablishing the Irish Church and establishing perfect religious equality in the sister isle. The avowed repugnance of the House of Peers to this measure will only serve to give a more enthusiastic ardour to the liberal movement, which, as in the case of the first Reform Bill, may result in the return of an overwhelming majority, which will sweep away all opposition, in whatever quarter it may appear.

IRISH CHURCH MEETING AT ST. JAMES'S.—On the 6th May a meeting was held at St. James's Hall to condemn Mr. Gladstone's Resolutions regarding the disestablishment and disendowment of the Irish Church. The Archbishop of Canterbury occupied the chair, and was supported by an array of nobility and of ecclesiastical dignitaries, such as could only have been assembled in the height of the London season. Around him were seated twenty-two archbishops and bishops, forty-eight noblemen, and no end of Conservative members of the House of Commons. It was the most wealthy and influential meeting which has yet been held in support of the Establishment, but it furnished no new argument for the perpetuation of the injustice of an alien and dominant Church in Ireland. Neither did it give us a higher idea than we had before of the strength of the clerical party, marshalled as it is against the present movement. Indeed, the professional element so clearly predominated in the meeting

at St. James's Hall, that some have irreverently styled it an ecclesiastical trades' union. It was no secret that the disestablishment of the Irish Church was reprobated by all archbishops, bishops, deans, chancellors, archdeacons, rectors, vicars and curates, to the number of 22,000, throughout the land, and that they were sustained by the majority of the House of Lords, and a large body of the Commons. The great meeting at St. James's was only a metropolitan muster of the forces on one side, and the subsidiary meetings which are to be held throughout the country, will be composed of the same elements, though of inferior quality. On the other side, there is to all appearance the nation, and the press. Whether the press leads or follows public opinion, its verdict on the present occasion is equally important; and its unanimity, with little exception in point of numbers, and with still less in point of talent, has all the strength of a torrent. The fate of the State Church is in the hands of the House of Commons, the representatives of the people, and not in the hands of the hierarchy and clergy, and a vote of only sixty—even if it be not doubled by the next election—will be more powerful and decisive on this question than the protest of the whole ecclesiastical body. The meeting was rendered remarkable by the loss of his usual equanimity which it inflicted on the Bishop of Oxford. Some individuals not favourable to the object of the meeting eluded the vigilance of the custodians, and crept into the hall, and hissed the bishop when he arose; on which he begged the assembly to pay no attention to these "sibilant geese." This occasioned an inexpressible uproar, which subsided only with the ejection of one of the dissentients by imposition of hands. The bishop is a scholar, and cannot have forgotten that the Capitol was once saved by these "sibilant geese;" and we venture to think that if their voices should, at the present crisis, contribute to the pacification of Ireland by removing the sting of a foreign and dominant Church, they may be found quite as useful as their predecessors at Rome twenty centuries ago.

DR. GOTCH'S ADDRESS DELIVERED AT THE RECENT MEETING IN LONDON OF THE BAPTIST UNION.

It is very refreshing to meet with a logician who goes directly *ad rem*. Dr. Gotch's address is terse, nervous, and coherent. It is more than this; it is even Miltonic for the crop of suggestive thought which it quickens; but, for this very reason, it falls far short of an exhaustive treatise. Deeply pondering (as we were counselled by the Hon. and Rev. Baptist Noel) its momentous issues, my own reflections on one of the Doctor's theses shaped themselves into the following dialogue, in which form perhaps they may aid the expression, or elicit the correction of others of your correspondents:—

Question. When a Baptist Church admits to communion one who, according to their views, is not baptized, on what basis is he so admitted?

Answer. Simply on the ground of his

common Christianity. And we require from him no further confession of faith or practice than is implied in his expressed wish thus to hold fellowship with the disciples of Jesus, which expressed wish we heartily reciprocate.

Q. Just so. But by thus admitting him, do you not tacitly waive the necessity of the preliminary act of baptism? Do you not disclaim the dogma, so long and so tenaciously held by Christendom, that baptism is the door of the Church?

A. Not in those cases where the executive remains in the hands of the baptized members, and where the unbaptized communicants constitute no part of the Church proper.

Q. But there are cases, are there not, in which the unbaptized share in the management of Church matters? You will not deny that in such cases baptism is ignored as a qualification for membership. I do not say ignored by those whom you admit, for they of course regard themselves as baptized, but ignored by you?

A. Granted, fully granted. For "we maintain" [see Dr. Gotch's recent address] "that baptism, strictly speaking, is not a Church ordinance, but a personal duty," in the same way as we hold "that the Christian life and profession is a matter altogether personal and individual." We are in fact the only body of Christians (except "the Friends") who in practice have renounced the doctrine that ritualistic action of what kind soever is to be regarded as a pre-requisite to communion; and this, while we individually cherish baptism as we would any other of the commandments of our Lord.

Q. Wherein lies the distinction between a church ordinance and a personal duty?

A. A church ordinance is a Christian function involving the combined action of "two or three," or more; such as communion at the Lord's table, acts of public worship, the election of officers, the reception or exclusion of candidates, and any other form of co-operation in furtherance of the kingdom of Christ. Personal duty, on the other hand, in one word, holiness, is the attitude of the obedient soul in the presence of its Redeemer, of which a Church on earth is not an infallible judge. One form of this obedience, invariable no doubt in the Apostolic age, was in a matter in which we admit the Church could judge, viz., personal application for the rite of immersion; but since the meaning of that rite has come to be obscured and distorted, its adoption must be left to the individual conscience.

Q. And you still term it an individual and personal act, although its administration involves the agency of one or more assistants, and although its essence, in great part, requires that other spectators should be present?

A. We do; because so long as publicity is secured, it matters not that the spectators should belong to the Church. A public bath or baptistery unconnected with any church would, in our opinion, afford the best facilities for such action.

Q. Well, I have no quarrel with this view of the matter. What then, may I ask you, is to hinder the fusion of the Baptist with the Pædobaptist Churches?

A. The chief obstacle lies in the determination of the latter to continue the practice of infant-sprinkling, and in so doing to implicate the whole Church. With their views, the rite in question must of necessity be a Church ordinance, for it cannot possibly be a personal duty. It must be the action of the Church towards the infant, since it can never be the action of the infant towards the Church. It thus bears upon its front a cabalistic, or, if you prefer the word, a sacerdotal stamp; giving to the children thus operated upon a supposititious status, which no intelligent Baptist could or would admit. We consider that we have advanced very far into neutral territory when we relinquish Church cognizance of any preliminary rite. Let our Pædobaptist friends make the like concession, and the controversy is at an end.

Q. You mean,—Let them make their infant-sprinkling a family ordinance, and not bring it before the Church? But have you forgotten that the *English Independent*, in its critique on Dr. Gotch, reminded us of a very interesting fact, that the infants are very dear to Jesus Christ, and, consequently, very dear also to the Church? If this attribute of dearness can be intelligently set forth only by parading them in long-clothes, how can you for a moment hope that the parents will relinquish the exhibition?

A. Because the educated among them know that it is not baptism in any sense, but the substitution of another ceremony which they call dedication. Now, we have no objection to their carrying out the idea of dedication. It is not a Christian institution, but neither is it specifically prohibited. So far as we are aware, parents are at perfect liberty to summon in to its celebration all the country-side, and to inaugurate the event by the offering up of a hecatomb to charitable uses, or by any other formula which domestic gratitude

might prompt. All we contend for is that the Church shall not be expected to take part in it.

Q. Well, this would be throwing down the challenge on very fair conditions; and honest men of the other party, if really desirous of Christian union, might be supposed at first sight ready to take it up. But does it not strike you that, by thus depriving infant-sprinkling of Church sanction, you deprive it of everything? Reduce it from a religious service to a domestic observance, and it at once exhales into undefinable vapour. Its fate, under these circumstances, would not inaptly remind us of the Cirencester sprite (recorded by the antiquary John Aubrey), which upon being asked to explain itself made no reply, but "vanished with a curious perfume and a melodious twang." But would parents, think you, readily submit to such a virtual extinction of the venerable practice of "dedicating children in baptism;" for, of course, they would not care to carry them to a place of public baptism, if unaccompanied by any priestly (or, if you prefer the word, ministerial) accessories?

A. They would no doubt feel that it was subjecting their principles to a crucial test. This is just what we wish to bring them to: it is just what all Christians ought to hail for themselves. It is what we as Baptists are ready and willing to meet. We fear nothing. Our own practice is a personal declaration. Society may regard it as the unpardonable sin; but of this we reck not; nor will we even ask what the Church thinks of it. Thus left to stand or fall by its own merits, it shall interfere with no ecclesiastical organization. Entertained as a matter of private judgment, its adoption shall not be pleaded as giving a right to membership; nor shall its rejection operate as a hindrance to the fullest communion. Surely, after such a concession as this, it becomes a question of still less significance, what other persons may or may not have done for us in infancy.

Q. Will this meet the exigencies of the case?

A. The reply must come from our Independent friends.

J. W.

Reviews.

The Divine Revelation: an Essay in Defence of the Faith. By the late C. A. Auberlen, Ph. D., D.D., translated by Rev. A. B. Paton, B.A. Edinburgh: T. & T. Clark.

THIS book is an interesting illustration of the reaction in favour of orthodoxy that, for some years, has been going on in Germany. It is the first portion of an intended work, planned by the author, but which was interrupted by his early death. His argument therefore is incomplete; yet is it none the less valuable so far as it goes. The brief memoir prefixed enables us to trace not merely the events of the author's life, but also the course of thought by which he was led to receive the Gospel in its fulness; and it may be of interest briefly to bring it before our readers, as exhibiting in an individual case that return to doctrinal belief to which we have alluded, as now progressing in the theological schools of Fatherland.

Dr. Auberlen was born on the 19th November, 1824, at Fellbach, in Cannstatt, Wurtemburg. He was educated in Christian principles by his father, who is still the schoolmaster of the village. The hallowed impressions left on his mind by the early death of his mother, and the evangelical influences for which Wurtemburg has for a long time been famous, were no doubt powerful factors in producing that state of mind which was followed by his conversion, when pursuing his studies at Tübingen. It was in the autumn of 1841 that he entered the upper semi-

nary at this famous head-quarters of rationalism. Here he studied Hebrew, history, philosophy, and German literature. Pantheism was at that time regarded by the students, and by most of the professors, as the Alpha and Omega of wisdom. The philosophy of Hegel specially took hold of Auberlen's mind. His ideal was the humanity of Göethe and Hegel, in accordance with which, he says, "he sought to unite the greatest universalism of knowledge and mental activity, with personal and social culture."

As Auberlen was destined for the ministry, theology at length came to be his absorbing study. At that time the two great works of Strauss were attracting immense attention. The works of Feuerbach on Christianity, and of Bruno Bauer on the Criticism of the Gospels, were also making some noise. These men were regarded as the pillars of modern culture and science. In their works were summed up all the previous gains, as they were regarded, of the higher criticism. Yet it was in the midst of this excitement that the mind of Auberlen was led to the cross, to the recognition of his need as a sinner of the new birth and reconciliation with God. He was first attracted by the mystic life and love of Schleiermacher. This with other influences, especially an inaugural address by Bischer, brought about the crisis in his mind.

It is thus that he himself describes the progress of his thoughts:

"What helped me most of all was the idea, or rather the reality, of the new birth. I saw men before me, and had from a child seen such men, whom I was compelled to recognize as born again. A voice in my inmost soul said to me, that I also must be born again. Then it followed there must be a Being above man, of whom man can be born again—a living God. Further, what the new birth is for the individual, Christ is for the entire race,—the living principle of the transformation from a fleshly to a spiritual life. I was thus led from the centre point of my own life to the God who is above the world, and to the historical Christ, the crucified and risen. Then I gradually learnt to rise from the enchanted grounds of poetry and philosophy to the Paradise of Holy Writ, and there found again the lost tree of life and knowledge. . . . I could to this day point out almost the very spot, in one of the walks of Tübingen, where a friend, in the last year of his course, once said to me, in the midst of a scientific conversation, 'What! dare you, in the nineteenth century, defend the reality of miracles?' Now, he himself believes in them."—Pp. 10, 11.

Thus it was that, although surrounded by the sceptical forces of this famous university, Auberlen left it a converted man, and when he entered on his sacred calling in 1845, he could proclaim the truths of the Gospel from the heart. He continued his studies in scientific theology, finding in the works of Rothe and Oetinger both instruction and full satisfaction in his inquiries. His first publication was an "Exhibition of Oetinger's system," which appeared in 1847, when he was only twenty-three years of age.

The next year Auberlen spent in travelling, but in 1848 he became vicar of a church in Stuttgart. In 1849 he returned to lecture in Tübingen, and took for his topics the true method of theological study and the history of revelation. Thus he was prepared for the post of professor of theology in Basle, to which he was afterwards called. Here his work was crowned by God with rich blessing. Though young, his word was powerful and fell into good ground. Many of his hearers will preserve a grateful recollection of him all their life long, and many churches, especially in Switzerland, shared in the spiritual life which flowed from his lips. Among the most precious of his labours were his lectures on the Book of Daniel, which have been translated into English by the Rev. A. Saphir.

The work before us owes its origin to a religious crisis which took place in Basle about 1858. For a long time the most determined attacks had been going on upon the Christian faith, and especially upon the Biblical documents. Believers were challenged to public discussion. At the request of friends, Auberlen met the chief enemy of the faith. The discussion turned on miracles. Auberlen's reply was founded on

those apostolic epistles which are universally acknowledged to be genuine. The subject thus started he continued to pursue, and in a short time completed the first portion of the great work he had sketched out, of which the translation is before us.

The labours incident to this work and his duties as theological professor greatly injured his health. Disease of the chest set in, and at length, on the 2nd May, 1864, he departed into rest. A few hours before his death one observed that the disciples of Christ pass along the same way as Christ—first, death and the grave, then the resurrection and ascension—and, therefore, they are not afraid of death and the grave. He answered, "Of the fear of death, God be praised! I know nothing," and added the last verse of Gerhard's hymn, "If God be on my side, then let who will oppose." Then he gently fell asleep, and is now for ever with the Lord.

We can indicate in a few words the character of the valuable work which this excellent man has left to posterity, as his contribution towards the settlement of the great strife now proceeding in the schools of theology. "When," he says, "God speaks and acts, we call it revelation," for words and deeds are the revelation of personal life.

> "The question of revelation thus reveals itself at last to others: Does a living God, a personal living God, exist? If there is such a God, He will act and speak. A mere distant, inactive, and speechless God would not be a living God—indeed, would be no God at all. From the very nature of Divine words and works, it is evident they could not proceed from the creature, with his powers and means. If so, revelation would be a revelation of the world, not of God. If there is an actual revelation, it must be, according to the true idea of it, supernatural, miraculous. The question of revelation is connected with that of miracles. God, revelation, miracle, are nearly-related conceptions. As revelation points back to God as its invisible Author, so it points forward to miracle as its visible manifestation. We must therefore, first of all, consider this question."—p. 29.

The question of miracles is twofold. It is an historical question. Have miracles actually happened? It is also a metaphysical question. *Can* miracles happen at all? Obviously, if evidence can establish the actual occurrence of a miracle, the latter question falls to the ground. Still it is possible to argue for miracles from a scientific point of view, and to meet objections made to them from this quarter. It must not, therefore, be wholly neglected. The advocate of truth need not fear to follow the opponents of the supernatural into this field. He is not, however, obliged to abandon the strong ground which history presents, and it will be unwise to do so, since the adversary has made concessions here which, to every practical mind, must settle the whole question.

Dr. Auberlen accordingly commences with the historical argument. Our opponents do not, as is well known, acknowledge the genuineness of the Bible documents as a whole. But, constrained by the overwhelming nature of the evidence, they allow the Epistle to the Romans, the two Epistles to the Corinthians, the Epistle to the Galatians, and the Apocalypse, to be genuine. The school of Bauer accepts them as true records of apostolic Christianity. In the Old Testament, a part of Isaiah, with Jeremiah, Ezekiel, and most of the minor prophets, are undisputed.

Starting from these concessions of the adversary, Dr. Auberlen proceeds to examine the testimony of these books as to the main elements of Divine revelation, and as affording an undeniable glimpse into its nature, and the course of its development. He proves how fully they sustain the existence of miraculous gifts in the apostolic Church, assume the reality of the miracles of Jesus, and especially testify to the truth of the great event of the Resurrection. In fact, our author shows that the books admitted to be genuine substantiate, or assume, the truth of the main facts of the Gospel history. Thus the reality of Divine revelation is established.

In the second part our author enters on the inner signification of these facts, and at the outset discusses the possibility of miracles from a scientific and

metaphysical point of view. The remainder of the volume is occupied with an historical review of the intellectual conflict which, from the beginning of the eighteenth century, has agitated Christendom. The rise of rationalism is traced, and its fundamental principles are examined; and finally, the commencement of its defeat is described, with the progress of thought on these subjects unto the present day.

It is not within our object to discuss the many interesting questions which these pages present. We have rather wished to direct attention to this admirable volume, and to inform our readers where may be found the results of the most recent investigations, given in a devout and truthful spirit. Too often, sceptical authors speak and write as if the fruits of the higher criticism were the ripened and mature judgments of fair, as well as learned, investigation. Such a volume as this shows that orthodoxy can be as learned and as fair, and that the most assured results of modern critical investigation are not to be accepted without the most searching examination. Not seldom they prove illusory and vain.

The O'Tooles of Glen Imaal. By the Author of "The Curate of West Norton." London: Partridge. One Shilling.

We are glad to see that Popery has met with such a firm opponent as Mr. Wynne. In a previous number we recommended his "Curate of West Norton," and now we have another work of his, deserving equal, or even greater praise. A most interesting account of the fervent labours of a Bible reader in a benighted region of Ireland, and a more interesting narrative of the conversion of an Irish farmer—here are the chief traits of the story, while the minor particulars are sketched with much skill.

The Blood of Sprinkling. By G. H. G. London: Morgan & Chase, 38, Ludgate Hill. Fourpence.

Next to the names of the Deity, to our mind, the most sacred word in the Bible is "blood." This is an excellent little tract, but its author might have been more sparing in the use of the sacrificial sacramental word.

Tupper's Protestant Directorium. London: Simpkin, Marshall & Co. Price Sixpence.

Mr. Martin F. Tupper is the best abused man in England, but he seems to be tolerably pachydermatous, for he publishes in this his last production some of the most cutting criticisms on his Proverbial Philosophy. We shall not enter upon the question of his merits as a thinker and poet; it is enough for our purpose to state that in this pamphlet he expresses a righteous indignation against Popery in the Church of England. The rhymes are wretched, and their writer seems to have no perception of the essential identity between State Churchism and Popery. "The night is far spent, the day is at hand." What disclosures it will bring to the feeble-sighted crowd!

The Sunbeam, or Sketches from Beetle Life. By Mona B. Bickerstaffe. Edinburgh: Johnstone, Hunter, & Co.

This book belong to a class which cannot be too extensively multiplied. It brings down some of the wonders of Natural History to the capacities of children.

The coleoptera are its subject, and some of the peculiar faculties and functions of their 70,000 families are impressively set forth.

Intelligence.

MINISTERIAL CHANGES.

The Rev. T. Vincent Tymms, of Berwick, has accepted a very cordial and unanimous invitation to the pastorate of the Baptist Church, Blackburn Road, Accrington.

The Rev. D. E. Evans, of the Metropolitan Tabernacle College, has accepted the unanimous call to the pastorate of the Baptist Church at Enfield.

The Rev. J. B. Myers, formerly of Bristol College, and for the past sixteen months assistant minister with the Rev. W. Robinson, of Cambridge, has accepted the unanimous invitation of the Church meeting at Waterloo Road, Wolverhampton.

MISCELLANEOUS.

DAMERHAM, WILTS.—Many readers of this periodical will remember the Rev. William Rhodes, of Damerham, Wilts, whose memoir, so beautifully given in "Power in Weakness," by Rev. C. Stamford, has been extensively circulated. Mr. Rhodes, knowing the difficulty which would arise after his death in supplying his pulpit, trained an excellent and spiritually gifted *labouring man*, who has ever since Mr. Rhodes' death laboured in word and doctrine in Damerham, and the adjoining villages, and many souls have been gathered into the Lord's vineyard by his faithful preaching. He has been supported by his own labour and the assistance of a few friends; but while absent preaching, a few days since, *his cottage was burnt to the ground*, and himself, wife, and family are houseless. Will any of the Lord's people, who are interested in the results of Mr. Rhodes' labours, assist this poor excellent man? Post-office orders, or even a few stamps, addressed to Mrs. General Marshall, Eldon Villa, Leamington, will be duly forwarded to Henry Earney.

THE BAPTIST MAGAZINE.—The friends and supporters of the BAPTIST MAGAZINE were invited to meet the editor and proprietors, on April 30th, to breakfast in Walworth Road Chapel. There was a goodly gathering. J. C. Marshman, Esq., who very kindly gave the breakfast, presided. Lady Havelock was also present. In the course of the proceedings which followed the repast, some encouraging and congratulatory words were addressed to the editor of the magazine (Rev. W. G. Lewis) by the chairman and other friends. Mr. Lewis suitably replied, and stated some facts which showed that the magazine, although necessarily confined to a certain class, was materially improving its circulation, and he expressed his wish to make it increasingly deserving of the sympathy and support of the denomination. The proceedings were of a very interesting character.—*Freeman.*

BETHANY, PEMBROKE DOCK.—Recognition services, in connection with the settlement of the Rev. W. Davies, late of Bethel, Merthyr, as the pastor of the above place of worship, were held on the 10th and 11th of May. The Rev. D. Davies, Pembroke, preached, and the following ministers delivered congratulatory addresses:—The Revs. Mr. Goward, B.A., Pembroke Dock; W. Evans, B.A., Presbyterian; Pascoe, Primitive Methodist; D. T. Mathias, Pennar; D. Lewis, New Milford; D. George, Milford Haven.

PEMBROKE DOCK.—On Sunday, April 26th, the Rev. J. D. Williams, the pastor of Bethel Baptist Church, preached his farewell sermon to a large congregation. Mr. Williams has been eminently useful in this place, and he leaves in the warmest affection of the Church, and with their fervent prayers that he may find his new and large sphere of labour in the metropolis one of great usefulness.

WORSTEAD, NORFOLK.—An interesting service was held on May 6th, to present a testimonial to Mr. Joseph Heldon, who for seventeen years has been the master of the British School, and nearly eleven years deacon of the Baptist Church, with a purse containing twenty-five guineas, on his retiring through ill-health from his devoted labours. Addresses were delivered by the Revs. W. H. Payne; Jas. Cozens, of Hanworth; J. Gedge, Bacton; C. Goffe, North Walsham; and Mr. W. Bullimore, all expressive of the esteem felt towards their former master and deacon.

UPPER HOLLOWAY CHAPEL.—On Wednesday evening, April 29th, the Church, consisting of eighty members, was formed under the pastoral care of Rev. S. H. Booth.

LUTON, BEDS. RE-OPENING OF BUNYAN

CHAPEL.—This commodious place of worship, built on the site of the "Old Meeting," which was destroyed in the gale of February 4th, 1866, has been closed during the past six weeks, for the erection of galleries, and the completion of vestries, &c. It was re-opened on the 15th April, when two sermons were preached by the Rev. S. A. Tipple, of Norwood. On Sunday, the 19th, the services were continued, when the Rev. T. Watts, of St. Albans, preached morning and evening, and the Rev. J. D. Stevens (Wesleyan) in the afternoon. The collections and profits of a tea-meeting amounted to nearly £40. The Church in this place was founded in A.D. 1689, and originated in the labours of the immortal John Bunyan.

CORRESPONDENCE.

PROPOSED FUND FOR AUGMENTING MINISTERS' INCOMES.

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

DEAR SIR—Will you oblige many of your readers by permitting the accompanying report, presented at the Annual Meeting of the Baptist Union, to appear in your pages?

I am, dear Sir,
Very truly yours,
CHARLES WILLIAMS.

Southampton, *May* 11, 1868.

REPORT PRESENTED APRIL 30TH, 1868.

THE Committee appointed at the Autumnal Session, "to inquire into the practicability of making a provision whereby the stipends of our poorer ministers may be augmented," have to report that the following scheme of a Society has been submitted to them for consideration:—

OBJECT.

To induce and assist Churches of the Baptist denomination to provide an honourable maintenance for their pastors.

RULES.

1. All Churches or individuals contributing not less than £10 per annum to the Fund, shall be members of the Society.

2. The Fund shall be administered by a Committee, consisting of twenty brethren, who shall be elected at the annual meeting.

3. The Committee shall be empowered to decline or to return the contribution of any Church, but shall, in every such case, submit its decision for confirmation or reversal to the Annual Meeting.

4. A meeting of the ministers and deacons of contributing but non-participating Churches, and of other members of the Society, shall be held during the autumnal session of the Baptist Union; or, if no such session be held, at any place, in the month of October, the Committee may determine, to receive the Annual Report, distribute the fund, and elect the Committee for the next year.

BYE-LAWS.

1. The Committee to meet at the Baptist Mission House at least once in the three months; seven to form a quorum.

2. The Committee to co-operate with the Baptist Fund.

3. The Committee to arrange with Association Auxiliaries that they shall determine on the claims of Churches within their respective districts, subject to the approval of the Committee.

4. The Committee to ascertain that the fund is not used to help an unworthy Church or pastor, and that it secures a real augmentation of the minister's income. In furtherance of this object the Committee to seek, in concert with the Baptist Fund and Associations, to stimulate the Churches to give a just and liberal support to their pastors.

Although the Committee are not prepared to recommend the adoption of this or any other scheme, as, in their opinion, the time is not come for a final decision, they respectfully submit it for consideration and discussion, and they further suggest that Associations be requested to pronounce their judgment upon it, as well as upon the general subject of an Augmentation Fund, at their next meetings. The Committee also recommend that the carrying out of this proposal be entrusted to the Committee of the Union, with an instruction to report thereon to the Autumnal Session.

THE MISSIONARY HERALD.

THE ANNUAL MEETINGS.

In accordance with the arrangements announced in the *Herald* for April, the Anniversary Services were held at the close of the month, and proved to be services of great interest, and we trust also of blessing from on high.

Two or three new features marked the recent services. A sermon was preached, at the Metropolitan Tabernacle, by the Rev. C. H. Spurgeon, on the 16th April, to a large audience of young people and others, on "The Claims of Christian Missions upon Young Men." The text was Acts ii. 17, "Your young men shall see visions." The preacher anticipated a time when young men, with all the ardour of youth, would devote their energies to the Lord's work abroad, not waiting for secured incomes from societies, but casting themselves on the providence of God go forth everywhere preaching the Word.

At the Introductory Prayer Meeting, on the 23rd, the Rev. J. P. Mursell spoke of the nature and necessity of prayer, calling to mind the eminent example of the founders of the Society, and of some of those who since their day have carried on the great Missionary work. On the same evening several prayer meetings were held in various chapels to invoke the Divine blessing on the series of services thus commenced. The next evening the usual sermon to the Welch Baptists of London was preached in Castle Street Chapel by the Rev. J. R. Morgan.

It is unnecessary to refer at length to the Lord's-day services on April 26th, or to the Annual Members' Meeting on the 28th, at the latter of which the usual business was transacted. The Annual Sermons were preached on Wednesday, the 29th, that in the morning by Dr. Spence, of Homerton, who took for his text John xii. 24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In various ways the preacher illustrated this law of growth in the kingdom of God, and showed how often the servants of Christ toiled and suffered long, with apparent hopelessness; yet in their weakness and suffering lay the sources of that triumph which must ultimately be won.

The sermon of the Rev. J. Trafford had a direct bearing on the subject of Indian Missions. From the text, Romans ix. 6, "Not as though the word of God hath taken none effect," the preacher passed in review the progress of missionary labours in India, showing that however discouraging some might think the apparent results to be, there had nevertheless been accomplished a vast amount of preliminary work, and the foundations laid for the ultimate and sure triumph of the kingdom of God. The sermon will be published, and this portion at least of Mr. Trafford's excellent remarks will be widely distributed.

The Annual Meeting at Exeter Hall, held on the evening of Thursday, the 30th April, was very largely attended: indeed, the Hall was quite full. The spirit of the meeting was animated and devout.

The Annual Report having been distributed throughout the Hall, only a small portion of it was read by the Rev. F. Trestrail, who also announced the munificent donation of £500 by John Graves, Esq., and one of a similar amount by an old friend of the Society. The Chairman, H. Kelsall, Esq., then made the following remarks:—

My Christian Friends,—You will all join with me, I am sure, in an expression of deep regret at the absence of our esteemed treasurer, more especially as it is occasioned by indisposition. We shall all hope and pray that he may be soon restored to health and to his usual Christian activity. It is a mark of the Divine favour that such able and conscientious men are raised up as officers of this Society. We may well look back to the very institution of the Society in 1792, and at the various treasurers who since that time have with such fidelity and liberality supported the Baptist Mission, and preserved its funds from waste. Many of you, like myself, knew Mr. Gurney, the early treasurer of the Society, who often occupied this chair; and others who succeeded him, and who equally deserve our warmest gratitude. We may also consider it a mark of the Divine favour that we have been kept from many of those embarrassments and difficulties to which commercial undertakings have of late years been exposed. Let me further congratulate the Society on its other officers—our esteemed secretaries, who so diligently discharge the duties of their office. But chiefly I would refer to the missionaries themselves, who, leaving home and friends, have gone abroad with their lives in their hands, and devoted their best energies to the great cause of Christian Missions. God has blessed their labours in the East and West Indies, and in China, by the addition of considerable numbers to those who worship God in spirit and in truth. It is true the numbers are fewer than we could wish; but we must remember, as we have been reminded, that all cities do not fall at the sound of the trumpet as the walls of Jericho did. It is by little and little—by the exercise of faith and patience—that we must expect the Gospel to be proclaimed throughout the world. But we have the right sort of men; and we are glad to see them go forth and sacrifice their worldly interests for the sake of the kingdom of God. You have heard the abstract of our missionary report, and most interesting and encouraging it is. It should, indeed, lead us to exercise faith in God, and to contribute liberally of our funds in support of those who go forth so devotedly in obedience to the Divine command, "Go ye into all the world, and preach the Gospel to every creature." The first missionary report of which we have any mention was made eighteen hundred years ago; and it is recorded in the ninth chapter of Luke. Christ sent forth His apostles to preach the Gospel, and when they returned they "told Him all things that they had done."

From the speeches which followed we extract the following interesting portions:—

PROGRESS IN INDIA.

I should like so to speak to you as to make you feel that there is in India a great and glorious work going on, but that, after all, it is going on slowly; that the probabilities are, speaking after the manner of men, that it may take centuries to accomplish the full work of Christ in India, even as it has taken centuries to accomplish that amount of Christian work which has been achieved in this and other Christian countries. The Gospel preached in India has accomplished many triumphs, great and glorious triumphs, a succession of triumphs; and when we have seen them, and have felt the power of His Word and His Spirit working, we have in our exultation seemed to be baptized with a prophetic afflatus, and have said, "The work is all but accomplished." But no, it is not. The wave of spiritual conquest in India is, I believe, one that constantly rises, and never recedes; but the hopes and expectations of Christian men do ebb and flow: and it seems to me that there has been in this country, amongst many of my Christian friends, a very considerable ebbing of the tide of hope and expectation in regard to the work in India. I trust, from what we have heard to-night, and from what may yet be said to us, that there will be the beginning of the flow of the tide of hope—reasonable, intelligent, devout, grateful hope in the presence of God, who makes bare His arm, and who shows that He is working with His people, that He is with them to crown all their hopes and all their brightest anticipations with His effectual blessing.—*Rev. G. Kerry.*

THE WORK IN THE ZENANAS.

Until recently we could not preach the Gospel to women in India. I have never been able to preach to any Hindoo women in India. You cannot address the words of life and mercy to them; and until very lately even the wives and daughters of missionaries and others, who had at heart the best interests of the people, could do nothing effectually for them. Many attempts were made, great expenditure, much sacrifice of time and labour; but practically it was a failure. A wondrous change has taken place. In Calcutta there are three hundred houses of the Hindoos to which Christian women may go, taking the Word of Life, and teaching the way of salvation. Twelve hundred men and girls in these Zenanas receive instruction, which must be blessed to them, because God has said that His Word shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing to which He has sent it. One could almost envy those noble-minded women, like Mrs. Sale and Miss Leslie—one the wife of one of our ablest missionaries, the other the daughter of our oldest missionary—women with apostolic zeal and spirit, who go forth day by day to this work, which is one of the most trying, arduous, and perilous of all the Christian agencies in India.—*Rev. G. Kerry.*

INFLUENCE OF HINDOO MOTHERS.

I would that the Christian women of this country understood the degradation, the sufferings and sorrows of women in India, in consequence of the foul and hateful system of religion which has so enchained their minds that they have themselves helped to strengthen the bonds by which they are enslaved. For the Hindoo women are exceedingly religious, devoted to their own religion, and they train their children to believe in their false gods, and to try to please them. And we know how mighty and permanent an influence a mother's is. I have sometimes thought that it would be well if Christian mothers in this country were as zealous and devout in training their children in the Christian religion as those Hindoo mothers are in training their children. Again and again we find in our intercourse with young men how mighty has been the power of a mother's love and a mother's teaching. I knew a young man, a Brahmin, who had received a high education in connection with the Calcutta University, a graduate in arts and

in laws. Having received this English culture, he could not be a believer in the Hindoo religion, and he renounced his faith. He told me one day that he had been on a voyage through one of the great rivers of India, that his boat had been wrecked, and that he was almost drowned. In this time of peril, when he thonght he must die, he could not help calling upon Kali to save him, though he did not believe in Kali. Why was that? Because he had been taught by his mother to trust in that bloody goddess. Another instance of the power of early training occurred recently in Calcutta. A prosperous merchant, who had received a superior English education, and had drifted away from Hindooism, had in his intercourse with Europeans adopted their habits, and gave up caste, though he never became a Christian. When, however, he was ill and near the point of death, he called for the Brahmins, fee'd them largely, and submitted to all the indignities they prescribed, in order that he might be restored to caste and obtain some confidence in the prospect of passing into the unseen world. Why was this? Because as a child he had learned to trust in these gods. There is no Christian teaching in the Hindoo College, and he had not learned to know and trust in the Saviour.—*Rev. G. Kerry.*

OUR MISSIONARIES AND PREACHERS.

Now let me pass on to another point, which I think has distinguished our Mission especially from most of the other Missions of India—that is, that our missionaries have been preachers of the Gospel to the masses of the people in their own tongue. I say this with greater emphasis, because in some parts an impression has gone abroad that our missionaries do not learn the language and do not preach the Gospel in the tongues of the people. I do not know how such an impression could have been originated, but I know that it is not true. I believe our men are most diligent and faithful in preaching to the people in their markets and fairs, and in the public streets, the Gospel of the blessed God. Why, we went there to do that, and we should not like to stay there if we did not do it. It often creates in the minds of the Hindoos perfect astonishment. Again and again, when I have been preaching to a crowd of people of the lowest caste, a Brahmin (who is generally too proud to stop and listen) has come up to me and said, speaking with great respect, "Sir, why do you speak thus to these people? they have no souls, they are brutes, they cannot understand religion." Thank God, that has been proved to be a mistake, for the Gospel is indeed "the power of God unto salvation to every one that believeth;" to the Brahmin, and to the Sudra, and even to the Chunda.—*Rev. G. Kerry.*

THE MISSIONARY AT WORK.

During the last few years I was in India, I had under my care chiefly the district called the Twenty-four Pergunnas, a great rice swamp, south of Calcutta, lying between the Hoogly and the Mutla, thirty miles in width and fifty miles in length. Eight or nine months of the year it is covered with water. The villages are built upon mounds of earth which are artificially raised by the people. There are scarcely any roads, and the few that exist are seldom in good condition. Accordingly, I had to travel in a canoe, about two feet wide and twenty-five feet long, having with me men with poles to move it about. I had, of course, when I went into this district, away from all European society, to take everything with me—a bed, cooking utensils, earthenware, knives and forks, and even water to drink, the water in the district being poisonous, and breeding fever, distemper, and all kinds of diseases. There were nine native Christian churches in the district, some of them very small and feeble, some growing larger, and manifesting the power of Divine life and the growing intelligence which a knowledge of God's truth always developes in the human heart. Now this work, looking after the churches, has sometimes been regarded with a little suspicion by some of our brethren at home. Well, perhaps the time has come—I am sure I hope it has—when these churches may be left more to themselves and to the teaching of the Divine Spirit. We have often felt that it was a burden, so that we could understand Paul when he spoke of "the care of all the churches." Of course we

had not so much care as he had, but we had more than we wished for in this respect. We would rather preach the Gospel in all directions to the people that we could get to listen to us. But when we went about in this way amongst these native churches I believe our influence was strengthened and caused to grow mightily. Wherever we went we had intercourse with these native Christians, treating them with gentleness and kindness: not often eating with them; but I must confess, though I am not a smoker, I did now and then smoke with them. Smoking is a great institution amongst the Hindoos—men, women, and children. I have even seen unweaned babies smoke. It is a sign of good fellowship and brotherly love. Those who give up caste find it one of the heaviest burdens they have to bear, that none of their own friends or families will smoke with them, or allow them to smoke from the same hookah. So when I met my native Christian brethren, sitting with them perhaps in the evening, and conversing about some of the mysteries of God's Word, the hookah was always introduced. Now and then heathen men would come and look on in wonder and listen; and I felt that while I was doing this I was doing the Master's work, and teaching a practical lesson of Christ's own truth and love—the grand truth that all we are brethren when we believe in and know the Lord.—*Rev. G. Kerry.*

THE WORD OF GOD EFFECTUAL.

I would go on preaching in the markets, in the villages, in the fairs, giving away the Word of God, or portions of it, and Christian tracts, sowing the seed everywhere with faith and prayer, casting it away that it might fall into the ground and seem to perish, yet retaining a faith and confidence in the power and wisdom and love of God, that though it died, it should nevertheless bear fruit, to the praise and glory of our God. One can see that the Word of God has not been of none effect amongst these people, even amongst those that have not believed; and I believe that the preaching of that Word as to all sorts and conditions of men, is acting in a way which at present we cannot see, but which we shall see by-and-by. Those who know these people, their habits and modes of thought and expression, are absolutely convinced of the power of God's Word among them. Their modes of expression are changed. They begin to understand something of the unity of God; they begin to understand something of what is meant by sin and by holiness. One of the fatal influences of the Hindoo religion is that it completely perverts the human conscience, and destroys the distinction between right and wrong. Often when we preach to them it seems to us as if they had no conscience; but we know that they have. I believe that the Word of God is like the water of life flowing over a desert land, and that it will make this desert fruitful as the garden of the Lord. But it must be in God's own time. We have to go on doing our work in faith and prayer, thankfully recognizing the signs and tokens of God's presence and power with us.—*Rev. G. Kerry.*

CONFIDENCE IN CHRISTIAN MISSIONS.

I am sure that the response that was made to the reading of the report is a proof that Christian faith in the efficacy of Missions is neither stagnant nor effete, and the very possibility of such a meeting as this at this stage of the history of our Mission is, I think, a satisfactory assertion of the truth that our churches do feel solemnly and constantly that they are put in trust with the Gospel for the salvation of the world—an assertion that we believe thoroughly; that the Gospel simply is to be the instrument of Christ's glory; that by "the foolishness of preaching" God will save them that believe. The words of the resolution, the closing words at all events, commend this and kindred institutions to the liberality of the churches, and to the blessing of Almighty God, and represent our belief that essentially the principle of Christian Missions is a sound one, that no radically new method need be devised or will be admitted for the propagation of the Gospel. Supposing that it had been matter of human invention at first, no doubt, like all human schemes, it would be susceptible of alteration and improvement by men; but we think that it was matter of Divine appointment, and from the first as perfect as the God who planned it. From the day when those who

were scattered abroad went everywhere preaching the Word, and the hand of the Lord was with them, so that much people believed and were added unto the faithful, to this day, we have seen that Christ goes not forth to the conquest of the nations, but as Head of His Church. She is to be to-day, as in olden time, the light-giver, the dispenser of the Word of Life to the perishing, the channel of God's best gifts to the world; and every stage of her history, I think, has been a manifest proof of the truth of this. She is to stand always "clear as the sun, fair as the moon, and terrible," in her beauty "as an army with banners." And so if you will look over the map of the earth as far as it was known to our brethren in primitive times, you will find it dotted over with churches which were centres of outreaching spiritual life and power. Wherever our brethren went, track them whithersoever you like, and you track them, not as you would an earthly conqueror, by cities laid in ruins and by plains whitened with bones, but by the holy enduring monuments of their zeal and their love. And you will find that they went out with joy, and that they were led forth with peace. Wherever the feet of a band of Christian labourers were planted, there the desert fled before them, and the harvest of peace and purity and blessedness very soon sprang up.—*Rev. C. Clark.*

TRIUMPHS OF THE GOSPEL.

We think of the planting of the early Church, of its sharp training for its work; we picture the condition of the peoples among whom the society of Christ began its efforts; we think of our brethren with reverence and love, who were sent forth as sheep among wolves, to preach a religion everywhere unpopular, yet sent forth in the sustaining consciousness of a Divine appointment, under the girding power of a sublime enthusiasm, to be the overturners of heathenism, the teachers of the people, and the foundation and pillars of God's Church in the midst of the world. And so we see how our religion, professed and propagated by the faithful, has come downward with the centuries, permeating the minds of men of every country and of every type; has wrought itself into governments, constitutions, laws; has impressed its sanctions on every form of social life; has developed its renovating power amidst decaying nationalities, and has forced a recognition of itself as an essential element of true civilization by its unseen association with every advanced and honourable movement for the welfare of men—so that to-day we find ranged beneath her banner intellects the most brilliant and capacious, and hearts, too, thank God! rich in living virtue, and in the might of evangelistic power; and the grandeur, the poesy, the acumen, the learning, the fervour, the love, the heroism, the self-sacrifice—every quality, in short, that can dignify human nature, and glorify and bless the life of the world, finds its crowning joy, its supremest lustre, in wearing the gentle yoke of Christianity And now, so profound and far-reaching is her gracious influence, that no imaginable power under God's heaven can arrest her progress. The little rivulet that had its fount in Palestine has trickled through the years, widening and growing deeper by many tributary streams, and now rolls on, a grand, resistless torrent, bearing away like bubbles on its surface the barriers wherewith some propose to stay its course, and sweeping majestically onward, until every land beneath the stars shall be intersected by its life-diffusing streams, and "the knowledge of the Lord shall cover the earth as the waters cover the sea."—*Rev. C. Clark.*

AN ANSWER TO OUR CRITICS.

We have our critics of various sorts, friendly and hostile, and they seem to unite in pressing this one question upon us at all events—Are the results of missionary operations sufficient to satisfy the expectations of their friends, and to justify the large and increasing outlay? I think that the response to the need of this Society made to-night by individuals unknown to most of us will be a practical—and, I think, an effectual—answer to most people on such a point as that. Different men may answer the question, of course, in different ways to suit themselves. It is quite enough for me to say that I believe we accept this work as a

solemn trust from God, as a work that links itself on inseparably to all His gracious purposes, and which accords with all the living thoughts of Jesus Christ. Let others philosophize, let others selfishly calculate whether a few pounds' extra outlay ought to produce this or that, just as if we could bring to the surface and tabulate for their inspection every sort of spiritual result! We remember this, that Christ, who had no richer, no Diviner possession, gave Himself for us. We do not wish to reason; a warmth within our hearts melts all the bonds that might be put about our hearts, and we rejoice in the possession of sympathy with Him who loved us and gave Himself for us, and poured out His soul unto death with strong crying and with tears.

And for the information of those who stand outside and yet presume to criticize, we say this,—that even for those who stand within the kingdom of God, and are in sympathy with its innermost movements, there is nothing easier than to miscalculate or overlook altogether its advances. "The kingdom of heaven cometh not with observation." If we take the narrow sphere of our own personal work and observation as a gauge of the whole, no doubt there is ample reason for anxiety and for fear. That judgment, however, is not just. We are bound to remember that the field, according to the dictum of Christ, is the world; that God's plan embraces the wide universe, and that the little section which we are individually cultivating is but a small part of the gigantic whole; and though the rate of growth there proceeding may seem intolerable, and perhaps is inconsiderable, yet, if we are doing our duty manfully, it is and must be working rightly as respects other portions of this marvellous, this almost limitless area, in which many isolated and indeed undiscovered agencies are working to accomplish co-ordinate ends. Our part is to be patient, not to fret that so little has been done, but to try and conceive more clearly, if we can, in what the work really consists, and, as we try to watch the action of the holy leaven, to adapt ourselves more fully to God's plans, assured that though the generations pass, and many a single life seems to be cast away, none shall be lost, but that one day God shall make the pile complete, and we shall be able to trace the effects of our work, even the very weakest of us, in the regeneration of the world.—*Rev. C. Clark.*

APPEAL TO THE YOUNG.

To you, therefore, young men and women, standing with me nearly half-way perhaps through your life, looking forward still, knowing that there is brightness in the future,—to you, I say, is committed this sacred work of Missions. You are not children to laugh at everything you see, and to love play rather than work; you are not aged, dulled and worn with toil, and wearied with the long round of life, anxious to be rid of every entanglement, and to have nothing to do but to die. You are young, crossing the threshold of existence in obedience to the immortal impulse from within that urges you to seek the stir of life among the busy throngs of men. Oh, that you could fully estimate, and wisely employ, the treasures of your youth! because you are rich to-day in that celestial hopefulness which keeps the heart of him that holds it ever buoyant, glad, and free, and though wintry skies project a gloomy shadow between desire and realization, pierces the veil, and looks with joy upon its vast conceptions, as though the summer of a changeless eternity were unfolding every flower of beauty to rich and abiding fruit. I say, you are rich in that enthusiasm for every pure and worthy purpose: a devotion which makes the heart of every man in whom it lives to be strong under every difficulty, courageous in the face of battle, ready to bear and to do anything, so that men may be saved, and God may be glorified. The Truth's armour glitters upon your limbs; your shields are trusty, your weapons are sharp, your hearts are tried and true. Stand, therefore, in unbroken phalanx broad and fair, expectant of a signal that shall bid you charge the foe. Rich, then, in all that constitutes the peculiar treasure of youth—love for noble things, sympathy with purity and goodness, and faith in a swiftly-coming good—I say that this cause of Missions has claims upon you not simply for its own sake, but for what you are and for what you must become. I pray

you, therefore, by all our bonds of brotherhood, be faithful to your obligations; accept your share of labour gladly at the hands of Christ; count no sacrifice too great for the Master; be willing to do or bear, so that His name may be hallowed; and then, though you may not live to see the day when every evil thing from being and remembrance both shall die, when the provision shall be commensurate with the need, and none shall have occasion to say to his brother, "Know the Lord," for all shall know Him,—at all events, like our brethren and fathers, you will depart and be gathered to your rest with the noble consciousness that your obligation has not been unregarded, your talent unoccupied, your duty unperformed.—*Rev. C. Clark.*

MORE CAN BE DONE.

They had been seventy-five years in the course of training, but as yet they had not attained that wide organization which called out the sympathy of the entire Church. It is quite possible, I believe, to have such an organization. In the interests of the Society I have visited several counties in England and Wales, and my experience was that all could do more than they were doing. Smaller communities had given nothing, and larger congregations had not used their power to its fullest extent. I believe that by thorough organization the Society's income might be increased by some thousand pounds every year, and no one feel himself overworked. If the young men could be got to work a great deal might be done. I am glad to see that they have begun, and if young men generally would take up the Mission cause heartily there was no reason why, without any miracle, they might not reach the comfortable sum of £50,000 a-year. The London Missionary Society has called their young men to work, and I trust that a holy emulation will make them "provoke one another to love and good works." I hope also that young women will give something more than £100 a-year, and that the Ladies' Association would supply a field for their energies. If they could only get Christian young women to work, I have no doubt they would rival the young men in any matter they took in hand. It was only necessary for Christian mothers and daughters to remember that there were at this time 90,000,000 of women in India (to one half of whom there was no access) waiting to be delivered from the prison-house of death, waiting to be delivered from superstition and elevated into the position in which they could adorn the family circle. How would the audience feel if all the ladies were spirited away? They would be left in a howling desert, and feel that their glory was departed. I think that the opportunity to take the Gospel to the women of India is one that should be heartily embraced, and if the Gospel were accepted by them the Society would not be working as they did now, with one hand. I would have all those interested in this matter return to the original facts and principles on which their movement was based; principles, and not mere fits and starts, should be their guide. They must remember that the Church of the Redeemer is the great Missionary Society of the world, and that His commission bound all who knew and loved Him to proclaim abroad the Saviour whom they had received.—*Rev. D. Wassell.*

THE BEGINNING.

I think we should lose nothing by referring to the fact that eighty years ago this Society had its existence in the mind, a home in the heart, and breathed in the prayers of one good, holy, devout man. Some seventy-six years ago it came into existence through the means of that noble little band of men who met in Kettering, in the house of that good widow-woman, when they made their first subscription, amounting to the sum, as we have heard, of £13 2s. 6d., and I will be bound to say that that is a larger sum comparatively than that contributed here this evening, for it amounted to £1 0s. 10½d. per head in that little meeting. To the wise and worldly, and, indeed, to the philosopher, that sum would seem infinitely too small for the great enterprise of converting the heathen; but those good men laid that sum on God's altar, and God accepted that sum as the first-fruits of a sum of £1,172,342 7s. 1d., that has since been contributed up to the 31st of March in this year.—*Rev. Dr. Price.*

SOWING IN HOPE.

In the summer of the following year we sent out two men, William Carey and John Thomas—but they were simply the pioneers of some 230 European missionaries that we have since sent out. And if we look to the history, and the sufferings and the zeal manifested by the good men in years gone by, whether we refer to those at home, amongst whom we may mention Andrew Fuller, Sutcliffe, and their compeers, or whether we refer to the noble band of Carey, Marshman, Chamberlain, and others that went to the foreign field, it would be impossible for our young men and young women to study the character of those men without bending upon their knees to thank God for raising up such Christian heroes as we have in that band of missionaries. And if we look to results again, the results must be glorious, the croakers of the world notwithstanding. How that little band worked on in faith! Although seven years went by without one single convert, yet they worked in faith at home as well as in India, for we find that the Society increased, and in the eighth year we have one little chapel, one little school, one small church, the little family circle of the Mission, and four European missionaries. That year was a glorious year in the annals of the Mission. It was on the 17th of March that the first sheet of the Bengalee Bible came from the Indian press, and oh! what a sight was that on the evening of that day, when the little family gathered in the small, tiny little chapel, and William Carey, taking the first finished sheet, spreading it on the communion-table, thanked God for past favours, and asked for help to go on in the future! That also was a representative sheet of the thousands of sheets that have been spread before the heathen in the years that are past. Let us tell our children of the noble man, William Carey, living not only to master some thirty-eight of the languages and the dialects of India, but to translate either wholly or large portions of the Word of God into those languages; and since then this Society has given to the world God's holy oracles in fifty different languages. Why, this is a marvel in itself! And we are now giving at the rate of 43,000 volumes every year of God's Word to the heathen. Now, three days before the close of that year another remarkable event took place, when the first convert was baptized in the waters of the Ganges; and when the convert emerged from the water, William Ward, in the hearing of the people, made this declaration, that the chain of caste was broken, and that there was no power in earth or in hell that would be able to reunite the chain. At once a declaration and a prediction: the one was true, and the other has proved equally true, for it has never been mended to this day.—*Rev. Dr. Price.*

WHAT IS WALES DOING?

Well, we are doing what we can. We are exceedingly poor there; but, in looking over the account, I find that we have increased our contributions in the Welsh churches during the last eleven years by the sum of £1,312 15s. 0½d. That gives us an increase on the ten years of 80 per cent. Now will you do the same? I am prepared to go home and recommend our Welsh friends to make another little stretch, and make the 80 into 100 per cent., and we will do so during the next two years. Now our dear friend, Mr. Green, told us that we want 12½ per cent. in addition to our present contributions, to make the Society perfectly solvent, to enable us to pay 20s. in the pound—and we shall never like to pay less than that. We want the contributions of the churches to be increased by 12½ per cent. Now I will engage to recommend to our friends—and, thank God, they will do anything good that we will recommend to them in Wales—to increase it by 20 per cent. instead of 12½. Will the English friends increase it to 25 per cent. and then we shall have £15,000 or £18,000 per annum more than we have to-day. Then we could easily occupy the positions that are now offered and open to us in India, from Cape Comorin in the south up to Lahore in the north, and from the confines of Burmah on the east to Bombay in the west. That continent will come with its 200,000,000 souls to be a gem in the crown of our Redeemer, and it is only one gem, for there are other doors opening, and we are ready to occupy them, only waiting for the liberality of the churches to enable the committee to do so.—*Rev. Dr. Price.*

UNION OF EFFORT.

I have read recently a history of the proceedings of what has been called the "Pan-Missionary Synod," held under the auspices of Dr. Norman Macleod, at which the representatives of various denominations delivered their reports of the proceedings of their different missionary societies, and as I read that statement I could not help feeling more strongly than ever that it would be a very desirable thing if we could in some way unite,—not that I would interfere with denominational action, but if we could have gatherings when our friends could contribute information with regard to the action of all these great societies, and give us that stimulus which such contributions would bring, in urging us on in the great work of faith and labour of love. I do not know whether the time will ever arrive when the sentiment expressed by one of the speakers who was addressing you will be fulfilled, that the field will be understood to be the world, that the Christian Church will be understood to be the great missionary society, that the Bible which is common to us will be the missionary in the world, and that we shall do our work outside this island where we gather our money together and for one common object. That, I think, would be a work of power; it would be a work of economy; it would be a work of efficiency, and it would give to the heathen an idea which they never yet have received, that these Christians so love one another that they put aside some things upon which they have differences of opinion and go into the world carrying their Bible in their hand, and preaching simply the Gospel to every creature. I am here to-night in obedience to the commandment which teaches me brotherly love.—*Charles Reed, Esq.*

THE YOUNG MEN OF THE LONDON MISSIONARY SOCIETY.

We have been able, by bringing forth a response in this country, to meet our difficulties, to raise the fund chiefly by the young men in our churches, which, I trust, will contribute to our resources, not a temporary assistance of something like £10,000 for this year, but a permanent contribution of ten thousand guineas from the young men of our Christian churches—men who have always been held to be with us, but have had no opportunity hitherto of contributing systematically to the funds which we gather for this purpose. I would only just say I should like to urge upon young men this consideration, whether after all there is any worthier work in the world than that of the Christian mission. I know that men will spare their sons from the highest situation, from the best social circles, for the claims of commerce, for the claims of science, for the claims of humanity, for anything and everything. But it has not been the fashion hitherto for our sons to be spared for this noblest work of all, the claims of the Christian missionary enterprise. But if young men would take my advice and read the history of Brainerd, Schwartz, Carey, Henry Martyn, William Knibb, and Moffatt, and David Livingstone—they would feel impelled to give their assistance to such a work.—*Charles Reed, Esq.*

AN APPEAL FROM MADAGASCAR.

Since the Apostolic times I never read any more touching letter than that received by the parents of a young man in good social position as an architect, who had been out to erect some chapels for us in Madagascar, and then came home, his work being completed. He receives from the people in the island where he had been working, a distinct and earnest call that he should come out as a missionary, and dwell amongst them as the servant of his Master. This is addressed to a minister very well known in the Midland counties, from the island of Madagascar, and it says this:—"And we salute you and all your family, and we take your hands in the name of Jesus Christ. We make salutation to you with a holy kiss. And this is what we say to you, sir and lady (the father and mother), as to the good done by your son to us. First, he has preached the Word to us upon many Sabbaths. Second, he has taught here every alternate Wednesday, and has brought also the knowledge of singing to us. Third, he has given us the instruction for making a good brick house, a house of prayer here. And he has

helped the people to make the house, and was diligent indeed, and did not say, 'I am tired, and not able to come,' but was exceedingly diligent in all his work. And we thank God who gave him that zeal, whether in preaching or teaching the Word of God, or in instructing us in singing, for his interest in the work did not change from the very beginning. At the first he was zealous, and until the finish, and therefore we must tell of the good that was done by your son, sir and lady. And he told us of his going home, and we did our utmost to finish the church so that he might be present at the opening; and upon the 9th of May, 1867, being Thursday, the Church was set apart at nine o'clock in the morning, and upon the following Sabbath at the midday service your son stood up in our new house and read the Scriptures, and preached the Word to us, and counselled us, and asked of God to bless all the people. And when that was finished he spoke of his going away, and bade farewell to all the people at that time in the church, and reminded them of the words he had preached and taught to them, lest, said he, you should forget, for I am going away to England. And when all the people that were in the congregation heard those sayings, they sobbed and wept aloud, whether men, or women, or little children, on account of the sorrow of their hearts, and wept as children do when there is one dead in the house; and such was our love to him and his to us that we were like one body, and astonishing was our affection. And, therefore, thus we, the churches, speak unto you; even of these villages round about, both men and women, rich and poor; we ask for Mr. Sibree to be a missionary at this place, for we love his instruction and his diligence, therefore we cannot give him up on any account, and we have been most instructed by him, and tell you so. Our parting with him was as those who leave father and mother, and therefore we beg him of you, sir and lady. And do not you consider your love for your son, but consider God's love to the lost condition of man, for God did not leave men to perish, but gave up His only begotten Son to come down here upon earth, that He might save men. And we ask, therefore, that you will give up your son to come and instruct us, and we ask you to read 2 Cor. xiii. 14;" and this is signed by the pastors and deacons of that church. Sir, if ever I wanted a call to preach the Gospel, that's the kind of call for me.—*Charles Reed, Esq.*

The interesting services of the season were closed by an excellent meeting of the Young Men's Missionary Association in the Metropolitan Tabernacle. Sheriff McArthur took the chair, and addresses of great interest were given by the Revs. W. Arthur, C. Stovel, G. Kerry, and Q. W. Thomson. May the year be crowned with Divine blessing, and the labours of the missionaries be followed with "much fruit."

THE MISSIONARY'S RETURN.

BY THE REV. D. J. EAST.

Our welcome back to Jamaica was very pleasant to us, although on coming off Port Royal we were threatened with eight days' quarantine, for having touched at Port-au-Prince. This was happily reduced to fourteen hours, and we came alongside the wharf at Kingston on the morning of March the 26th, having been altogether twenty-seven days upon the water. Our first greeting of our dear friend, Mr. Roberts, was the night before, in the health officer's boat, alongside the ship, the yellow flag at our mast-head forbidding him to come on board,—rather tantalising! especially as we had a perfectly clean bill of health. However, next morning, the first to hail us from the wharf was our venerable brother, and your senior Jamaica missionary, Mr. Phillippo, of Spanish Town. He had come over by first train to welcome us, and a right glad thing it was to meet our veteran friend, looking as hale as ever under the blazing heat of a tropical sun. Finding it impossible to get through the disembarkation of baggage, the passage through the

customs, and numberless other matters attendant on the landing of a family, in shorter time, we remained with our kind friends at Spanish Town, myself and Mrs. East, and our little girl, with Mr. and Mrs. Phillippo, and our elder daughters with Dr. Phillippo and his wife, over Sunday. Early on Monday morning we left for Calabar, passing the night with our dear and devoted brother and sister Millard, at St. Ann's Bay, and on Tuesday stood under the old roof, loaded with blessings, and hearts too full for words.

THE WELCOME.

I never felt more deeply how much our people have been maligned when they have been charged with ingratitude; more loving, grateful joy could not well have greeted the return of the friends of any people, in any part of the world. At every turn, all along the road, where we were known, loving salutations came to us, and as we drew near to our own district, they multiplied and increased, which was the more gratifying because the subject of the removal of the institution was one which had been known and talked of, and mourned over among the people. The meeting of one old man on the road-side was quite a scene. He left off work, threw up his arms, waved his hat, and shouted, "Glad for we see minister! glad! Tank God! Tank God!" and my dear wife and children were as cordially greeted as we passed along. I say this for the people's sakes, and to refute their traducers, and hope the seeming egotism may be forgiven.

Arrived at the gates of the Institution, you may be sure a pleasant welcome awaited us. Mr. Roberts had been leading the way with our dear Lizzie, but on observing them stop suddenly short, and looking up, we saw an arch of cocoanut leaves and flowers, with a kind inscription, and as we drove through sundry flags upon the trees, with the Union Jack floating over the college. The students were all out to receive the first grasp of our hands, and the day-school children to gladden us with their songs; and then if you had heard—well I love to talk about the good points of the people, but enough of this. On Sunday, at Rio Bueno, we had the chapel full, and one of the happiest days I ever spent in my life. And here I must bear grateful testimony to the devoted labours of my beloved coadjutor during my absence, both in the college and in the church. In addition to his multiplied duties in the institution and the Day-school Society, as one of the secretaries of the latter, and as the manager of its book depôt, our friend has been graciously strengthened to do the work of the pastorate, and he has watched over the people most affectionately and vigilantly. To this young and old, one and all, the people and the neighbouring ministers who have visited them, testify. Nothing has gratified me more than the grateful acknowledgements they have made of his services. But the best testimony of all is the state in which I find the church on my return. A few months since there was a baptism; there are nearly forty persons now in the inquirers' class; and the whole spirit of the people is evidential of the spiritual life which has been fostered. At the same time, the discipline of the church has been well maintained.

THE INSTITUTION.

You are already in possession of documents to show the work which has been done in the Institution, and the vigour with which its operations have been kept going. Last year *one* theological student completed his course of study, and is now working with Mr. Teall in the Morant Bay district, and *six* Normal school students having completed their course, left, and have charge of day-schools connected with various congregations. On returning, I find six theological students in the Institution, one of them completing, what may be called, the pastoral year of his course with one of our senior ministers, Mr. Clarke, of Brown's Town. The number of normal school students this term is smaller than usual, but this is accounted for by the large numbers drafted out at Christmas, time having hardly elapsed to fill up vacancies. There are, however, several candidates, and I trust ere long to see a full house, at least as large a number as our funds will maintain. Our difficulty is to get candidates up to the mark. At the last examination nine out of twelve were rejected. Some of these will probably come up again.

THE FIRST MORNING.

Now I am once more at my post, I can hardly make myself believe I have ever been away. Almost everything—well nigh every tree and shrub—look the very same, and very soon I shall be saying to myself, "I dreamed that some time I made a visit to the old country, and passed some fifteen months there in Christian work, and amid the loving associations of British Christians." The morning of our arrival, having refreshed ourselves from the journey, we gathered in the very seats we were wont to occupy at family worship in the library, and the young men and the servants assembled with us. I committed this first hallowed service to Mr. Roberts. The hymn sung and the Scriptures read, our united thanksgiving went up to our heavenly Father, who had been so gracious to us, our friend and two of the students vocally presenting them. It was a great joy to me from the old chair again to talk to them, to congratulate them on their mercies, and to make mention of our own, to testify of the excellence of their behaviour, and to the devoted labours of Mr. Roberts in my absence; and to assure them of the renewed consecration of my life to the service of the Institution and its objects. Mr. Roberts followed with affectionate and congratulatory remarks, resigning the charge which he had so faithfully kept during the eighteen months of his lonely toils.

THE GOVERNOR.

I wish to make myself better acquainted with some facts, before I write on the general state of the mission, or of the island, but there are cheering signs of improvement. Last week, as you will see from the gratifying resolution I enclose, I was at the half-yearly meeting of the Trelawney Association. At that meeting, an address drawn up by Mr. Roberts was agreed upon. His Excellency arranged to receive it at Rio Bueno, on Monday last, the 5th inst. Accordingly a crowded congregation assembled in the chapel to welcome him. Most lustily did they sing "God Save the Queen," and in old England you could not have exceeded the loud huzzas of our Trelawney peasantry. I enclose you a copy of the address, and his Excellency's reply. The latter needs no comment from us, but it should speak to the consciences of those who have traduced us and our people.

CONTRIBUTIONS

From March 19th, to March 31st, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

Annual Subscriptions.	£	s.	d.
Barnes, Mr. Theodore...	1	1	0
Beddome, Mr. R. B.....	1	1	0
Butterworth, Mr. W. A.	2	0	0
Do. for *China*	1	0	0
Do. for *W & O*	0	10	0
Carey, Mrs.....	1	1	0
Carey, Mr. E.....	1	1	0
Graham, Mr. T.....	1	1	0
Haddon, Mr. J.	1	1	0
Hazledine, Mr.....	1	1	0
Jackson, Mr. T., Mortonon-Swale	0	10	6
Kirtland, Rev. C.	1	1	0
Lowden, Rev. G. R., Hanwell	0	10	6
Manning, Rev. S.....	1	1	0
Peck, Mr., Kelvedon.....	2	0	0
Pike, Rev. J. C.....	0	10	6
Ridley, Mr. E., Hexham	1	1	0
Smith, Mr. E.....	1	1	0
Smith, Mr. R.....	1	1	0
Smith, Mrs. R.....	1	1	0
Watts, Mr. Isaac, Regent's Park College	0	10	6

Donations.	£	s.	d.
A Friend.....	1	0	0
A Widow, per Mrs. Hiett	0	10	0
Bible Trans. Soc. for T.	250	0	0
Chapman, E. F. & M. M., Collected by	1	1	0
J. and C., Essex.....	2	0	0
Office Box	0	11	6
Peto, Master F. Kelsall, for *Jamaica*.....	2	15	3
Peto, Miss Edith, for *Rev. J. Davey, Bahamas* ...	3	10	7
Peto, Miss Helen, for *Mrs. Saker's School* ...	2	17	5
Peto, Master Basil, for *School, India*	1	9	2
Sat Bene si sat Cito	5	0	0
Sykes, Mr, Thomas, Cottingham, near Hull ...	5	0	0
Under 10s.....	0	5	0

Special for Debt.			
Battle, by Rev. G. Veals	0	5	0
Bowser, Mr. W. A., Hackney	2	2	0

	£	s.	d.
Bradford-on-Avon, by Rev. D. Wassell.....	0	5	0
Camberwell, by Mrs. Stanford	2	0	0
Cardiff, Tredegarville, by Mr. R. Stowe—			
Cary, Mr. John	1	0	0
Cary, Mr. R., jr.....	5	5	0
Matthias, Mr. Daniel	10	0	0
Stowe, Mr. Richard ...	2	2	0
Dunning, Mr., Falmouth, by Mr. W. H. Bond, R.N.....	2	0	0
Glyn Neath, by Mr. R. Pardoe	1	11	0
Huntingdonshire, by Rev. W. Omant	10	0	0
Ipswich, Stoke Green—			
by Mr. S. H. Cowell ...	11	0	0
Do. Turrett Green, by do.	12	12	0
James, Mr. and Mrs., Hampstead, by Mr. C. Price.....	2	2	0
Llanhaiarn, by Mr. G. Jones	0	2	6
Morgan, Miss, Newtown	0	10	0

	£	s.	d.
North Shields, by Mr. H. Angus	2	17	6
Plymouth, George-st., by Mr. T. W. Popham, Weekly Offerings	15	0	0
Redruth, "Anon"	1	0	0
Reynold's, Mr., Fifield, near Maidenhead	1	0	0
Simmonds, Miss, Bluntesham, by Mr. W. Payne	0	10	0
Richards, Mr. and Mrs., Smethwick, by Rev. R. Nightingale	0	10	0
West Bromwich, by do.	0	2	6
Ynysiwyd, by Rev. T. Johns	1	6	5
India, by Rev. C. B. Lewis—			
Allahabad—			
Carr, Mr. Robert	100	0	0
Chittagong—			
McKenna, Rev. A.	11	5	0
Ramjoy	0	15	0
Chunder Nath and Native Christians	0	12	0

Legacies.

Cook, the late Mrs., by Mr. John Dalton	39	18	0
Coxhead, the late Mrs, Lucy	10	0	0
May, the late Miss, of Barnstaple, by Mr. R. Granger	180	0	0

London and Middlesex.

Abbey Road, St. John's Wood—			
Contributions	25	18	4
Arthur Street, Camberwell Gate—			
Contributions	9	10	0
Do. for *N P* by Y.M.M.A	1	14	11
Battersea—			
Contributions	80	4	5
Bloomsbury—			
Collected for *W & O*	14	0	0
Contribs. on account	66	0	0
Brixton Hill—			
Contributions	74	6	3
Brompton, Onslow Church—			
Contributions	11	4	10
Do. for *N P*	7	15	9
Do. for *Rev. R. Smith, Cameroons*	1	6	8
Camberwell, Denmark Place—			
Contributions	72	13	2
Do. for *China*	3	5	0
Do. for *Cameroons*	2	2	0
Camberwell, Cottage Green—			
Collection for *W & O*	1	1	0
Contributions	4	3	7
Camden Road—			
Contributions	65	0	0
Clapham Common—			
Contrib.: Sunday Schl.	0	17	3
Do. for *N P*, by Y. M. M. A.	0	4	4
Commercial Street—			
Contributions	19	0	2
Dalston, Queen's Road—			
Collection for *W & O*	3	0	0
Contributions	24	19	3
Devonshire Square—			
Contributions for *Rev. Q. W. Thomson*, by Y. M. M. A.	9	0	0
Hackney, Mare Street—			
Contributions	77	4	8
Do. for *Serampore*	2	2	0
Do. for *China*	1	11	0
Do. for *N P*, by Y. M. M. A.	15	6	7
Hammersmith—			
Contributions	31	2	6
Hampstead—			
Contributions	48	1	9
Harlington—			
Collection for *W & O*	2	0	0
Contributions	15	0	0
Hawley Road—			
Contributions	38	11	5
Islington, Cross Street—			
Contributions	58	7	9
Do. for *N P*, by Y. M. M. A.	2	15	8
Do. Juv. Miss. Aux.	8	10	9
Do. *for support of 2 Children under Mr. Saker's care in Africa*	10	0	0
Do. *for support of 2 Children in Mr. Ellis Fray's School, Jamaica*	10	0	0
Do. Salter's Hall—			
Collection for *W & O*	9	8	10
Contributions	27	5	4
Do. for Sunday Schl., *Delhi*	16	0	0
James' Street, St. Lukes—			
Contributions	4	3	8
Do. for *N P* by Y. M. M. A.	1	2	6
John Street—			
Contributions	83	7	2
Do. for *India*	0	10	0
John Street, Edgware Road—			
Contribution	1	5	0
Kennington, Charles Street—			
Contribs. Sunday Schl.	6	0	0
Kensington, Assembly Rooms—			
Contributions	6	10	0
Kingsgate Street—			
Contributions, Sunday School, for *Delhi*	20	0	0
Lower Edmonton—			
Contributions	1	18	6
Mare Pond—			
Contributions	51	10	5
Do. for *China*	1	0	0
Do. for *N P* (additl.), by Y. M. M. A.	0	1	2
Metropolitan Tabernacle—			
Contributions	2	2	0
Notting Hill, Cornwall Road—			
Contributions	51	9	4
Notting Hill, Norland Church—			
Contrs. Sunday School	3	14	6
Peckham, Park Road—			
Collection for *W & O*	1	10	0
Contributions	5	11	6
Do. for Schl. for *N P* by Y. M. M. A.	3	12	6
Poplar, Cotton Street—			
Contributions	6	15	0
Regent's Park—			
Contributions	111	0	0
Do. for *China*	10	10	0
Do. for *N P*	12	0	0
Shacklewell—			
Contributions	12	18	6
Shepherd's Bush—			
Contributions	0	7	0
Spencer Place—			
Contributions	2	9	6
Do. for *Benares Schl.*	10	0	0
Stockwell—			
Conts. Sunday School	2	1	9
Tottenham—			
Contributions	40	10	0
Do. for *W & O*	1	1	0
Upton Chapel—			
Contributions for *N P* by Y. M. M. A.	4	0	0
Waltham Abbey—			
Contributions by Y. M. M. A.	7	17	8
Walthamstow—			
Contributions	14	16	10
Walworth Road—			
Contributions, Sunday School, for *Gahalaya School, Ceylon*	5	0	0
Westbourne Grove—			
Contributions	125	4	1
Do. Juv. Aux. for *School, Cameroons*, by Y. M. M. A.	20	0	0
Do. do. for *support of Susan M. Lewis*, do. by do.	5	0	0
Do. do. for *G. R. Burford*, do. by do.	5	0	0
Do do. for *China*, by do.	4	13	10
Do. do. for *Rev. J. Allen Sewry*, by do.	10	0	0
Wilmington District Sunday Schl. Contributions for *re-erection of Chapels in Bengal*	0	6	0

Bedfordshire.

Bedford, Mill Street—			
Contributions	2	0	0
Dunstable—			
Collection for *W & O*	1	1	6
Contributions	25	2	6
Houghton Regis—			
Contributions	23	18	3
Leighton Buzzard, Hockliffe Rd.—			
Contributions	10	4	11
Luton—			
Collection for *W & O*	1	2	0

Berkshire.

Abingdon—			
Collection for *W & O*	1	7	0
Do. Drayton for do.	0	6	8
Contributions	3	16	2
Do. Fyfield	1	6	0
Do. Drayton	0	6	8
Fifield—			
Contributions	1	7	10
Newbury—			
Contributions	25	13	9
Do. Berry's Bank	0	15	3
Do. Hedley	3	1	6
Do. Long Lane	1	15	8
Reading—			
Contributions	63	16	2
Do. for *Africa*	0	12	6
Do. for *China*	4	8	0
Do. West Street Hall—			
Contributions	26	16	2
Sunningdale—			
Collection for *W & O*	0	7	0
Contributions	2	11	8

	£	s.	d.
Wokingham—			
Contributions	34	17	6
Do. Blakwater	19	4	0
Do. Finchampstead	0	11	8
Do. New Mill	0	13	6
Do. Sindlesham	1	9	9

BUCKINGHAMSHIRE.

Chesham—			
Contributions	9	0	0
Drayton, Parslow—			
Contributions	0	18	0
Great Brickhill—			
Contributions	22	0	0
Do. for *N P*	4	0	0
Haddenham—			
Contributions	16	10	0
Olney—			
Collection for *W & O*	2	0	0
Contributions	18	10	6
Do. for *N P*	3	3	0
Do. for *China*	0	17	0
Princes Risboro'—			
Contributions	12	5	5
Do. Loosely Row	0	9	7
Do. Longwick	0	11	0
Do. Kimble	0	12	0
Stoney Stratford—			
Contributions	10	7	6
Waddesdon—			
Contributions	0	14	0

CAMBRIDGESHIRE.

Cambridge, St. Andrews Street—			
Collection for *W & O*	6	0	0
Contributions	53	11	2
Do. for *N P*	12	14	6
Do. for *Boys' School, Barisal*	5	18	6
Do. Eden Chapel—			
Contributions	5	0	0
Gamlingay—			
Collection for *W & O*	1	0	0
Harston—			
Contributions	2	16	6
Shelford—			
Collection for *W & O*	1	5	0
Swavesey—			
Collection for *W & O*	1	6	0
	89	11	8
Less amount acknowled. before	62	10	9
	£27	0	11

CHESHIRE.

Birkenhead, Welsh Church—			
Contributions	11	16	0
Chester—			
Contributions	1	11	0
Do. Hamilton Place—			
Contributions	2	2	0

CORNWALL.

Falmouth—			
Collection for *W & O*	1	10	0
Contributions	22	18	0
Do. for *N P*	2	15	8
Helston—			
Contribution	1	10	0
Padstow—			
Contributions	1	10	0
Marazion—			
Contributions	2	5	3
Penzance—			
Collection for *W & O*	1	1	6
Contributions	2	17	8
Redruth—			
Contribution	4	0	0
Truro—			
Collection for *W & O*	0	10	0
Contributions	14	7	4
Do. for *T*	1	0	0

CUMBERLAND.

Brayton—			
Contribution	1	0	0
Broughton—			
Collection	3	11	6
Maryport—			
Contributions	5	1	10
Whitehaven—			
Contributions	11	0	0
Do. for *S*	0	10	0
	21	3	4
Less expenses	1	15	4
	£19	8	0

DERBYSHIRE.

Riddings			
Contributions	1	2	5

DEVONSHIRE.

Brixham—			
Collection for *W & O*	1	0	0
Contributions	15	16	3
Devonport, Hope Church—			
Contributions	31	0	0
Do. for *Child under Mrs. Hobbs*	5	0	0
Do. for *Crooked Spring, Jamaica*	1	0	0
Do. Weston Mill	0	15	0
Do. Morice Square—			
Collection for *W & O*	2	10	5
Contributions	3	3	6
Exeter, Priory Church—			
Contributions	12	2	9
Exmouth—			
Contribution	3	3	0
Hemyock—			
Contributions	1	6	2
Do. Balham	0	14	1
Kingsbridge—			
Collection for *W & O*	2	10	0
Contributions	42	12	10
Do. Marlboro'	0	8	4
Do. Salcombe	1	0	4
Lifton—			
Contributions	3	14	6
Plymouth, George Street—			
Collection for *W & O*	7	12	6
Contributions	53	8	6
Do. for *N P*	20	13	10
Do. *Calcutta Cyclone Fund*	2	0	0
Do. for *African Orphans*	5	7	5
Do. Hooe Station	1	0	3
Do. Lower Street do.	4	0	0
Tiverton—			
Contributions	22	5	5
Torquay—			
Contributions	1	6	0
Totnes—			
Contributions	4	15	0
Do. for *W & O*	0	5	0

	£	s.	d.
NORTH DEVON AUXILIARY.			
Contributions, per Mr. Norman, treasurer, Heanton Court	65	0	0

DORSET.

Weymouth—			
Contributions	14	4	0

DURHAM.

Darlington—			
Contributions	41	8	6
Do. Sun. Schl. for *NP*	1	0	10
Do. do. *W & O*	0	5	2
South Shields, Barrington Street—			
Contributions	20	1	0

ESSEX.

Barking, Queen's Road—			
Contribs. Sunday Schl.	0	16	0
Colchester, Eld Lane—			
Collection for *W & O*	1	7	6
Contributions	11	9	7
Harlow—			
Contributions	42	2	0
Do. Potter Street	1	0	2
Ilford—			
Contributions	2	2	
Langham—			
Collection for *W & O*	2	0	0
Contributions	13	4	3
Loughton—			
Contributions	19	3	7
Ashdon—			
Contributions	4	3	9
Saffron Walden—			
Collection for *W & O*	2	0	0
Contributions	28	6	3
Do. Sewerseud Schl.	0	9	0
Waltham Abbey—			
Contributions	2	4	10
Do. for *N P*	0	18	0

GLOUCESTERSHIRE.

Cheltenham, Cambray Church—			
Collection for *W & O*	1	10	0
Contributions	29	6	2
Do. Salem Church—			
Contributions	61	4	1
Do. for *N P*	3	12	10
Do. for *Native Girls' Day-School, Matakooly, Ceylon*	3	11	8
Do. Gas Green	2	2	1
Do. Leckhampton	0	4	2
Chipping Sodbury—			
Contributions	4	14	0
Do. for *China*	1	8	0
Do. for *N P*	0	18	0
Cinderford—			
Collection for *W & O*	2	2	0
Contributions	11	2	4
Do. for *N P*	4	4	0
Coleford—			
Contributions	20	5	8
Do. for *N P*	4	0	0
Lydney—			
Contributions	15	10	6
	57	4	6
Less district expenses	4	13	8
	£52	10	10

	£	s.	d.
Gloucester—			
Collection for *W & O*...	2	0	0
Contributions	21	7	11
Do. for *N P*	25	15	3
Do. for *Bethlehem School, Jamaica*	8	0	0
Do. for School, Ceylon	8	0	0
Gorsley—			
Contributions	7	9	4
Tetbury—			
Contributions	0	16	0

East Gloucestershire Auxiliary.

Arlington—			
Contributions	4	16	6
Ascot and Leafield—			
Contributions	4	14	0
Burford—			
Contributions	2	4	0
Blockley—			
Contributions	11	18	2
Do. Draycott Sunday School	0	9	0
Bourton-on-the-Water—			
Contributions	20	9	8
Cirencester—			
Contributions	7	0	0
Do. for *N P*	1	11	0
Cutsdean—			
Collection for *W & O*...	0	7	1
Contributions	10	2	10
Do. for *N P*		2	1
Milton—			
Collection for *W & O*...	1	4	3
Contributions	15	15	5
Do. for *N P*	0	18	7
Naunton and Guiting—			
Collection for *W & O*...	1	5	8
Contributions	29	18	11
Do. for *N P*	2	11	9
Fairford—			
Contributions	5	1	4
Lechlade—			
Contributions	0	17	3
Maiseyhampton—			
Contributions	5	9	6
Stow-on-the-Wold—			
Collection for *W & O*...	1	5	0
Contributions	11	13	8
Winchcomb—			
Contributions	19	12	0
Do. for *N P*	0	11	9
	159	18	5
Less expenses and amts. acknowledged before	106	14	5
	53	4	0

Hants.

Ashley—			
Contributions for *N P*	2	9	0
Andover—			
Collection for *W & O*...	1	5	0
Contributions	14	17	2
Lymington—			
Contributions	1	0	0
Parley—			
Contributions	0	13	1
Do. for *N P*	1	2	11
Southampton—			
Contribs. for *Ram Canto*	4	10	0
Whitchurch—			
Contributions	6	19	4

Herefordshire.

Gorsley—			
Contributions	7	9	4
Longhope—			
Contributions	2	5	0
Peterchurch—			
Collection for *W & O*...	1	1	0
Contributions	13	19	0
Stansbatch—			
Contributions	3	19	7
Do. for *N P*	0	7	5

Hertfordshire.

Bishops Stortford—			
Contributions	10	14	10
Boxmoor—			
Collection for *W & O*...	1	13	9
Contributions	12	10	0
Hemel Hempstead—			
Contributions	8	19	0
Do. Juv. Ass. for *support of Orphans at Jessore*	7	1	0
Hitchin—			
Contributions	43	11	10
Do. *for Intally Schl.*	4	0	0
Royston—			
Contributions	5	0	0
St. Albans—			
Contributions	24	17	5
Do. for *African Schl.*	3	12	6
Do. for *India*	5	0	0
Tring, New Hill—			
Collection for *W & O*...	1	0	0
Contributions	17	17	3
Do. Tabernacle Sun. School	0	15	6
Watford—			
Collection for *W & O*...	3	15	6
Contributions	36	18	0

Huntingdonshire.

Bluntesham—			
Contributions	24	10	3
Brampton—			
Collection (moiety) ...	0	16	1
Buckden—			
Collection (moiety) ...	0	9	6
Dean—			
Contributions	2	5	0
Fenstanton—			
Contributions	6	19	7
Godmanchester—			
Collection (moiety) ...	1	0	3
Do. for *W & O* do. ...	0	5	0
Hail Weston—			
Collection (moiety) ...	0	16	8
Houghton—			
Collection (moiety) ...	1	0	0
Huntingdon—			
Collection for *W & O* (moiety)	1	13	3
Contributions	23	0	8
Kimbolton—			
Collection for *W & O* (moiety), 1867	0	13	0
Do. for do. 1868	0	11	6
Contributions	4	14	0
Offord—			
Collection for *W & O* (moiety)	0	3	9
Contributions	3	0	0
Perry—			
Collections (moiety) ...	0	8	10
Do. for *W & O*	0	3	8
Roxton—			
Contribs. Sunday Schl.	0	4	1
Ramsey—			
Collections for *W & O* (moiety)	0	15	0
Contributions	18	9	7
St. Ives—			
Collection for *W & O* (moiety)	0	19	2
Contributions	25	3	0
Spaldwick—			
Contributions	5	11	2
Staughton—			
Collection (moiety) ...	0	10	2
Stukely—			
Collection (moiety) ...	1	5	3
St. Neots—			
Contributions	15	10	2
Winwick—			
Collection (moiety) ...	0	7	0
Contributions for *N P*.	0	7	0
Woodhurst—			
Collection for *W & O* (moiety)	0	3	6
Contributions	2	5	8
Yelling—			
Collection (moiety) ...	1	3	6
	145	5	3
Less amount previously acknowledged	80	0	0
	65	5	3

Kent.

Belvedere—			
Contributions	3	8	9
Bessels Green—			
Contributions	14	8	11
Canterbury—			
Contributions	41	18	9
Do. for *Africa*	4	18	9
Dover—			
Contributions	9	7	3
Do. for *N P*	0	6	0
Do. St. Radigund's Road, for *Rev. A. Saker, Africa*	0	16	6
Do. Salem Church—			
Contributions	4	2	6
Dunks Green—			
Contribs. for *N. Africa*	5	17	0
Eythorne—			
Collection for *W & O*...	1	0	0
Contributions	18	8	3
Do. for *N P*	5	0	9
Faversham—			
Contributions, (less district expenses)	1	12	8
Folkestone—			
Collection for *W & O*...	2	0	0
Contributions	14	10	2
Do. for *N P*	1	4	8
Forest Hill—			
Contributions	18	1	7
Goudhurst—			
Contributions	7	12	0
Gravesend, Windmill Street—			
Contributions (moiety)	10	17	11
Kingsdown—			
Contribs. Sunday Schl.	1	16	6
Lee—			
Contributions	47	4	3
Do. for *India*	2	2	0
Lewisham Road—			
Contribution	0	10	0
Maidstone—			
Collection for *W & O*...	3	0	0
Contributions	27	1	2

	£	s.	d.
Margate—			
Contributions	41	3	7
Do. for *Orphan in Rev. W. A. Hobbs' School*	10	13	0
Do. for *China*	5	5	0
Plumstead, Conduit Road—			
Collection for *W & O*	1	0	0
Contributions	1	15	5
Ramsgate—			
Contributions	43	10	6
Do. for *Mrs. Kerry's Native Christian Girls' Boarding School*	4	0	0
Smarden—			
Contributions	3	11	0
Staplehurst—			
Contributions	5	5	0
Woolwich, Queen Street—			
Contributions	0	5	6
Do. per Y. M. M. A.	4	13	2
Woolwich, Parsons Hill—			
Contribs. for *Dacca*	9	0	0

Lancashire.

Ashton-under-Lyne, Welbeck St.—			
Contributions	4	11	6
Blackpool—			
Contributions	4	2	0
Bolton—			
Collection for *W & O*	2	6	6
Inskip—			
Collection for *W & O*	0	10	0
Contributions	10	2	6
Liverpool, Myrtle Street—			
Contributions Juv. Soc. for *N P, Delhi*	12	10	0
Do. do. for *School, Bahamas*	7	10	0
Do. do. for do. *Savala Mar*	5	0	0
Do. do. for do., *Makawitta, Ceylon*	5	0	0
Do. Great Crosshall Street (Welsh Church).			
Contributions	21	17	7
Do. Soho Street—			
Contribution	0	10	0
Manchester—			
Collec. Public Meeting	15	5	3
Contributions	4	0	0
Do. York Street—			
Collection for *W & O*	2	0	0
Contributions	33	8	10
Do. Grosvenor Street—			
Collection for *W & O*	4	14	7
Contributions	57	19	5
Do. Union Church—			
Collection for *W & O*	15	14	0
Contributions	422	17	4
Do. for *N P*	1	0	6
Do. West Gorton Branch—			
Juv. Society, for *N P, Barisal*	12	0	0
Do. Harperhay Church—			
Collection (moiety)	15	5	0
Do. Upper Medlock Street, Welsh.			
Contributions	4	13	6
Do. for *N P*	0	14	0
Southport—			
Contribution	2	2	0
Tottlebank—			
Collection(less expenses)	2	11	6
Wigan, King Street—			
Contributions	16	3	0
Do. Scaresbrick Street—			
Contribs., Sun.-schl.	1	3	0
Salford, Great George Street—			
Collection for *W & O*	2	0	2
Contributions	42	7	6
Stretford, Union Church—			
Contributions	14	9	7
	648	9	10
Less expenses and amnt. acknowledged before	510	1	0
	138	8	10

East Lancashire Union.

Accrington, Blackburn Rd. Chch.—			
Collection for *W & O*	4	2	6
Contributions	61	4	10
Do. for *N P*	8	0	7
Blackburn—			
Collections	9	0	8
Do. for *W & O*	1	15	9
Briercliffe—			
Collec. (less expenses)	5	14	3
Bacup, Ebenezer—			
Collection (moiety)	15	0	0
Do. Zion—			
Contributions	16	3	6
Do. Irwell Terrace—			
Contributions	3	11	3
Burnley—			
Collec. (less expenses)	13	0	4
Bury—			
Contributions	6	10	7
Cloughfold—			
Collection	15	1	11
Cawl Terrace—			
Collection	3	11	3
Darwen—			
Contributions	4	19	1
Goodshaw—			
Collection	7	2	8
Haslingdens, Pleasant Street—			
Collection for *W & O*	2	0	0
Do.	13	8	10
Do. Bury Road—			
Collection for *W & O*	2	0	8
Contributions	19	3	3
Lumb—			
Collection	3	5	9
Padiham—			
Contributions	21	1	0
Ramsbottom—			
Collection for *W & O*	1	16	0
Contributions	15	5	7
Sabden—			
Collection for *W & O*	1	10	0
Sunnyside—			
Collection	2	10	10
Waterham—			
Contributions	5	8	0
Waterfoot—			
Collection	2	12	0
	265	1	1
Less expenses and amnt. acknowledged before	191	5	0
	73	16	1

Leicestershire.

Leicester, Victoria Road Church—			
Contributions, weekly offerings	10	0	0
Do. balance of subs.	10	11	9

Lincolnshire.

Horncastle—			
Collection for *W & O*	0	10	0
Lincoln, Mint Lane—			
Contributions	19	9	9

Norfolk.

Aylsham—			
Contributions	3	1	11
Buxton—			
Collec. for *W & O*, 1867	1	6	8
Do. do. 1868	1	0	0
Contributions	12	0	2
Costessey—			
Collection	1	9	2
Diss—			
Contributions	8	14	9
Downham—			
Contributions	7	16	6
East Dereham—			
Contributions	9	17	6
Ellingham—			
Collection	0	15	9
Fakenham—			
Contributions	14	1	0
Ingham—			
Contributions	30	6	7
Kenninghall—			
Contributions	4	6	1
Ludham—			
Collection	0	16	2
Neatishead—			
Collection	1	3	6
Norwich, St. Mary's—			
Collection for *W & O*	15	5	8
Contribution for do	0	10	0
Contributions	156	16	6
Do. for *N P, under Rev. A. Williams, Calcutta*	16	16	5
Do. St. Clements—			
Collection for *W & O*	2	7	0
Contributions	13	6	0
Do. for *Education of Orphan Boy, F. Wheeler Nath, in Serampore College*	5	0	0
Do. for *N P*	1	0	0
Saltouse—			
Collections	1	6	3
Swaffham—			
Contributions	14	0	0
Do. for *N P*	1	1	6
Do. *towards Salary of N P at Kotalya*	7	0	0
Thetford—			
Contributions	3	3	1
Wymondham—			
Collection	0	10	0
Yarmouth, Church Plain Old Baptist Church—			
Contributions	5	14	0
Do. St. George's, Denes—			
Contributions	13	9	11
Do. for *N P*	1	0	0
	355	2	1
Less amount previously acknowledged	126	9	1
	228	13	0

Northamptonshire.

Cliptone—			
Contributions	1	5	0
Guilsborough—			
Contribution	0	2	6
Do. for *N P*	2	7	0

Northumberland.

Newcastle, Berwick Street—			
Contributions	48	19	3

	£	s.	d.
Newcastle, Rye Hill—			
Contributions	20	12	1
Do. for *T*	1	0	0
North Shields—			
Contributions	17	18	0
Do. for *N P*	1	7	0
Stockton—			
Contribs.(less expenses)	9	0	0
Do. Welsh Church	0	14	0

Nottinghamshire.

Newark—			
Contributions	4	15	6
Do. Juv. Association	0	17	3
Nottingham—			
Collec. public meeting	4	15	4
Do. Juvenile Services	3	10	9
Do. George Street -			
Contributions	21	1	10
Do. Juv. Aux.	7	10	8
Do. Derby Road—			
Contributions	85	2	7
Do. Juv. Aux.	10	18	7
Do. Circus Street—			
Collections	14	8	0
Contribs. Juv. Aux.	1	5	0
	154	5	6
Less expenses and amnt. acknowledged before...	124	12	11
	29	12	7

£10 of above Nottingham Juv. Contribution for Mr. Hobbs, for Jessore Orphanage, and 10s. to Mr. Anderson.

Sutton-on-Trent—			
Contributions	4	6	0

Oxfordshire.

Hook Norton—			
Collection for *W & O*	0	18	6
Contributions	5	11	0
Do. for *N P*	0	7	7
Oxford—			
Contributions	4	5	4
Do. for *N P*	0	11	0
Thame—			
Collec. (less expenses).	2	17	2

Shropshire.

Dawley Bank—			
Collection for *W & O*	0	15	0
Contributions	5	15	10
Madeley—			
Contributions	0	16	6
Oswestry—			
Collection for *W & O*	1	0	0
Contributions	9	4	9
Do. for *N P*	0	9	4
Pontesbury—			
Contributions	3	15	0
Snailbeach—			
Contributions	3	12	0

Somersetshire.

Bath, Kensington Chapel—			
Contributions	3	1	0
Do. Somerset Street—			
Contributions	12	8	8
Do. Ebenezer Chapel	6	0	6
Do. Quiet Street	7	2	0
Do. Twerton	2	18	0
Do. Dunkerton	0	14	0

Cheddar and Stations.

Cheddar—			
Collection for *W & O*	1	0	0
Contributions	18	4	9
Crickham—			
Contributions	2	5	3
Rooksbridge—			
Contributions	2	5	0
Wedmore—			
Contributions	3	14	4
Winscombe—			
Collection for *W & O*	1	10	0
Contributions	13	18	1
Do. for *N P*	2	1	2
	44	18	7
Less expenses and amnt. acknowledged before...	40	9	1
	4	9	6
Highbridge—			
Contributions	2	19	0
Taunton—			
Collection for *W & O*	1	19	0
Contributions	10	9	6
Watchet and Williton—			
Contributions	1	0	0
Do. for *N P*	1	13	5

Staffordshire.

Brierly Hill—			
Contributions	9	0	0
Coseley, Darkhouse Chapel—			
Contributions	13	8	1
Do. Ebenezer Chapel—			
Contributions	6	11	0
Do. Providence—			
Collection for *W & O*	1	0	0
Contributions	14	15	10
Cradley—			
Collection	2	5	8
Netherton, Sweet Turf Chapel—			
Collection for *W & O*	0	18	0
Contributions	16	17	11
Smethwick—			
Contributions	0	10	0
Tipton, Zion Chapel, Princes End—			
Collection for *W & O*	1	0	0
Contributions	21	4	6
Walton-on-Trent—			
Contributions for *N P*	0	4	7
Wednesbury—			
Contributions	1	13	6
West Bromwich—			
Contributions	6	4	6
Wolverhampton—			
Collection for *W & O*	2	5	0
Contributions	10	18	8
	108	17	3
Less expenses and amnt. acknowledged before..	35	10	1
	73	7	2

Suffolk.

Aldeburgh—			
Collection for *W & O*	0	17	7
Contributions	5	13	2
Bardwell—			
Contributions	4	0	0
Bildestone—			
Contribs. Sunday Schl.	1	0	0
Bury St. Edmunds—			
Collection for *W & O*	2	0	0
Contributions	22	4	0
Clare—			
Contributions	2	10	6
Eye—			
Contributions	12	5	0
Framsden—			
Contributions	2	15	6
Ipswich, Stoke Green—			
Contributions	42	14	6
Do. Juv. Aux. for *additional N P*	15	14	6
Do. Turret Green—			
Collection for *W & O*	2	10	0
Contributions	44	5	5
Do. for *N P*	1	14	2
Do. Burlington Church—			
Contributions	3	0	0
Otley—			
Contributions	5	1	10
Rattlesden—			
Contributions (moiety)	2	16	6
Stradbrook—			
Contributions	6	0	0
Walton—			
Contributions	3	7	0
	180	10	4
Less expenses and amnt. acknowledged before...	64	10	7
	115	19	9

Surrey.

Addlestone—			
Collection for *W & O*	1	10	0
Upper Norwood—			
Contributions	57	5	2

Sussex.

Brighton—			
Contributions	1	11	9
Do. Grand Parade—			
Collection for *W & O*	1	0	0
Contributions	9	18	4
Do. for *N P*	0	16	6
Do. Queen Square—			
Collection for *W & O*	1	10	0
Contributions	41	2	0
Forest Row, Bethesda—			
Contributions Sunday School for *N P*	0	10	0
Hastings and St. Leonards -			
Contributions	23	7	2
Do. for *China*	1	1	0
Do. for *N P*	1	15	11
Tilgate—			
Contributions	1	10	0

Warwickshire.

Alcester—			
Collection for *W & O*	0	19	0
Atherstone—			
Contributions	0	10	3
Henley-in-Arden—			
Collection for *W & O*	0	19	0
Contributions	8	13	4
Leamington—			
Collec., Public Meeting	8	17	9
Do. Clarendon Church—			
Collection for *W & O*	4	4	0
Contributions	17	17	10
Do. Warwick Street—			
Contributions	29	3	7
Warwick, Castle Hill Church—			
Contributions	8	0	9

Westmoreland.

Kendal—			
Contributions	5	13	6

	£	s.	d.
WILTSHIRE.			
Bradford-on-Avon—			
Contributions	11	15	2
Calne—			
Contributions	9	15	3
Corsham—			
Contributions	8	4	10
Limpley, Stoke—			
Contributions	1	18	3
Swindon—			
Contributions	5	4	6
Trowbridge—			
Contributions	53	3	5
Do. for *China*	0	10	0
Do. North Bradley	4	0	3
	57	13	8
Less expenses and amnt. previously acknowlgd.	51	7	8
	6	6	0
Warminster—			
Contributions	16	14	3
Do. Corton for *N P*	0	14	9
Winterslow—			
Contributions	2	6	0
WORCESTERSHIRE.			
Stourbridge, Hanbury Hill—			
Contributions	3	9	0
YORKSHIRE.			
Barnsley—			
Collection for *W & O*	0	15	6
Contributions, balance	1	17	5
Do. for *N P under care of Rev. J. H. Anderson, Serampore*	15	0	0
Bishop Burton—			
Collection for *W & O*	0	10	0
Contributions	5	19	5
Do. Newbald	2	10	7
Bradford, Westgate—			
Contributions	79	4	0
Do. for *N P* "*Luke*"	12	0	0
Do. for *N P* "*Titus*"	18	0	0
Do. Sion Chapel—			
Contributions	62	16	8
Do. for *Serampore College*	1	1	0
Do. Juvenile Society	58	2	11
Do. Trinity Chapel—			
Contributions	15	14	6
Do. Hallfield—			
Contributions	63	5	0
Halifax, Trinity Road—			
Contributions	25	19	8
Hebden Bridge—			
Collection for *W & O*	1	0	0
Huddersfield—			
Collection for *W & O*	2	15	6
Contributions	16	1	9
Hull—			
Contribs. George Street	51	13	11
Do. South Street	8	2	6
	59	16	5
ees expenses	1	6	6
	58	9	11
Keighley—			
Contributions for *N P*	1	9	6
Leeds—			
Collection for *W & O*	6	13	6
Contributions	53	18	2
Collec. South Parade	17	15	4
Do. Blenheim Ch	13	1	6
Do. York Road	5	0	0
Do. Chapel Fold	4	0	0
	100	8	6
Less expenses and amnt. acknowledged before	91	16	0
	8	12	6
Lockwood—			
Collection for *W & O*	3	0	0
Contributions	61	6	11
Do. for *N P*	1	17	1
Quarmby—			
Contributions	6	5	0
Middlesborough—			
Contributions	1	10	0
Rawdon—			
Contributions	6	6	3
Sheffield, Townhead Street—			
Collection for *W & O*	5	0	0
Contributions	52	1	6
Do. for *N P*	0	6	8
Do. Dronfield	2	10	11
Scarborough, First Church—			
Collection for *W & O*	2	15	0
Contributions	26	11	5
Do. for *N P*	1	9	6
Do. Albemarle Chapel—			
Contributions	6	4	3
Sheffield, Portmahon Church—			
Contributions	16	7	0
York—			
Contributions	1	7	6

NORTH WALES.

ANGLESEA.

	£	s.	d.
Ainon—			
Collections	0	8	2
Amlwch, Salem—			
Contributions	11	0	0
Do. Bethania—			
Collections	0	18	6
Beaumaris—			
Contributions	7	0	0
Belan—			
Contributions	1	0	4
Bodedern—			
Contributions	1	0	10
Brynsiencyn—			
Contributions	2	3	0
Caergeiliog—			
Contributions	1	15	0
Capelgwyn—			
Contributions	1	10	1
Capelnewydd—			
Contributions	1	2	6
Cemaes—			
Contributions	4	8	7
Gaerwen—			
Collections	0	18	1
Garregfawr—			
Contributions	1	8	4
Holyhead, Bethel—			
Contributions	26	16	9
Do. Hebron—			
Collections	0	12	0
Do. Shiloh—			
Collections	1	13	11
Do. New Park Street—			
Contributions	3	3	3
Llanddansant—			
Collections	1	6	0
Llanerchymedd—			
Collections	1	5	2
Llanfair—			
Contributions	1	16	8
Llanfachreth—			
Collection for *W & O*	0	5	0
Contributions	4	12	11
Llangefni—			
Contributions	6	9	1
Llangoed—			
Contributions	6	13	0
Newboro'—			
Collections	2	2	1
Pontrypont—			
Collections	3	7	6
Pencaruneddau—			
Collections	1	8	1
Pensarn—			
Contributions	1	17	8
Rhosybol—			
Contributions	3	5	4
Rhydwyn—			
Contributions	5	6	8
Sardis—			
Collections	0	18	8
Soar—			
Contributions	4	0	0
Traethcoch—			
Contributions	1	12	6
	113	5	8
Less Local Home Mission	48	0	0
	65	5	8
Less expenses and amnts. previously acknowldgd.	51	17	10
	13	7	10

CARNARVONSHIRE.

	£	s.	d.
Bethesda, Tabernacle—			
Contributions	5	19	0
Caersalem—			
Contributions	10	7	6
Caersalem, Morfa Nevin—			
Contributions	2	17	4
Garn Dolbenmaen—			
Contributions	2	19	0
Llanberis Sardis—			
Contributions	4	1	3
Llanllyfin—			
Contributions	4	16	0
Llanbaiarn—			
Contributions	2	5	5
Nevin—			
Contributions	0	10	3
Pencaenewydd—			
Contributions	0	10	5
Pentllyfin—			
Contributions	0	15	10
Pwllheli—			
Contributions	24	0	2

	£	s.	d.
Talysarn—			
Contributions	3	6	10
Tyddysion—			
Contributions	4	7	4

Denbighshire.

	£	s.	d.
Bodgymwch—			
Contributions	0	7	6
Bontnewydd—			
Contributions	0	14	0
Codan—			
Contributions	0	18	6
Carmel Fron—			
Contributions	1	1	8
Brymbo Tabernacle—			
Collection for *W & O*	0	5	6
Contributions	0	11	3
Do. for *Schools*	1	0	0
Do. English Chapel—			
Collection	0	10	0
Coedpoeth—			
Collection	0	8	6
The Moss, Salem—			
Collection for *W & O*	0	2	11
Contributions	1	1	4
Do. for *N P*	0	10	0
Denbigh—			
Contributions	9	3	10
Glyceirrog—			
Contributions	4	3	8
Do. for *N P*	0	3	6
Glanwydden—			
Collection	0	6	10
Llanddulas—			
Contributions	1	0	8
Llannefydd—			
Contributions	1	0	0
Llanfair Talhaiarn—			
Contributions	1	2	0
Llangernyw—			
Contributions	1	7	0
Llanrhaiadr, Gefailrhyd, and Llanelin—			
Contributions	3	18	10
Llanrwst—			
Contributions	3	13	2
Llanelian and Colwyn—			
Contributions	4	5	3
Llangollen, English Chapel—			
Contributions	4	2	4
Llangollen and Glyndyfrdwy—			
Contributions	7	5	6
Roe Wen—			
Contributions	0	15	0
Moelfre—			
Contributions	4	15	5
Noddfa Garth—			
Contributions	1	7	8
Llanelidan—			
Contributions	2	11	9
Llanddyrnwy—			
Contributions	0	4	8
Llanfair Dyffryn Clwydd—			
Contributions	0	6	8
Rhos Ruabon—			
Contributions	2	0	8
Rhuthin—			
Contributions	5	9	5

Flintshire.

	£	s.	d.
Axton—			
Contributions	1	10	6
Bagillt—			
Contributions	2	2	9
Bodvari—			
Contributions	1	7	9
Holywell—			
Contributions	6	15	0
Do. for *China*	0	2	6
Helygain—			
Contributions	0	17	8
Lixwm—			
Contributions	0	18	9
Milwr—			
Contributions	0	11	6
Penyfron—			
Contributions	0	16	2
Penygelli—			
Contributions	0	10	1
Rhulan—			
Contributions	1	9	8
Rhyl—			
Contributions	17	11	3
Do, for *N P*	1	11	3
Treuddyn and Coedllai—			
Contributions	0	12	7

Merionethshire.

	£	s.	d.
Bala—			
Collection	2	5	0
Cefncymerau, Salem—			
Collection	1	0	0
Corwen—			
Contributions	1	18	8
Cynwydd—			
Contributions	1	8	3
Dolgelly—			
Contributions	5	4	8
Llanuchllyn—			
Contributions	2	4	0
Llansantffraid—			
Contributions	1	3	3
Penybont, Tre-r-ddol—			
Contributions	2	0	0
Pandyr Capel—			
Contributions	4	7	9

Montgomeryshire.

	£	s.	d.
Beulah—			
Contributions	4	0	0
Caersws—			
Contributions	3	9	1
Llanfair Caereinion—			
Contributions	6	8	0
Llanidloes—			
Contributions	3	0	0
Llanfyllin and Bethel—			
Contribs., Llanfyllin	5	18	0
Do. for *N P*	0	17	2
Do. Bethel	2	16	9
	9	11	11
Less Home Mission and expenses	4	12	1
	4	19	10

	£	s.	d.
Mochdree—			
Contributions	1	7	6
Newtown—			
Contributions	1	10	0
New Chapel—			
Contributions	4	7	7
Rhydfelen—			
Contributions	1	16	10
Sion, Rhydwen—			
Contributions	2	18	0
Stayalittle—			
Contributions	2	8	4
Do. Penygraig Schl.	0	3	0
Talywern—			
Contributions	1	3	0
	15	14	3
Less expenses	1	16	0
	13	18	3

SOUTH WALES.

Brecknockshire.

	£	s.	d.
Bethel Lower Chapel—			
Collection	1	2	0
Brecon, Kensington Chapel—			
Contribs. Sunday Schl.	1	16	0
Do. Watergate—			
Collection	2	8	3
Brynmawr, Sion—			
Collection	0	8	4
Do. Tabor—			
Contributions	6	14	2
Llangammarch, Salim—			
Contributions	1	1	6
Llangynidr—			
Collection	1	1	0
Contribs. for *N P*	3	0	0
Llanwrtydd, Sion—			
Contributions	1	5	0
Nantyffin—			
Contributions	1	0	7
Pantycelyn—			
Contributions	1	2	10

Cardiganshire.

	£	s.	d.
Aberystwyth—			
Contributions	12	18	0
Do. for *T*	1	13	10
Cardigan—			
Contributions	29	0	5
Do. for *N P*	1	11	9
Llandyssul, Ebenezer—			
Collection	0	9	0
Penyparc—			
Collection for *W & O*	0	12	4
Contributions	4	5	4
Penrywgoch—			
Contributions	0	12	9
Verwick, Salem—			
Collection for *W & O*	0	7	0
Contributions	1	15	11

Carmarthenshire.

	£	s.	d.
Aberduar—			
Contributions	0	3	1
Bethlehem Pool, Pembrey—			
Contributions	0	13	6

	£	s.	d.
Bwlchgwynt—			
Contributions	1	12	6
Bwlchnewydd—			
Contributions	2	11	9
Bethel plashet—			
Contributions	3	15	8
Caio, Bethel—			
Contributions	1	2	4
Do. Salem—			
Contributions	2	3	6
Cilfowyr and Ramoth—			
Contributions	4	16	0
Cwmdu—			
Contributions	2	9	1
Cwmifor—			
Contributions	3	11	9
Cwmfelin Lamboidy—			
Contributions	2	6	2
Cwmsarnddu—			
Contributions	2	4	5
Do for *N P*	0	10	7
Elim Park—			
Collection	0	7	6
Ferryside—			
Contributions	2	1	10
Ffynnonhenry—			
Contributions	2	18	6
Felingwm Sittim—			
Contributions	4	9	6
Felinfoel—			
Contributions	10	14	1
Do. for *N P*	1	10	1
Kidwelly—			
Contributions	1	9	1
Do. Horeb—			
Contributions	1	2	6
Llandilo—			
Contributions	2	13	6
Llandyssil, Hebron—			
Contributions	1	10	6
Llanelly, Bethel—			
Contributions	16	14	8
Do. Greenfield—			
Collection for *W & O*	2	14	3
Contributions	30	2	11
Do. for *N P*	1	11	2
Do. Zion—			
Contributions	16	6	0
Llanedy Sardis—			
Contributions	1	0	0
Llanfynydd—			
Contributions	0	15	0
Llangyndeyrn—			
Contributions	7	19	0
Llannon, Hermon—			
Contributions	0	9	0
Llwynhendy, Soar—			
Contributions	6	17	0
Meincian—			
Contributions	3	11	6
Mydrim, Salem—			
Contributions	10	0	0
Penrhywgoch—			
Contributions	0	12	9
Penybont Llandyssil—			
Contributions	1	4	0
Rehoboth—			
Contributions	1	6	6
Rhydargaian—			
Contributions	2	0	3
St. Clears—			
Contributions	7	18	2
Waunclyndda—			
Contributions	0	10	0

Glamorganshire.

	£	s.	d.
Aberavon—			
Contributions	2	6	0
Abercanaid, Merthyr—			
Contributions	2	7	7

Aberdare District.

	£	s.	d.
Aberdare, Calvary—			
Contributions	35	4	3
Do. Bethel—			
Contributions	2	14	5
Do. Ynyslwyd—			
Contributions	14	16	10
Do. Gadlys—			
Contributions	8	11	6
Do. Mountain Ash Rhos (Welsh)—			
Contributions	14	1	0
Do. Glyn Neath—			
Contributions	4	1	3
Do. Bethania, Cwmbach—			
Contributions	8	12	2
Do. Zion, Cwmaman—			
Contributions	1	0	11
Do. Ferndale—			
Contributions	4	11	9
Do. Penyderin—			
Contributions	2	5	0
Do. Cwmdare—			
Contributions	5	2	3
Do. Ramoth Hirwaun—			
Contributions	3	11	2
Do. Gwawr Aberaman—			
Contribs. (2 years)	15	15	8
Do. Mill Street—			
Contributions	12	14	8
Do. Carmel English Ch.—			
Contributions	6	0	11
Do. Mountain Ash Eng. Chapel—			
Contributions	6	18	5
	143	2	2
Less expenses and amnt. acknowledged before	42	8	3
	100	13	11
Blackmill, Paran—			
Contributions	1	6	0
Briton Ferry, Rehoboth, Welsh Chapel—			
Contributions	2	8	11
Caersalem, Newydd—			
Contributions	6	9	10
Do. for *N P*	2	5	5
Canton, Welsh Chapel—			
Contributions	1	14	8
Cardiff, Bethel, Mt.-Stewart Sq.—			
Contributions	9	17	9
Do. Trodegarville—			
Contributions	6	2	9
Do. for *N P*	1	17	5
Do. Tabernacle—			
Contributions	34	8	2
Do. for *N P*	0	15	7
Cardiff, Salem—			
Contributions	9	15	9
Do. for *N P*	4	2	9
Do. Siloam—			
Contributions	4	7	0
Cwmburla Libanus—			
Contributions	2	1	3
Cwmavon—			
Contributions	4	8	9
Dowlais, Caersalem—			
Contributions	8	5	1
Do. for *China*	1	4	2
Do. for *N P*	1	10	0
Do. Moriah—			
Contributions	9	9	8
Dinas, Landore—			
Contributions	7	7	0
Hengoed—			
Contributions	7	11	9
Llandough—			
Collection	0	13	1
Llysfaen—			
Contributions	3	0	0
Do. for *N P*	1	3	0
Maes y Cwmavon—			
Collection for *W & O*	0	7	0
Contributions	1	12	0
Maesteg, Salem—			
Contributions	2	16	6
Merthyr Anion—			
Collection	1	5	0
Do. Ebenezer—			
Contributions	9	0	0
Do. Zion—			
Contributions	14	13	0
Neath, Bethany—			
Contributions	8	17	6
Pentyrch—			
Contributions	1	13	2
Do. for *N P*	0	5	3
Penydarran Elim—			
Contributions	1	10	9
Ponthiw, Carmel—			
Contributions	0	15	0
Pontypridd, Carmel, Eng. Ch.—			
Contributions	3	6	0
Do. Tabernacle—			
Contributions	5	1	3
Do. for *N P*	1	7	9
Rhondda—			
Contributions	0	15	6
Do. Ystrad, Nebo—			
Contributions	2	4	7
Do. for *N P*	2	1	8
Do. Zeortry Branch.	1	0	0
St. Mellons—			
Contributions	3	19	8
Do. for *N P*	4	15	0
Swansea, Bethesda—			
Contributions	54	10	2
Do. Mount Pleasant—			
Contributions	34	16	1
Do. York Place—			
Collection for *W & O*	2	0	8
Contributions	18	12	1
Do. Libanus—			
Contributions	2	1	3
Treforest—			
Contributions	1	12	9
Tongwylas—			
Contributions	4	15	10
Do for *N P*	0	14	3
Do. English Chapel	0	18	6

	£	s.	d.
Treherbert Libanus— Contributions	10	16	9
Do. Blaen Cwm— Contributions	4	8	1
Troedyrhiw, Carmel— Contributions	2	13	8
Do. for *N P*	0	2	9
Twynyrodyn— Collection	0	13	0
Wauntrodaw, Ararat— Contributions	2	0	0
Ynysddlyn— Contributions	1	0	0
Ystalyfera— Contributions	2	8	6
Do. Caersalem— Contributions	0	14	6

Monmouthshire.

Abercarn— Contributions	5	7	3
Bedwas— Contributions	2	13	5
Bassaleg, Bethel— Contributions	7	2	0
Blaenavon— Contributions	1	9	6
Do. English Chapel— Contributions	7	17	0
Do. Horeb— Contributions	6	17	4
Do. for *N P*	1	0	0
Do. Ebenezer— Contributions	6	13	0
Blaenau, Gwent— Contributions	4	7	6
Caerleon— Contributions	2	0	0
Castletown— Contributions	14	12	1
Cendle— Contributions	5	14	8
Darenvelen— Contributions	3	13	2
Ebbw Vale, Nebo— Contributions	5	19	6
Do. Brynhyfrydd— Contributions	8	5	5
Goitre Saron— Contributions	4	12	6
Llanelly— Contributions	8	12	2
Llanwenarth— Contributions	11	2	6
Magor, Ebenezer— Contributions	0	16	0
Do. Bethany— Contributions	0	15	0
Michaelstonevedw, Tirsah— Contributions	6	0	9
Monmouth— Contributions	2	3	9
Nantyglo, Hermon— Contributions	8	12	0
Newbridge, Beulah— Contributions	8	13	11
Do. English Chapel— Contributions	4	7	3
Do. for *N P*	1	5	2
New Tredegar— Contributions	1	11	10
Newport, Temple— Contributions	16	19	0
Penallt— Collection	0	9	9
Pontypool Tabernacle— Contributions	0	12	6
Do. for *N P*	0	12	0
Rhymney, Beulah— Contributions	1	9	6
Do. Penuel— Contributions	9	14	0
Risca, Moriah— Contributions	4	17	0
St. Bride's— Contributions	3	0	10
Do. for *N P*	0	17	9
Sirhowy, Carmel— Contributions	3	18	10
Talywaen, Pisgah— Contributions	10	6	2
Tredegar, English Church— Contributions	5	11	2
Do. Siloh— Contributions	20	12	4
Tresnant— Contributions	2	2	9
Twyngwyn— Contributions	5	19	7
Tydee, Bethesda— Contributions	6	13	8

Pembrokeshire.

Beulah— Contributions	1	13	2
Bleanconin— Contributions	9	18	4
Do. for *N P*	2	12	10
Bleanywaun and Bethsaida, St. Dogmells— Contributions	8	6	6
Caersalem— Collection for *W & O*.	0	10	0
Contributions	5	10	0
Clarbeston, Carmel— Contributions	1	0	0
Dinas, Cross, Tabor— Contributions	4	1	1
Do. for *India*	1	1	9
Do. for *China*	1	1	10
Fishguard— Contributions	9	6	4
Gelly— Contributions	1	19	0
Do. for *N P*	1	8	4
Gerizim— Contributions	4	4	1
Haverfordwest, Hill Park— Contributions	14	0	3
Harmony— Contributions	5	5	0
Jabez— Collection for *W & O*.	0	10	0
Contributions	7	10	5
Do. for *N P*	0	19	7
Llangloffan— Contributions	12	9	3
Do. Letterstone— Contributions	4	3	6
Middlemill and Solva— Contributions	15	13	6
Monachlogddu, Bethel— Contributions	2	18	8
Do. for *N P*	0	5	6
Newport— Contributions	7	8	11
Penuel— Contributions	2	2	6
Penybryn— Collection	0	12	5
Puncheston— Contributions	1	15	4
Rhydwilym— Contributions	10	0	8
St. Davids— Contributions	4	7	8
Tenby— Contributions	4	11	8
Tretio— Contributions	1	6	0

Radnorshire.

Bwlchysarnau— Contributions	4	6	2
Bethany— Contributions	1	4	3
Franksbridge— Contributions	1	16	0
Moriah— Collection	0	10	0
Nantgwyn— Contributions	5	0	0
Nantywellan— Contributions	0	11	10
Newbridge-on-Wye— Contributions	3	12	0
Painscastle— Contributions	0	19	6
Pisgah— Contributions	2	16	0
Presteign— Collection for *W & O*.	0	12	0
Contributions	6	12	6
Do. for *N P*	1	8	6
Rock— Contributions	1	7	7
Velindre— Collection	1	3	8

	£	s.	d.
SCOTLAND.			
Airdrie—			
Contribs. for *N P*	0	11	6
Dundee—			
Contributions	6	3	0
Eday, Orkneys—			
Contributions	1	4	0
Elgin—			
Colls. for *W & O*	0	5	0
Contribs. for *N P*	1	1	8
Galashiels—			
Contributions	14	0	0
Glasgow—			
Contributions	20	10	9
Do. for *China*	1	19	9
Do. Baronial Hall	4	0	0
Do. John Street	3	0	0
Do. Bath Street	5	0	0
Do. Trades Hall	9	10	8
Do. Blackfriars Street—			
Collection for *W & O*	2	19	0
Contributions	40	0	0
Glasgow, North Frederick Street—			
Contributions	17	0	6
Do. for *N P*	1	15	8
Greenock—			
Collection for *W & O*	1	10	0
Contributions	22	18	6
Do. for *N P*	3	9	2
Perth—			
Contributions	51	8	4
St. Andrews—			
Contributions	11	0	6
Do. for *N P*	1	6	7
IRELAND.			
Banbridge—			
Contributions	2	19	8
Belfast—			
Contributions	14	6	9
Carrickfergus—			
Contribs. for *N P*	1	3	5
Coleraine—			
Contributions	8	4	9
Do. for *N P*	2	7	8
Dublin—			
Contributions	45	16	0
Grange Corner—			
Contributions	1	0	0
Portadown and Tandragee—			
Contributions	2	3	0
FOREIGN.			
India—Donations—			
Rev. J. Parsons, for *Benares*	3	0	0
Native Christian Subol..	0	10	0
Rev. D. P. Broadway, *N P Mutiny*	1	0	0
Dunedin—			
Rev. A. Book	12	0	0
Interest	0	10	3
La. Bazaar Church—			
Contributions	47	4	0
Monghir—			
Contribs., Pastors' Fund	49	4	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, J. J. Fuller, March 26; A. Saker, March 21, 26; R. Smith, Feb. 20, 24, 25, 28, March 28.

AMERICA—BOSTON, J. G. Warren, April 21; R. W. Allen, April 13.

NEW YORK, N. Brown, April 13.

PHILADELPHIA, H. Natcom, March 31.

ASIA—CHINA, Cheefoo, R. F. Laughton, Jan. 6, Feb. 19.

INDIA—ALLAHABAD, T. Evans, March 10; C. M. Gordon, March 8.

ALIPORE, G. Pearce, Feb. 22.

BOMBAY, W. London, March 21; A. O. Gillott, March 20.

CALCUTTA, J. Wenger, Feb. 22; A. Williams, March 16; J. Sale, March 23; C. B. Lewis, Feb. 23, 24, 28, Mar. 2, 9, 20, 23, 24, 30, Apl. 6.

DACCA, E. F. Supper, Feb. 14.

DELHI, Mrs. Smith, March 28.

HOWRAH, T. Morgan, Feb. 22.

JESSORE, W. A. Hobbs, March 12, April 1.

KHOOLNEAH, G. C. Dutt, March 22.

MONGHYR, April 13.

SERAMPORE, J. Allen, March 16: Anderson, J. H., March 30; W. A. Hobbs, March 14.

SEWRY, F. T. Reed, Feb. 13.

COLOMBO, Mrs. Allen, March 4; H. R. Pigott, March 31.

JAPAN—YOKOHAMA, J. Gable, Feb. 25.

EUROPE—HAMBURG, J. G. Oncken, March 24.

KRAGEROE, G. Hubert, April 13.

MORLAIX, J. Jenkins, April 23.

PARIS, B. C. Thomas, April 12, 14, 15.

WEST INDIES—BAHAMAS, W. Littlewood, Feb. 4, March 7, 18, April 8; J. A. Cox and others, Feb. 29; Mary Evans and others, April 17; D. S. Kerr, April 14.

HAYTI, W. H. Webley, March 11, April 11; W. Baumann, March 2.

PORT-AU-PRINCE, W. Baumann, April 23.

TRINIDAD, W. H. Gamble, March 23.

JAMAICA, Revs. Henderson and Dendy, April 13.

BROWN'S TOWN, J. Clark, March 7, April 1, 7.

BLUFF BAY, J. Porter, March 19.

KETTERING, Ellis Fray, April 22, 23.

MORANT BAY, W. Teall, April 7, 22.

MONTEGO BAY, E. Hewett, March 22, April 20; W. Dendy, March 20; J. E. Henderson, Apl. 18.

RIO BUENO, J. S. Roberts, Mar. 6, April 7; D. J. East, April 8, 23.

SAVANNA LA MAR, Mrs. Hutchins, March. 9.

SPANISH TOWN, J. M. Phillippo, Mar. 5, 24, Apl. 22.

ST. ANN'S BAY, B. Millard, March 24.

STUART'S TOWN, G. Milliner, April 4.

AT SEA, D. J. East, March 12.

CALCUTTA ZENANA MISSION FUND.

LADY PETO, Treasurer; MRS. A. ANGUS CROLL, Hon. Secretary.

We are requested to acknowledge the following Sums:—

	£	s.	d.
By Lady Peto, Treasurer—			
Mrs. Travis, Thrum Hall, Rochdale, *Donation*	1	0	0
Mr. H. Kelsall, Rochdale, *Annual*	5	0	0
Mrs. Kemp ,, ,,	5	0	0
Lady Peto, Sevenoaks, ,,	5	0	0
Mrs. Slack, Leamington, ,,	1	0	0
Mrs. Corke, Riverhead, *Donation*	0	5	0
By Mrs. A. A. Croll, Hon. Sec.—			
Mr. and Mrs. W. Berger, East Grinstead	5	0	0
By Miss Boyes, Hastings	0	15	0
By Mrs. J. Waylen, Brompton—			
Mr. Young, Brompton, *Quarterly Sub.*	0	3	0
Mrs. Waylen, do. *Annual*	0	10	0
Small Contributions	0	10	0
Lockwood Juvenile Missionary Sewing Society, for the support of a Native Bible Woman in connection with the Ladies' Zenana Association	14	0	0
Falmouth—			
Contributions by Miss Krabbe	1	0	0
Oakham—			
Ladies' Working Party, by Rev. W. Cope	5	5	0
Birmingham—			
Wycliffe Church Missionary Working Party by Rev. J. J. Brown	12	0	0
By Zenana Committee—			
Lee Chapel, by Mrs. Frank Smith	6	3	6
Camden Road, by Miss Tucker	4	6	6
Hampstead, by Mrs. Underhill	16	5	2
Brixton Hill, by Miss Hepburn	5	9	2
Hull, by Miss Sykes	1	0	0
Cardiff, Postage Stamps	0	16	0
Newcastle-upon-Tyne, by Rev. W. Walters—			
Contributions	3	8	6

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

To Friends at Wallingford, per Mrs. Brooks, for a parcel of clothing, for *Mrs. Martin, India.*

To Friends at George Street Chapel, Plymouth, per Miss Alger, for a box of clothing, for *Rev. A. Saker, Africa.*

To Mr. W. Brewin, Cirencester, for parcels of books for *Revds. J. M. Phillippo, W. Teall, J. Clark, J. E. Henderson, and J. Clarke, Jamaica.*

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

MISSIONARY SCENES.

In consequence of the announcement in the last month's HERALD, several applications for these beautiful cards, ten in number, have come to hand. They are only one shilling the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Jackson, Walford, and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only one penny.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.



JUNE, 1868.

THE ANNUAL MEETINGS.

MAY has departed, and with it the great religious gatherings for which that month has become so famous. For the most part, the weather has been propitious, and the attendance at the meetings has equalled, if not exceeded, that of former years. It is to be hoped that the crowds which have filled our metropolitan chapels and public rooms, and the commingling of common sympathies with kindred objects, will not end with the excitement of the hour, but help to deepen religious life, stimulate to greater individual effort, and swell the streams of Christian liberality towards the institutions which have been so ably advocated by good and gifted men. *The British and Irish Baptist Home Mission* has had its share of public support; and if we may judge from the numbers at the meetings, and the collections that were made, there is ground for hoping that the society is taking a firmer hold on the heart of the denomination than it has hitherto done. There are aspects of the work, both in Great Britain and Ireland, that are most encouraging. The latter country is now in a state of ferment, from Cape Clear to the Giant's Causeway. It is probably entering on a new era, in its ecclesiastical and religious life. The discussion of a great question, such as that which is now agitating the United Kingdom, must of necessity call forth manifestations of strong, and bitter party-feeling; but when the mind of a nation is roused from its torpor, even though it be by subjects of secondary importance, it may be led to investigate those of higher moment. Let men once begin to feel that they can think, and have a right to think, and the next thing will be to exercise that right, and to cast off the shackles which have been imposed on them by priestly authority. In some parts, there are signs of a coming change in this respect, and there has never been a time when the obligation to send forth more labourers into the Irish vineyard, was greater, than it is now.

CONSETT.—The CHRONICLE for November last, contained a brief notice of a new station which had been opened in this place, in connection with the Northern Auxiliary. The following particulars, which have been recently furnished by Mr. Macgregor, will be read with interest.

"More than a year ago, the united Churches of Rowley and Shotley Bridge, deploring the spiritual destitution of the neighbouring village of Consett, resolved to give a call to a minister who should devote his labours chiefly to that village, and, at the same time, work in unison with their

esteemed pastor, the Rev. J. Brooks. Accepting their invitation, I came, and have now laboured here for eleven months. The condition of the Baptists in the neighbourhood was this. A chapel at Rowley had an average congregation of about 60, and between 30 and 40 members. Shotley Field Chapel, congregation, about 30 or 40; no members. Shotley Bridge, excellent Chapel, about 150 to 200 of a congregation, and between 60 and 70 members. Sunday schools in them all, about 200 scholars and 20 teachers. My labours are chiefly devoted to Consett. Another village-station has recently been opened—preaching once a fortnight—promises well. Intend having open-air services in it during the summer. The seed sown in weakness and fear, and much trembling, 200 years ago, is even now bringing forth fruit. A more earnest spirit of inquiry has also arisen even among the unconverted. The Consett cause, being yet in its infancy, needs much care, but promises a vigorous and robust manhood after many days."

LOCKERLEY.—Mr. Gill writes, "The cause of the Redeemer at Lockerley, and the neighbourhood, presents more that is encouraging, than for years past. We have had great difficulties to contend with, through the opening of preaching-houses in the surrounding hamlets; the removal in Providence, of several families from the neighbourhood, who used to support and help the cause by their labours and their substance. Then, we have, for a poor people, a heavy chapel-debt, which we are exerting ourselves to the utmost to pay off by yearly instalments. Yet the attendance on the means of grace, except at Lockerley, is good and increasing. The attendance at the Ancient Chapel at Lockerley is thin, in consequence of its isolated situation. It is one of those places built, perhaps, a century and a half ago, in a central spot, and surrounded by villages and hamlets, at from one to five miles distant, from which the people came to worship God. *Now*, little Chapels, or preaching-houses, have been opened in these villages and hamlets, by different denominations of Christians; and the old place, with no population around it, is deserted, save by a few, who still resort to it because it was the place where their fathers worshipped, and attached to which is the hallowed spot where they are buried. Yet here, we get a fair congregation on the Sabbath afternoons, when the weather is fine. At Mottisfont, three miles distant, our neat, new chapel is well attended. The congregation has so increased within the last year or so, that it is now filled to overflowing, and I believe good is being done. At Lockerley Green also, where there is a goodly number of inhabitants; the room in which we preach is often too small to accommodate the numbers who are disposed to listen to the Word of Life. Several there are seeking Christ and Salvation. The station is a laborious one. I preach three times every Lord's-day, and walk eight miles every alternate Sabbath, and six miles the other. I am sixty-seven years of age. I am obliged to keep a small week-day school to assist in the maintenance of my family. In these labours, the dear Lord has given me strength equal to my day. The future I leave with Him. I do not expect to labour very much longer in the vineyard, but I would that the dear, good Master I have endeavoured faithfully to serve for more than forty years, should have the last fragment of my strength, my energies, and my life."

Contributions from March 20th to May 12th, 1868.

	£	s.	d.	£	s.	d.
Dunstable, Sunday School Boxes	0	8	0			
,, Cards	1	10	3	—1	18	3
Pershore, Collection				2	10	0
Weymouth, Collection				3	10	0
Chipping Norton, Collection				2	15	6
Little Tew, Subscriptions				0	10	0
Kilkeel, Contributions				1	0	0
Beaulieu, Collection				1	5	0
Grange Corner, Contributions				3	15	0
Conlig, Collection				1	10	0

	£	s.	d.
Donaghmore, Collection	5	0	0
Tredegar, Collection	1	0	0
Boxmoor, Rev. H. C. Leonard, M.A.	2	2	0
Haverfordwest, by Mr. Daniel Phillips—			
„ Collection 10 0 0			
„ Sunday School 9 13 7—19	13		7
Lymington, Collection	1	6	1
Southampton, Portland Chapel—			
Collection 1 15 6			
Subscriptions 4 9 6—6	5		0
Salisbury, Collection 1 13 0			
„ Subscriptions 0 7 0—2	0		0
Newport, I. O. W. Collection... 0 18 3			
„ Subscriptions 1 9 6—2	7		9
Surbiton, Mr. W. A. Butterworth	1	0	0
Bassingham, Mrs. Wagstaff	1	0	0
London, a Friend	0	10	0
Newcastle-on-Tyne, Northern Auxiliary, by Mr. G. Angus	47	4	8
Somerleyton, by Rev. C. Daniell—			
Collection 2 3 4			
Mr. P. Cowell..... 0 10 6—2	13		10
Glasgow, North Frederick-street, by Mr. Jas. Irons—			
Contribution	2	0	0
Broadmead, Bristol, by Mr. E. H. Phillips—			
Collection	11	0	2
London, John-street, Bedford-row, Subscriptions by Mr. Marcus Martin.....	18	1	0
Downton, Collection by Mr. Wm. Taunton	5	6	5
Braintree, by Rev. Jno. Mostyn—			
Collection..... 1 7 4			
Subscriptions 3 19 0			
Sunday School Cards 2 11 1			
Miss Bentall's Box..... 0 6 0			
Small sums 1 0 9—9	4		2
Birmingham, Mr. Caleb Lawden	2	2	0
Shirley, Collection by Mr. Mayoss	4	5	6
„ Subscription	0	5	0
Pontypool, Crane-street, Collection by Dr. Thomas	2	2	0
Ashdon, by Rev. J. Watts—			
Collection 1 7 0			
Cowell, Mr. Jno. 0 10 0—1	17		0
Belfast, Subscriptions by Rev. R. M. Henry	7	5	0
Harlington, by Rev. J. Henson—			
Collection	4	1	6
Folkestone, Subscriptions.....	3	9	0
Dover, card by Miss Ashdown.....	0	10	0
Canterbury, Collections 10 18 8			
„ Subscriptions 2 12 6			
„ Cards..... 0 13 6—14	4		8
London, Commercial-street, by Mr. Robert Bagg.....	10	0	0
Haddenham, Bucks, collected by Mrs. J. Rose	0	6	6
Exmouth, Mr. J. Sprague.....	2	0	0
Worstead, Collection by Rev. W. H. Payne	5	7	0
Lymington, Mr. W. Mursell.....	1	1	0
Hackney, Mr. A. T. Bowser.....	1	1	0
Bradford, by Mr. Josh Petty—			
Subscriptions	15	14	7
Falmouth, by Mr. W. H. Bond—			
Collection... 3 9 4			
——— Subscription, Mr. W. H. ——— Bond..... 1 1 0			
Collected by Mrs. Tregido 0 4 0—4	14		4
Hitchin, Subscriptions by Rev. G. Short, B.A.	1	5	0
Southport, by Rev. A. M. Stalker	1	0	0
Whitchurch, Mr. Godwin.....	0	10	6
Cheltenham, Rev. P. G. Scorey	0	10	6
London, Abbey-road, by Rev. W. Stott...	5	0	0
Carrickfergus, Collections 8 0 0			
„ Subscriptions ... 4 9 0—12	9		0
Harlow, by Rev. F. Edwards—			
Subscriptions	2	8	6
Henley-in-Arden, Collections by Rev. W. Radburn	3	0	0
Wymeswold, Collection by Rev. [illegible]	[illegible]		

	£	s.	d.
By Rev. D. Thompson—			
Appledore, Mr. J. Darracott 1 0 0			
Barnstaple, late Miss May 1 0 0			
Combmartin, Rev. D. Thompson 0 5 0—2	5		0
Abergavenny, Lion-street, by Rev. S. R. Young—			
Collection..... 1 19 3			
Subscription 0 12 6—2	11		9
Milton, Oxon, a Friend	0	10	0
Knelston, Gower, by Rev. L. Reynold ...	0	10	0
Tubbermore, Subscriptions, by Rev. R. H. Carson	20	5	10
Great Brickhill, by Mr. J. Deverell	6	0	0
Tottenham, Contributions by Rev. R. Wallace	5	0	8
Regent's Park Chapel	1	1	0
Clipstone, Contributions by Rev. T. T. Gough	2	2	0
Clapham Common, Sunday School.....	0	17	3
Eastcombe, Subscriptions by Rev. W. Collings	2	2	0
St. Mary's, Norwich—			
Subscriptions by Rev. G. Gould	18	12	0
Derynell, by Rev. D. Macrory.....	5	0	0
London, by Mr. C. Gordelier	24	10	0
Ballymena, by Mr. Jno. Allan.....	3	15	0
Rye Hill, Newcastle, by Mr. Thomas Sharp—			
Collection 4 12 9			
Subscriptions 6 4 6—10	17		3
Worcester, by Mr. John Matthews—			
Collections 10 0 0			
Subscriptions 1 19 6			
Sunday School 1 13 1—13	12		7
Queen's-square, Brighton, Subscription by Rev. J. Wilkins.....	1	11	0
Grand Parade, Brighton, Mr. Pearce.....	0	5	0
Scarboro', Subscriptions by Rev. Dr. Evans.....	3	6	0
Fenny Stratford, Collections ... 1 18 2			
„ Subscriptions 1 3 0—3	1		2
Luton, Subscriptions on account	3	7	6
Hackney, Mare-street, by Mr. W. R. Rickett, Subscriptions	28	14	6
Staplehurst, Mr. W. Jull	2	0	0
Margate, Mr. F. W. Cobb.....	2	2	0
Brixton Hill Auxiliary, by Mr. A. H. Rixon.....	19	17	6
Tiverton, by Rev. E. Webb—			
Weekly offerings 2 0 0			
Rev. E. Webb..... 0 5 0—2	5		0
Bath, Sunday School, by Rev. J. Davis ...	1	4	6
Bristol, Broadmead subscription, by Mr. Jas. R. Daniell	15	8	0
Lee, Subscriptions by Rev. R. H. Marten, B.A.	6	15	0
Tottenham, Mr. R. Smith.....	1	1	0
Tring, Subscriptions by Mr. Burgess ...	2	12	0
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Plymouth, George-street, by Mr. T. W. Popham—			
Ladies' Committee 2 13 6			
Weekly offering..... 2 0 0			
Subscriptions 7 19 0			
Mr. J. W. Batten 1 0 0—13	12		6
Birkenhead, Welsh Chapel, by Mr. W. Jones	5	18	0
London, Mrs. Hazzledine	1	1	0
Maidstone, Miss Watts	0	10	0
Walworth-road, Sunday School, by Mr. W. E. Beal	2	14	0
Chesham, by Rev. Jas. Cave, Subscriptions	5	4	1
Halstead, Collection by Rev. S. G. Woodrow	1	1	7
Colne [illegible]	[illegible]		

	£	s.	d.
London, Mr. J. H. Tritton	2	2	0
Rhyl, Mr. J. S. H. Evans	0	10	6
Shipley, Subscriptions	7	11	6
Hull, Subscriptions	9	4	0
Margate, Mr. B. F. Flint	0	10	0
,, Mr. F. L. Flint	0	10	0
Waterford, Mrs. Coombe	0	10	6
London, Mr. Malholland, by Rev. R. M. Henry	1	0	0
,, Stiff, Mr. W.	0	10	6
,, Rev. C. Kirtland	1	1	0
Camden-road, on account	25	0	0
Blackheath, Mrs. Stevenson	2	2	0
Norwood, Mr. Banks	1	1	0
,, Mrs. Eives	2	2	0
,, Mr. H. H. Heath	1	1	0
,, Mr. Hibberd	1	1	0
,, Mr. & Mrs. Trestrail 2 2 0			
,, Ditto Moiety of Lord's Day box 1 8 0	3	10	0
Ipswich, Turret Green, by Mr. W. Bayley—			
Subscription 3 12 6			
Collections 4 0 0	7	12	6
Knockoonny, by Mr. Freeman	1	3	0
Larne, by Rev. S. Rock	1	0	0
Windsor, Mr. R. Johnson	1	0	0
North Shields, by Mr. G. Angus—			
Collections 2 0 0			
Subscriptions 2 16 0	4	16	0
Low Fortherley, Sunday School, by Mr. Wm. Smith	1	5	0
Southport, Mr. R. Craven	1	1	0
Maze Pond, by Mr. Jno. Eastty—			
Subscriptions 8 5 6			
Mr. Jno. Eastty, Subscription 1 0 0	9	5	6
Sabden, Mr. G. Foster	10	0	0
Athlone, by Rev. T. Berry	15	13	6
Lancaster, Mr. Jackson	0	10	0
Coleford, by Dr. Batten—			
Collections 2 12 6			
Subscriptions 2 17 6	5	10	0
Langwrm, by Rev. S. R. Young—			
Contributions	1	6	3
Aylesbury, Mr. W. W. Page	2	0	0
Stow-on-the-Wold, by Mr. J. W. Comely, Collections	2	10	0
Bury St. Edmunds, Subscriptions by Rev. W. Cuff	1	13	0
London. Notting-hill, Mr. H. Varley	2	2	0
Dividend, by Rev. W. Miall	6	15	7
Rahue, Subscriptions by Rev. T. Berry	0	10	0
Falmouth, Mr. Jno. Freeman	1	1	0
Lynn, Sunday School, by Mr. J. W. Dennes	0	6	8
London, Walworth-road. Collection, by Mrs. W. H. Watson	9	12	0
,, The Hon. Sir R. Lush	2	2	0
Woolwich, Queen-street Sunday School, by Mr. Waller	1	11	6
Chatham, Subscriptions	1	15	0
Leicester, Victoria-road, Subscriptions	3	7	0

	£	s.	d.
Luton, by Mrs. Heel	0	3	6
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Woodborough and Calverton, Collections by Mr. T. Bayley	2	15	0
Derby, Subscriptions	1	15	0
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Nottingham, Subscriptions	29	12	0
Derby, Miss Trafford	0	5	0
Lydney, by Rev. W. Collings, Collection	3	0	0
Llangfihangel, Collection, by Rev. S. R. Young	0	11	3
Liverpool, Mr. J. R. Jeffrey	0	10	6
,, Mr. W. Jeffrey	0	10	6
Tuxford, Miss Morley	2	0	0
Grange Corner, Mr. James Lee	1	0	0
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London, Rev. A. Mursell	0	10	6
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Blackwater, Sunday School, by Mr. R. P. Over	2	3	5
Kentish Town, Mrs. Haddon	1	0	0
Bloomsbury Chapel, Public Meeting	20	7	6
Wokingham, Sunday School, by Mr. Watts	2	6	6
Southbro, Rev. J. Burnett	0	10	6
Chipping Norton, Sunday School, by Mr. H. F. Wilkins	0	13	9
Luton. Mr. R. How	1	0	0
Looe, Mr. J. S. Hicks	0	5	0
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London. Cornwall Road, Mr. W. Knight	1	1	0
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Norwood, Miss Mason	4	0	0
Beaulieu, Rev. J. B. Burt	1	1	0
Montacute, by Rev. R. Kerr, S. S.	0	15	0
Eythorne, by Mr. J. Harvey, Collections	4	14	2
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Donaghmore, by Rev. J. Dickson	2	0	0
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The Rev. J. Douglas, of Portadown, acknowledges with thanks, a box of clothing from the young ladies of Walworth Road Chapel, London.

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Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by the Rev. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.



BAPTISM of
Richard Beauchamp Earl of Warwick.
A D. 1381
Cott. MSS. Julius E. 6.

THE

BAPTIST MAGAZINE.

JULY, 1868.

BAPTISM OF THE EARL OF WARWICK, 1381.

ONE of the treasures of the Cottonian MSS., in the British Museum Library, is a series of contemporary drawings illustrative of the career of Richard de Beauchamp, the renowned Earl of Warwick of the period of the Wars of the Roses. Facsimiles of these drawings were published by that indefatigable antiquary and engraver, Joseph Strutt; and one of them appears in Robert Robinson's History of Baptism. It is to this last mentioned, descriptive of the infant Earl's immersion, that attention is now drawn; though it is proper to add that the etching here presented does not, like those of Strutt and Robinson, profess to be a facsimile; for it is reduced in scale from the original drawing, and has, moreover, been somewhat modified with a view to the adjustment of the perspective. The facts of the case, however, remain unmutilated, and exhibit what we have good reason to believe was the unvarying practice in the English Church in the earliest times. Mr. Bosworth, of Bristol College, has shown that in all the canonical edicts relating to the rite of baptism, in force in England during the middle ages, *immersio* (and in one instance, *submersio*) was the invariable equivalent for the Greek term, baptism; that in logical accordance therewith, immersion was the mode invariably adopted, down to a period subsequent to the Reformation; and that there is historic evidence that all the children of Henry VIII. were so treated. See Mr. Bosworth's Circular Letter read at Devizes before the Bristol Association, 30th May, 1860; reprinted in the BAPTIST MAGAZINE.

Such is the prominent feature observable in the annexed print. The attendant facts are all, no doubt, portrayed with the like fidelity. The king, Richard II., behind whom the sword is uplifted, is acting, we suppose, as sponsor by laying his hand on the child's head; an archbishop performs the office of dipping; a secondary prelate pronounces a blessing; and a priest holds the chrism in a box, the inside of the lid of which appears to be a mirror. Behind this priest stands the father, and the mother attends on the opposite side.

"THE DISCIPLE WHOM JESUS LOVED."

By the Rev. N. HAYCROFT, M.A., Leicester.

As the Apostle John's allusions to himself always breathe the spirit of unaffected modesty, he would not have described himself as "the disciple whom Jesus loved," if he had not sustained a relation to Christ well-known to his co-disciples. The description has invested his character with unusual interest. He ranks among the more prominent of sacred figures. As we recall with affection the memory of Abel, the first who died; of Abraham, "the friend of God;" of Moses, with whom God spoke "face to face;" of David, the man after God's own heart; of Daniel, the "man greatly beloved;" so we linger with equal interest on the character of John. He seems to bring us into nearer affinity with Christ. There is a beauty and purity about him which we regard almost with envy. "What manner of man" was he who was honoured with the friendship of "the man Christ Jesus"?

It is not without interest that Jesus should have a friend—should need a friend. It shows his participation of our nature in its different sympathies and cravings. His human heart yearned for intimacy with a kindred spirit. There were idiosyncracies which placed him more in alliance with one mind than with others, wellings forth of love which sought a resting-place in another's bosom. John was the object of this human tenderness. If the disciples are partaking of their evening meal, it is John who is always nearest to the Lord. If they would know who should prove the traitor, it is John who is employed to ask the question. If an aged mother is to be left widowed and alone, it is John to whom the sacred trust is committed as to a "brother born for adversity." His sentiments for John bring the Master nearer to us, as "in all things made like unto his brethren."

As "the disciple whom Jesus loved," there must have been much in John's character worthy of admiration. All that was good in John acquired new beauty and refinement from the exalted friendship he enjoyed. There is no idolatry in a notice of his peculiar excellence. The light of his heavenly virtue is only the reflection of the Redeemer's glory. In admiring the character of John we only "glorify God in him."

John's description of himself stirs our deepest sympathies. Every Christian envies him his blessed pre-eminence. We would relinquish the advantages of the other apostles, even of Paul; we should not care for their miraculous powers, or their privilege of teaching mankind through all ages by their writings, if so be we could only live, like John, near to the Saviour's heart. John enjoyed the highest privilege ever conferred on mortals. Who and what was he to be thus eminently honoured?

John was one of the sons of Zebedee, a native probably of Bethsaida, the village to which belonged

Peter, Andrew, and Philip. His occupation was as humble as his extraction. His father was a fisherman, and John was trained to the same employment. We know nothing of John's youth. The position of his parents would preclude him from much education. His occupation inured him to hardship, and he partook of the rough ways of his class. Yet one imagines that he was early distinguished by thoughtfulness; that as he pursued his calling on the sea of Galilee, the stars above him and the placid lake around him would lead his thoughts to the Author of nature, and fountain of goodness. He was probably of a religious spirit. He escaped the contamination of vice, and grew up with the simplicity, truthfulness, and purity which are so beautiful in unsophisticated youth. Without the genius or acumen of Paul, he possessed a reflectiveness which loved to pierce beneath the surface of a subject, yet not so much to reason as to admire. His heart was a deep well of tenderness. If there was in his countenance a softness verging on effeminacy, it covered an earnest and impassioned nature which only required to be stirred. Though capable of unusual fervour, his equanimity was not easily disturbed. His quietude of spirit was associated with persistence in any course he adopted. He could confront danger without excitement, and with calm intrepidity. Although there was a force of passion within him which could be roused into a storm, yet the serenest calm of ocean would be the truer emblem of his character. He was a youth to be loved, full of promise. With all, he was a humble fisherman, with a hard and horny hand, a swarthy complexion, a rough voice, and little elegance of speech. There was no learning, genius, or social position to commend him, no great superiority over others in any respect. He was a plain, ordinary man, and so continued through life. Such was Christ's friend.

John was still young when the time of Messiah's advent approached. In common with all Israel, John was waiting for His coming. When the story of a strange prophet, with raiment of "camel's hair," and "locusts and wild honey" for food, reached the village, and thousands were reported as attendant on his ministry, John's sympathy with truth, aided by youthful curiosity, drew him to the Baptist's side. The message of the uncouth preacher pierced his soul, and his troubled spirit found rest as the Baptist pointed him to the "Lamb of God." That was the revelation which the awakened heart required, and from that hour he embraced the Redeemer's service. The fervour of new-born faith led him, with Andrew, to seek an interview with Jesus, and accompany him to his home for instruction. The intercourse thus commenced ripened into an attachment which nothing could disturb. The ingenuousness and ardour of John touched the heart of Jesus, and the mutual attachment deepened in intensity, and grew in beauty, until the darkness of Calvary witnessed its consummation.

Not yet called to the discipleship, John returned to his home; but having a new life within him, and a glorious destiny awaiting him. Some time afterwards, as they were fishing, his brother and himself are summoned to their life's work, first as the Lord's companions and pupils, and then as His representatives to the nations, and the teachers of all future ages. During an intercourse with Christ of more than three years, John grew in wisdom and grace. Christ's special regard drew the disciple into a close affinity of cha-

racter, and the Master's teaching and example completed the moral transformation. Full of love and faith, John drank deeply into the spirit of Christ, and became pre-eminently like Him.

This matured beauty of character was not attained without difficulty. In the earlier stages of discipleship there was much in John that required correction, an ardour that needed to be chastened, an intemperance of zeal that called for rebuke. While we should consider him a "son of consolation," John was one of those designated by Christ "sons of thunder." Love had roused John's latent energies to fire-heat; the lamb was changed into a lion. Two instances are recorded of his unholy passion. On one occasion he addressed Christ, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us." Here was a "zeal for Christ," but "not according to knowledge." Under a sense of duty he would have suppressed all Christian effort that departed from uniformity. Here was the exclusiveness of the bigot, the narrowness of the sectarian, the fury of the zealot, not "the meekness and gentleness of Christ." On another occasion, when the Samaritans refused Christ hospitality because "his face was steadfastly set to go to Jerusalem," John asked, "Wilt thou that we command fire from heaven to destroy them?" Here was a ferocious zeal, to take into his own hands the prerogative of the supreme. Here was the essential spirit of persecution, despotism in religion, which, like every other despotism, has proved a blight and a curse. How little did John appreciate the genius of Christianity or the spirit of his Lord!

It may appear strange that Christ should be attracted to one so full of errors. There could be little sympathy between Christ's perfect mind and John's sinful nature. The explanation lies in the Redeemer's tenderness. He knew the weakness of John, and the repellent power of evil in him; but there was also in John the element of goodness which Jesus loves to strengthen. John struggled with his corruptions, and sought to improve by his advantages; he possessed a real Christian virtue which steadfastly aimed at improvement, and thankfully welcomed correction. Christ saw His friend aspiring to be like Him, treasuring His rebukes in His heart, and rising from every fall with new watchfulness and determination. Thus John's infirmities strengthened the Saviour's love, and Divine tenderness drew John still nearer to his Lord.

John seemed to remain Christ's friend throughout his ministry, and in the latter part of it he was particularly recognized as such. Perhaps Jesus then specially felt the need of friendship, and John had, by long communion with Christ, become more fitted to appreciate and respond to His love. When Jesus was transfigured in glory, John was one of the privileged spectators. John was also a witness of the Redeemer's agony. The vision on Mount Tabor was needed to sustain the disciple when he should behold his Master's sufferings. What must have been John's distress when he found that sympathy was powerless to soothe his beloved Lord; that He bore a weight of sorrow on which none might intrude, and which no man could estimate or relieve. When "the disciples" forsook him and "fled," John seems to have followed Christ to the hall of Caiaphas, the palace of Herod, and the tribunal of Pilate. John was found near the cross, perhaps

the only disciple near. Peter the impetuous was not there,—alas! had denied the Lord; but John the loving did not shrink from the Master's shame. With more than a woman's tenderness, John lingered by the cross to catch the latest accents of the Divine lips. John saw everything with anguished interest, heard every word of the dying Sufferer, and his heart is thrilled with a token of blessed love, as Jesus, bidding adieu to the last object dear to him on earth, commits Mary to his care with words of unutterable pathos, "Behold thy mother." John was one of the earliest at the tomb, as soon as the women had brought tidings of the resurrection. He was the "other disciple" that because of his youth "did outrun Peter," and when he went into the sepulchre he "saw and believed." John never shared the incredulity of Thomas. The sight of the empty tomb convinced him of the resurrection. He continued with the disciples to enjoy occasional interviews with the Lord, until he beheld His ascension into heaven. Afterwards we find him residing at Jerusalem, probably detained there by the precious charge committed to his care. There was early a tradition among the disciples that Jesus had promised that John should not die. The disciple corrected the mistake, but the tradition shows that, from the terms on which John stood with Jesus, such a promise would have created no surprise. In these different circumstances we find Jesus treating John as one "beloved," and the disciple acting as became his position and character.

It is easy to trace in John's writings the influence of a deep personal sympathy with Christ. He seems to have been more observant of Christ's inner life than any of the disciples. Like Mary, he sat at the Master's feet, feasting on his looks and words. This explains much of the difference between John's Gospel and those of the other Evangelists. John projected in his Gospel his personal reminiscences of Christ from his own stand-point, as the "disciple whom Jesus loved." While the other Evangelists dwell on the human side of Christ's nature, and narrate the events of His life just as they witnessed them, John loves to describe the Divine in the human, the moral features that command reverence and love. The other writers record Christ's miracles, his treatment by different classes, specimens of his teaching and predictions; John seems to have treasured up all his more spiritual discourses, his more confidential communications, and his prayers: in short, all that is illustrative of Christ's inner life. John alone has given us the parable of the "good shepherd," the discourse on the new birth, the story of Lazarus, the address at the well of Samaria, and a variety of other discourses. Towards the close of the Lord's ministry, John seems to have lingered over every word that fell from the Master's lips, and to have recorded them with a jealous faithfulness. The Gospel by John is a revelation of Christ. The loss of the other three gospels would be a far inferior calamity than the loss of this one. John has opened to us the Saviour's heart.

John's intimacy with Christ produced the happiest effects on his mind and character. When personal intercourse had ceased, the reminiscences of his Lord hallowed his memory, and stimulated his progress in virtue. Some of the features of character, which had probably attracted Christ, and which became matured in his exalted fellowship, may be discerned in John's writings, and the traditions of his subsequent

life. His writings breathe a divine purity. How frequently he dwells on the holiness of God, and the purity of Christ's people. John instinctively recoils from evil. We see also his love of truth. How he dilates on Christ as the "true one," the "faithful and true witness," and on believers as being "of the truth." We discern his humility, his deep consciousness of error and sin; while his allusions to Christ's sacrifice are frequent and strong. "If we say that we have no sin, we deceive ourselves." "The blood of Jesus Christ His Son cleanseth us from all sin." The spirit of love pervades every line he wrote. Love was the atmosphere he breathed. "God is love, and he that dwelleth in love dwelleth in God, and God in him." There was a breadth of soul in John which made him full of "love to the brethren," and fervent in inculcating it. Tradition tells that when aged he was often carried in his chair into the Christian assembly, and in trembling accents, said, "Little children, love one another." What reverence the Apostle shows for Christ's commands! No saying or command of Jesus is allowed to pass unheeded. Such features of character sprang out of his intimacy with the Lord, and might well attract the Master's human sympathies.

We learn but little from the sacred record respecting the remainder of John's life. His early friendship with Peter continued after the Lord's ascension, for we read of their going up together to the temple. Different men though they were—Peter fearless hardy, impetuous, and John tender, gentle, and affectionate, the death of Jesus bound them to each other by a new tie. Peter, with his remembrance of sin, and his thankfulness for Christ's infinite compassion, would find in John a sympathizing listener, and John would soothe him with assurances of his Lord's tender love. Peter's heart was drawn to John as the nearest living resemblance to his departed Master. John had not Peter's endowments; Peter had not John's simplicity, steadfastness, and purity. Each was the complement of the other, supplying what the other lacked.

According to ecclesiastical tradition, John resided for many years at Ephesus, as a teacher and apostle. He was the only Apostle who survived the destruction of Jerusalem, thus witnessing the fulfilment of the prophecies he heard from the Saviour's lips. With what interest would he discourse of these events to a generation which had not seen Jesus in the flesh, and with what reverence would they listen to his voice. Most of the apostles suffered death by martyrdom; but John, who seemed in spirit nearest the heavenly life, was preserved from a violent end, and reached a very advanced age. Yet his old age was not permitted to pass unscathed. In the persecution which arose under Domitian he was banished to Patmos, a desolate island in the Ægean sea, "for the Word of God, and the testimony of Jesus." The venerable man probably lived there in solitude, far from those to whom he had ministered, and who were entwined around his heart. The heavy sorrow which befel him at a time "when the grasshopper is a burden," was surely not required for John's moral improvement. Was not the gold already refined? The trial was probably not intended as a discipline to himself, it was a new honour prepared for a faithful servant. John was not abandoned at Patmos. If sundered from his friends, he is brought nearer to his Lord. In the wisdom of Providence John was conducted to Patmos, that there, alone with Christ, he might become in a yet higher

sense the teacher of the Church through all time. There John saw his Lord. There those letters were written which conveyed to the Churches the promises and commands of their ever-living Head. There the veil was withdrawn from the unseen, and John saw in a succession of pictures the glory of Christ, and the character and employments of the heavenly state. These visions cheered his solitude, and enabled him to impart new life to the persecuted Church. If he was anxious about the future of Christianity, that anxiety was dispelled as a series of majestic hieroglyphics showed him the current of events onward to the general judgment and the final blessedness. How congenial to his spirit were the scenes he depicts! With what interest does he dwell on the appearance of his Master! Nothing escapes his observant eye. How repeatedly does he refer to the "lamb in the midst of the throne." How does he catch the the joyous refrain of the heavenly host, "Worthy is the lamb that was slain!" Patiently enough now would he endure the sorrows of exile. Patmos became to him the "gate of heaven," glorified by the presence of his Lord. Willingly would he remain there, as once before on Tabor, until it should please his Lord to cut the silver cord which bound him to life, and receive the departing spirit to His ineffable embrace.

Tradition informs us that John was again restored to his friends, continued to live amid the love and reverence of all good men, and at last died in peace, venerable for years and sanctity. His course was uniform and consistent. His life had been deformed by no painful errors. "The peace of God which passeth all understanding" kept his "heart and mind in Christ Jesus." His character has left a fragrance which will ever be fresh in the Christian Church. His writings form the richest portion of the New Testament, the portion fullest of the words and thoughts of Jesus. John himself has been long enjoying the blessed companionship from which his protracted life so long debarred him; he has attained that likeness to his Master for which he vainly strove on earth; and for nigh eighteen hundred years he has been uniting in the anthems of the blessed before the eternal throne.

BAPTISTS IN OLD LONDON.

WHEN, after the Bartholomew massacre of 1572, the Huguenot subjects of that contemptible assassin Charles the Ninth, sought an asylum in England, a number of them, by settling in a certain quarter of the City of London, won for their colony the expressive *sobriquet* of Petty France. The neighbourhood in question occupied the area between Bishopsgate and Moorfields. The aspect of this district has been entirely changed by the formation of new streets. The thoroughfares of old Petty France had become interesting by reason of many a sacred association. This was the chosen home of many, whose stern duty it had

been to encounter the Papacy when in the full vigour of its treacherous power: that apostate Church whose abettors, through being too meanly subtle to risk honest controversy, or honourable war, have been wont to promote their iniquitous designs by political dissembling, assassination, and priestcraft. Upon some uncertain site in this neighbourhood stood a meeting-house belonging to the Baptists.

This Church, thus situated in the heart of the City, was perhaps the more exposed to the persecution of the Restoration. It was one of the more conspicuous butts whereat the Government aimed their vengeful shafts, by which they manifested their infallibility and hatred of Dissent. The worshippers, who in those dark days frequented the meeting in Petty France, were never certain whether it would be their good fortune peaceably to separate, or whether they would be maimed and carried away to prison. Their services were often interrupted by military intruders; and Charles the Second's soldiers were experienced adepts in the valorous exploits of destroying pews and frightening women. The list has apparently perished of the earlier pastors in Petty France. The "very learned and judicious" William Collins is the first person whom the somewhat capricious Crosby deigns to mention. That honest historian manifested a by no means singular predilection when he preferred giving unreadable dissertations rather than history; for one John Piggott professed to give an account of Collins. Piggott appears to have taken some pains to multiply words without knowledge, and omits to mention either the time or place of his subject's birth. Some facts, however, are given us by Crosby, who is always interesting when he ceases to argue, from which we naturally infer that Collins was a scion of some family of position. After passing through the curriculum of a superior education, he set off upon his travels; and for a young man in those days to make a tour over Italy and France the sequel to a college course was not a very common thing. While enjoying these perambulations, neither theology nor general literature was neglected. The student persevered until his attainments even in philology and medical science were more than respectable. From some of his high connexions there came alluring proffers of preferment in the Established Church. Such temptations came only to be manfully repelled. The subject of them, upon returning to England, entered the Nonconformist ranks. Difficulties vexed him as they vex us all under similar circumstances. At one period in his course, that course was clouded by perplexity, until the path of duty could not be clearly discovered. At this crisis, one whole day was set apart, wherein, with fasting and prayer, was sought the Divine direction. These exercises were scarcely concluded when there arrived, what the simple faith of Collins accepted as an answer to his heart's request. This was a call to settle in London from "the baptized Church in Petty France." Only little more besides the above is known about this divine. Here he laboured, and here he died. In addition to being an excellent philologist he inherited a natural capacity for extempore preaching; a practice which from time immemorial has found high favour with the English Baptists. His humility and moderation were likewise generally admired. When at length labour was closing, and the going down of his earthly sun was the earnest of ap-

proaching heavenly rest, the good hope was beautifully manifest, and was the crowning triumph of his Christian life. In September, 1702, Collins lay languishing upon his dying couch. A friend stepped to his side, and in reverential tones befitting the occasion inquired, "Sir, I hope you are not afraid to die?" "I bless God," replied the pastor, "I have not been afraid to die these forty years."

The "learned and judicious" Nehemiah Cox assisted Collins at Petty France. Whether we regard him as a shoemaker, or as a doctor of divinity, he is a most interesting member of the Baptist galaxy of old London. One of his supposed ancestors, who was one of Queen Elizabeth's bishops, had been somewhat roughly handled by Her Majesty for promulgating some very unepiscopal views concerning infant baptism. Nehemiah was born and reared at Bedford. In Bedford his family went with the Dissenters; and young Cox in consequence, during his youth, benefited by the friendship and counsel of Bunyan. He was doubtless advised by the latter when he bravely volunteered, in spite of prevailing persecution, to enter the lists as an evangelist in 1671. Like a sincere worker, who realized in himself the importance of his message, Cox persevered in the face of depressing ill-usage. Upon one occasion he penitentially confessed before his brethren having committed some miscarriages. These offences were probably nothing more heinous than some unpalatable censures of Church officers, which upon after thought were manfully confessed because uncharitable. Previous to his removal to London in 1675, Cox was settled at Cranfield. While in that sphere, he had necessarily to supplement a scanty stipend by working at the shoemaking craft. The doctor was eventually arraigned before the judges at Bedford assizes. Throughout his defence, which he conducted himself unaided, he occasioned the lawyers unusual and extreme inconvenience, by arguing as inclination prompted, or perhaps as it suited the subject, at one time in Greek, and at another in Hebrew. The judge who presided listened in greatamazement. Again did he inspect the indictment to get the assurance if possible that neither eyes nor ears were playing false. The prisoner legally claimed the right of pleading in just what tongue suited his humour, notwithstanding that none were competent to reply to the strange sounds they heard. Mr. Justice promoted the popular merriment by remarking to his bewigged and chagrined satellites who made up the counsel for the Crown, "Well, gentlemen, the cordwainer has wound you all up." Of necessity the prisoner was sent about his business. In that era a preaching shoemaker, whose harangues in the dead languages were unintelligible to benchers and members of the Inns of Court, was similar to a more modern example by being too contemptible for punishment. Dr. Cox died during the year that saw the departure of his preceptor Bunyan—that year of liberty—1688.

There is a mention made of Thomas Harrison, one other assistant to William Collins. He ultimately removed to Lorimers' Hall, where, while yet young, he was cut off in the midst of his usefulness. In 1701 the chapel in Petty France was forsaken in favour of one in Artillery Street. The people thus retired from a spot entirely associated with the heroic period of their Church life. Of the various phases which that heroism assumed, we can never be acquainted. They had frequently been ill-treated with savage ferocity;

and once had had their meeting-house wrested from them. They could, however, afford to voluntarily resign, beneath the benign rule of William, what, during the ascendancy of the perfidious Stuarts, they had clung to with all the tenacity of life.

In the days now under notice, the City attracted from neighbouring districts a large crowd of Sabbath worshippers. In many instances the London churches became the parents of other societies in the suburbs. A Baptist chapel, that stood in Hart Street, Bow Street, was an example of the outgrowth referred to. Between the years 1691—1729 the General Baptists were stationed in this vicinity. The meeting-house, which has long since been removed, stood, as was so usual, secluded from the notice of the passer by. The records of the place have mostly perished; and what little is known has descended to us through the Church in White's Alley, Philpot Lane. The society in Hart Street was formed to serve the convenience of some of the stricter sort in western London, who refused to commune with others who swerved from their rigorous discipline. The tenet to which they attached peculiar importance was the imposition of hands upon newly received members. Being somewhat bigoted in their reverence for this ordinance, the people would walk great distances in preference to attending a ministry where the practice was slighted. The old General Baptists, however, who retained their purity of faith, were very zealous promoters of Christian blessings. They were animated by the purest motives, and honestly endeavoured to accomplish their sacred mission. This Hart Street scion of so honourable a house wearied at length of the control of its parent and early preceptors. Disagreement and disorder completed the extinction of the society about forty years after its inauguration.

The Commonwealth days were remarkable for their prolific harvest of controversial tracts. Many of these, written against the Baptists, were composed in a virulent contemptuous strain. Some were serious; another class were satirical, and others, by reason of their very quaintness and obsoleteness of style, cannot fail to prove to modern readers a wellspring of facetiæ. One set of authors showed strong predilections for accumulating offensive details more particularly connected with the pranks and heresies of certain fanatics, who arose in Germany, and were called Anabaptists merely because to their mad vagaries and practices they added adult baptism by immersion. To the satisfaction of a large number of readers, Baptists in general were proved to be dangerous theologically, dangerous politically, and dangerous morally. In the spring of 1649 there was published a pamphlet called England's New Chains Discovered. In the estimation of the Commons, the author had committed a high offence, and their indignation was correspondingly awakened. This irritation of the members was taken immediate advantage of. Efforts were made to throw upon the Baptist denomination the odium of having produced this political squib. This manœuvre was in part successful, because the paper had been publicly read by some of its zealous abettors in several of the London chapels. Upon perceiving what injury their principles were likely to sustain in the estimation of unthinking spectators, Kiffen, supported by a few others, prepared a petition for presentation to the Commons. Upon Monday, April 2nd, the authors themselves appeared at Westminster with this document.

Among other things, the petitioners complain that "through the injustice of historians, or the headiness of some unruly men formerly in Germany called Anabaptists, our righteous profession heretofore hath been, and now may be made odious, as if it were the fountain source of all disobedience, presumption, self-will, contempt of rulers, dignities, and civil government whatsoever." The deputation also disclaimed having aided the circulation of the offensive paper. Their assemblies, moreover, were never convened for political purposes. While the clerk read their address, Kiffen and his compeers waited outside the Parliament-house. Upon being presently called to the bar, the Fisher's Folly pastor, as the mouthpiece of his brethren in London, made quite a graceful little oration, the exact words of which have descended to posterity. * The speaker in handsome terms acknowledged both the speech and the petition. The Baptist galaxy were assured, that the Parliament regarded their expression of sentiment as being no less Christian than reasonable. In return for the satisfaction the words of their petition had afforded those in power, the petitioners departed with permission to print their paper, and the assurance that their rights of conscience would be guaranteed.

* Kiffen spoke as follows: — "Mr. Speaker, we have not troubled this honourable house with any petition, nor had done it now, had not we been necessitated thereto by a late paper called England's Second Chains, brought to our congregations, and publiquely read in some of our publique meetings, without our consent or approbation, being there openly opposed by us; and we could do no less, in conscience of our duty to God and you, than discover and disavow it."

Vide *The Humble Petition and Representation of several Churches of God in London, commonly (though falsely) called Anabaptists. London (April 3)* 1649.

The satire and opposition which Puritanism encountered, doubtless, mainly sprang from corrupt human nature's inherent hatred to the severe morality which the Puritan regimen only sanctioned. That the Puritans themselves frequently erred upon the score of eccentricity, none will deny. Yet it is not always easy to understand why, what was at the worst obviously only a religious carefulness, in every way commendable, should have awakened an aversion and contempt very widely spread. That this was the case, however, is well known. The extent to which the Puritans were misrepresented and vilified by a licentious press, will be best learned from the multitude of tracts written by men who supposed their thoughts upon such matters to be of sufficient importance for bequeathment to posterity. "Envy," we are told, "will merit as its shade pursue;" and the aphorism is peculiarly applicable to the era of Owen and Baxter. *

* In 1647 was published a satire upon Puritanism called The Brownists' Conventicle. This is a black-letter pamphlet and is quite a dish of delectables. Among other things there are specimens given of a grace before meat, and a grace after meat, in the alleged Puritan fashion. The modern reader will scarcely be able to complete the perusal of this squib without arriving at the irresistible conclusion that, after all, it was manifestly the luxuriant temporal parterre in which our sturdy forefathers thrived that excited the envious spleen of their opponents; for witness this extract—and *only* an extract—from the grace before dinner; delivered, of course, with a nasal twang and turned-up eyes:—"I beseech thee good Father make us thankfull for all these thy bountiful blessings upon our boord. Let this dish of chickens put us in mind of our Saviour who would have gathered Hierusalem together as an hen gathereth her chickens, but she would not; but let us praise God for these chickens being six in number. Let this leg of mutton call us to remembrance that King David was once a shepherd Here is an

But rhyme was a very favourite medium with all classes for the conveyance of sentiment. Many whose mental weakness prevented their concocting rhythmical prose, found it a comparatively easy task to produce a desired number of doggrel couplets, which the class for whom they were written read with admiration. Upon the breaking out of the Civil Wars, this was one kind of literature dispersed among the troops. *e.g.* In "A Spiritual Song of Comfort or Incouragement to the Souldiers that are Gone Forth In the Cause of Christ," we read :—

" Though some in horses put their trust,
And others in chariots take delight;
'Tis not *their* might, nor with *their* power,
But with His Spirit we doe fight."

excellent loyne of veale, let it prompt us to remember the parable of the prodigall child, whom to welcome home, the father caused the calfe to be killed, which I thinke could not yeeld a better rump and kidney than is now before our eyes. By this cramm'd and well-fed capon, let us be mindfull of the cock which crowed three times What see I there? a potato pye and a sallad of sparagus When that Westphalia bacon comes to be cut up, let us think of the herd of swine Make us thankfull for thy bounty sent us from the sea; and first for this jole of sturgeon, and let it so far edifie us, as to think, how great that whale's head was which swallowed up the prophet Jonas. And though those lobsters seeme to be in red coats like cardinals, having clawes like usurers, and more hornes than the Beast of Rome . . . Yet, having taken off their papisticall capes and cases let us freely feed upon what is within I conclude with the fruit. These pippins may put us in mind of the forbidden tree Had she not, wild wretch, eaten ye forbidden apple, all our crabs had beene very good pippins, and all our thistles very good harti-choaks. Thus as briefly as I can I have gone thorow every dish on the boord. Let us fall too and feed exceedingly, that after a full repast we may the better prophesie." In the grace after dinner special mention is made of some distinguished names in the Puritan ranks. One of these was a button maker, and another was a felt maker; but more important than all such was Master How the cobbler.

At about the time of the assembling of the Long Parliament in 1640, a more pretentious poetaster obliged the world with The Lofty Bishop, The Lazie Brownist, and The Loyall Author. Upon meeting in conclave each member of the trio is supposed to sing his part, and the Churchman begins :—

" What would yee lazie Brownists have?
You rage and runne away,
And cry us downe, our Church and eke,
And Forme therein we pray."

Oh, monsters great! abortive sonnes,
Your Mother to forsake.
To Church you doe restraine to come
Your prayers there to make."

The bishop's song occupies thirty-two lines. The Brownist sings an identical number in response:—

" Your lofty Lordshipp tearmes us lazie,
And runagadoes too;
But I could wish you bishops would
But labour as we do.

" The apostles of our Saviour Christ
You pleade you doe succeede;
And yet would starve those soules which they
Did labour for to feed."

The author in censorious mood has meanwhile been weighing the demerits of either side. At length he likewise, in words which Poet Close would designate " withering satire," breaks forth :—

" The Brownists' noses want a ring,
(To draw them with a rope,)
The prelates' wings doe cutting need,
(Lest they fly to the Pope.)"

These fantasies of the seventeenth century will always retain their freshness of interest for both Christian and political students. Any moderate acquaintance with the literature of the Cromwellian era will assuredly heighten the contentment begotten by these happier times. It will do something more. It will convince us that the history of the age in question has yet to be written.

G. H. P.

ANGLICAN RITUALISM—THE ATTITUDE OF THE EVANGELICAL PARTY.

By the Rev. J. H. HINTON, M.A.

In the minds of serious observers of the ritualistic movement now in progress in the Established Church, it has often been revolved as a question of no inconsiderable importance, What is the attitude, and what will be the action, of the Evangelical party within the Establishment itself? In former years we have been accustomed to hear much of such a party, and to find it represented in public by men of mark and power; and, if an expectation had been cherished that some energetic and effective efforts against the rampant ritualism of the age should be put forth by it, it could hardly have been deemed unreasonable. In so far as such an expectation has been cherished, it cannot be said to have been satisfactorily met. Of late years the Evangelical party, as such, has not presented "the head and front" which distinguished it in former times, and its operation and influence in opposition to the ritualistic movement have, until of late, been scarcely discernible. Until of late, we say; for of late there has been a degree of activity evinced by it which is not unworthy of regard. We all recollect the meeting which was held in London in the year 1866, and which issued in the formation of the Church Association. This Association seems to be the embodiment of the Evangelical party in the Church of England as it now exists, to comprehend its more important members, and to propose to itself its proper work in a direct and strenuous opposition to the progress of ritualism.

The objects of the Church Association are stated to be, "to uphold the principles and order of the United Church of England and Ireland, and to counteract the efforts now being made to assimilate her services to those of the Church of Rome."

"In pursuing the above objects, the Council, among others, adopt the following means, viz.:—

"1. Publishing information, holding public meetings, presenting memorials, &c.

"2. Pressing for an authoritative disapproval and suppression of all ceremonies, vestments, and ornaments, which depart from the practice of the Church as sanctioned by three centuries of usage.

"3. Endeavouring to obtain, if necessary through the appointment of a Royal Commission, or by legislative enactment, so clear a declaration of the law of the Church as shall prevent the continuance of practices which, being borrowed from Rome, corrupt the integrity, and endanger the safety, of the Reformed Church of England.

"4. Assisting aggrieved parishioners to obtain protection from practices which drive them from their parish church."

In pursuit of these objects, the Church Association proposed the immediate raising of a fund of £50,000 for anticipated legal proceedings, some of which are now in progress; and in the spring of 1867, they convened a series of public meetings at St. James's Hall, London, where lectures on the more prominent topics of the ritualistic controversy were delivered to large audiences by the principal men of their party. It is to these lectures that we design more particularly to direct the attention of our readers, with a special

view to the distinctness, or otherwise, of the doctrinal tone which pervades them. The lectures, subsequently printed, are six in number, and appear before us under the following titles:—

RITUALISM. By the Very Rev. Francis Close, D.D., Dean of Carlisle.

PRIESTHOOD. By the Rev. Hugh McNeile, D.D., Canon of Chester.

THE MASS IN THE CHURCH OF ENGLAND. By the Rev. R. P. Blakeney, LL.D., Incumbent of Claughton, Cheshire.

THE CONFESSIONAL. By Rev. J. C. Miller, D.D., Vicar of Greenwich.

NO PEACE WITH ROME. By Rev. M. Hobart Seymour, of Bath.

WHY WERE OUR REFORMERS BURNED? By Rev. J. C. Ryle, B.A., Vicar of Stradbrooke.*

Of the entire series we must speak in terms of the highest commendation. They are at once able productions, quite worthy of the distinguished men whose names they bear, and, upon the all-important question of doctrine which they handle, they give a distinct and most satisfactory utterance.

The Lecture on Ritualism, by the Dean of Carlisle, is thoroughly outspoken. We take from it the following extract:—

"A distinguished person has recently come to the help of the extreme Ritualists. They have gone down to Egypt for help, that is to say, to America; and they have found an American Bishop who has just published an elaborate work on the ceremonial of the Christian Church, splendidly bound, with gold ornaments, which we first took to represent a house on fire, but afterwards found that it was a censer with golden incense spreading its rays far and wide. The Bishop of Vermont, Bishop Hopkins, has published this book in New York. It has not yet been published in this country; but it gathers importance from the fact that the ENGLISH CHURCH UNION has circulated it freely, sending a copy of it to each of the English Bishops. The argument of Bishop Hopkins is briefly this:—The temple worship of Israel was a gorgeous ritual; it was appointed by God Himself; therefore God loves a gorgeous ritual; and, if we would serve Him most acceptably, we should adopt that ritual, as far as we can, in the Christian Church, omitting only those rites which are expressly prohibited."—P. 34.

"His work* would hardly call for so much notice, had it not been adopted by the English Church Union, and distributed by them among the English Bishops. He lays it down as a primary dogma, 'that the divine and only model of all ritual worship is in the tabernacle and temple [of the Jews]; priestly vestments, embroidery, precious stones, incense, anointing oils, the golden candlestick, choral service, and all this by divine command.' These are models equally for Christian worship. Not only so; our episcopal guide furnishes us with an enumeration of various articles and ceremonies which he affirms were adopted by the *Primitive Church*.

"Now, by the Primitive Church we used to understand the Church of the Apostles, for the first sixty or one hundred years of Christianity; but the Ritualistic Primitive Church is the Church at the close of the third, and the beginning of the fourth, century. . . . The Bishop tells us that these are the 'points of voluntary conformity to the Mosaic ritual on the part of the Primitive Church:—Orientation, position of the altar, the atrium, gates and veils, separation of sexes, texts, altars, lys, stone altars, candles or lamps, incense, bowing towards the altar, chrism in confirmation, vestments, sticharia and tunicles, orarium, alb, dalmatic.' How such a list as this would have puzzled St. Paul himself and, we may add, the whole college of Apostles! . . . But we will do him justice; Bishop Hopkins is a good Protestant after all. . . . He allows that, if what he finds in the Jewish ritual ought to be in the Christian ritual, that which he does not find in the Jewish ritual ought not to be in the Christian ritual . . . 'Things not in Israel, and therefore not in the Christian Church. 1. No pope. 2. No saint worship. 3. No priestly celibacy. 4. No auricular confession. 5. No purgatory. 6. No monasticism. 7. No adding of new articles of faith.' Now here is a bishop who is put forward by the English Church Union as their advocate for a gorgeous ritual, positively de-

* "Church Association Lectures," Nos. 1 to 6. London: Macintosh.

* "The Law of Ritualism." Hind, New York.

nying five of their grand fundamental principles on which they found their ritual. . . . What? no pope? No celibacy? No purgatory? and, above all, no auricular confession? What can Dr. Pusey and his friends say, but—'Ye have taken away my gods, and what have I more?'—Pp. 42, 43.

The next Lecture which we notice is that by Dr. M'Neile, on Priesthood, from which we quote with pleasure the following distinct and emphatic declaration:—

"Is there then no priest on earth? In the way of an offerer for sin, I am bold to say, none—that is, none of God's appointment. There are abundance of priests of man's invention, or corrupt tradition. There are priests of Bhuddism, priests of Mahommedanism, priests of Romanism—I wish I could stop there; but the only priests of God's appointment upon earth were the priests of Judaism, and they were all merged in Him of whom it is written that He abideth a priest continually. They were not permitted to continue by reason of death; but this man, because He continueth ever, hath an untransmissible priesthood."—Pp. 8, 9.

In the course of this Lecture Dr. M'Neile discusses at length the celebrated passages relating to loosing and binding, and the retaining and remission of sins, and we must say with great force and completeness. His conclusion is this:—

"On these grounds we feel justified in maintaining that the meaning of our Lord's commission to the Apostles was, not that they were to be judges to deal with persons, and forgive or condemn, but that they were to be infallible teachers of truths, declaring who are forgiven, binding faith and salvation together on earth, and loosing salvation from unbelief on earth, as God has done in heaven."—Pp. 19, 20.

Dr. M'Neile continues his very effective argument by insisting on "the total absence from the New Testament of any sacrifice for sin to be offered by a priest," and "of any detailed instruction for the exercise of priesthood;" he finishes it by "an appeal to the language of the Church of England concerning confession and absolution." On this subject the "Order for the Visitation of the Sick" is confessedly the weak point; there is some force, however, in the following observations:—

"In the 67th Canon [of 1603] we read these words:—'When any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her (if the disease be not known, or probably suspected, to be infectious), to instruct and comfort them in their desires *according to the order of the Communion-book if he be no preacher; or, if he be a preacher, then as he shall think most needful and convenient.*'

"If the man was no preacher—if he was incompetent to declare the Gospel—he had words provided for him by the Church that he was to use, more likely to proclaim God's mercy than any stammerings of his own. But, if he was a preacher—if he knew how to proclaim the grace of God in Christ—then he was not to use the words except he thought them fit, but words that he thought most fit and expedient. Does not this plainly imply that, in the mind of Convocation, the meaning of the passage was preaching the Gospel? The use of the words was prescribed to non-preachers; but preachers were at liberty to use other words as they saw fit. Under this Canon none of us are now bound to use these words.

"If any man ask me to use that service, my answer is, No; I can preach, and am therefore commissioned by the Church to use such words as I think needful and convenient."—Pp. 26, 27.

Dr. Blakeney's Lecture is on the Mass in the Church of England, and the important subject is thoroughly well handled by him. The controversy in this Lecture is chiefly maintained with Mr. Mackonochie, on account of the somewhat pre-eminent boldness and explicitness of his language; but there is no doubt that Anglican Ritualists generally affirm the real presence of the body and blood of Christ in the bread and wine of the Lord's Supper, and the action of the administrator as a sacrificing priest, offering them as the expiatory sacrifice for the living

and the dead. That this is "flat Popery" Dr. Blakeney makes abundantly manifest; and, after some decisive quotations from our English Reformers, he speaks thus:—

"We may therefore take up the language of Bishop Latimer, and say—'Stand from the altar, you sacrificing, or, I should rather say, you sacrileging priests, for ye have no authority in God's book to offer up our Redeemer.'"—P. 21.

The Lecture contributed by Dr. Miller is on the Confessional, and a very admirable and effective lecture it is. He proposes to show what Confession is among Roman Catholics, and to what it will speedily grow in the Church of England, if not checked by public opinion. The first point is decisively settled by citing the following passage from the Decrees of the Council of Trent:—

"If in all the regenerate there were such gratitude to God that they always kept the righteousness received by His goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sins besides baptism. But since God, who is rich in mercy, knoweth our frame, He hath provided a saving remedy for those who yield themselves again to the slavery of sin, and the power of the devil—namely, the sacrament of penance, whereby the benefits of the death of Christ are applied to those who sin after baptism."—P. 5.

The parts of this pretended sacrament (which, historically, was unknown as an ordinance of the Church until the Council of Lateran, in the year 1215) are contrition, confession, and satisfaction. The position which the Confessional occupies in the Church of Rome is thus indicated by St. Philip Neri:—

"Those who desire to advance in the ways of God commit themselves to a wise confessor, whom they obey as holding the place of God. He who does this secures himself from rendering an account to God of his actions."—P. 6.

The fearful spiritual influence of such a system as this is to us its most damning aspect; but, subsidiary to this, Dr. Miller has effectively indicated its immoral and polluting influence, both on the confessor and the confessed.

In order to show the progress which the Confessional is making in the Church of England, Dr. Miller deals at large with Dr. Pusey, as unveiled by Mr. Maskell, and adduces the evidence of Mr. Gresley; and he but too well establishes his case. He then concludes in the following words:—

"As Englishmen, we will have none of this Romanizing, this sham Popery. We will not rivet again upon English consciences and English hearts the chains of that Sacerdotalism, of which the Confessional is at once the most terrible and the most hateful weapon—those manacles of spiritual despotism from which our glorious martyrs thought not scorn to free a priest-ridden people at the cost of their life's blood. As loyal and loving sons of a Church purged, three hundred years ago, from the corruptions of the 'mother of harlots and abominations of the earth,' we will give place by subjection, no, not for an hour, to Rome's 'yoke of bondage,' albeit, they who would fasten it on our souls, be our familiar friends—our very brethren. *Amicus Plato, amicus Socrates, magis amica veritas.* As husbands, as fathers, as brothers, we will have none of it. We will protect the sanctities of our homes, and the purity of our wives, our children, and our sisters, from this moral inquisition, this thumb-screwing of the conscience, this priestly prying into the inmost workings of hearts which have sins and sorrows to be poured into no ear but that of a Father to whom all hearts are open, of a Saviour who can feel with them with all the tenderness of a perfect, because sinless, humanity. As cleaving more than to life itself to the pure and priceless Gospel of the grace of God—the finished work of the all-sufficient Emmanuel, the all-forgiving and all-forgetting pardon sealed with His most precious blood—we seek no absolution but from His lips."

The lecture of Mr. Ryle, on the question—"Why were our Martyrs burned?" is intended to meet the depreciatory tone in which it has

become customary with writers of the Ritualistic party to speak of the Protestant martyrs of the reformation era.* Most effectively does he accomplish his purpose, and demonstrate by irrefragable evidence that *the* ground of their execution was *par eminence* the denial of the doctrine of the real presence. Towards the close of his lecture Mr. Ryle speaks in the following terms :—

"I give it as my deliberate opinion that the root of the whole Ritualistic system is the dangerous doctrine of the real presence of Christ's body and blood in the Lord's Supper, under the forms of consecrated bread and wine. The *real presence* under the forms of bread and wine, is the foundation principle of Ritualism. The *real presence* is what the Ritualistic party want to bring back into the Church of England. And, just as our martyred reformers went to the stake rather than admit it, so I hold that we should make any sacrifice rather than allow it to come back in any shape into our communion.

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"The plain truth is, my fellow-churchmen, that the doctrine of the Ritualistic school about the Lord's Supper can never be reconciled with the dying opinions of our martyred reformers. If words mean anything, Hooper, and Rogers, and Ridley, and Bradford, and their companions, held one view of the Real Presence, and the Ritualists hold quite another. If they were right, the Ritualists are wrong. There is a gulf that cannot be crossed between the two parties. There is a thorough difference that cannot be reconciled, or explained away. If we hold with one side, we cannot possibly hold with the other. For my part, I say unhesitatingly that I have more faith in Ridley, Hooper, and Bradford, than I have in Mr. Mackonochie, Dr. Littledale, Dr. Pusey, and their followers, and I hold that by every lawful means they ought to be opposed."

It is with unfeigned pleasure that we thus place on record in our pages these sentiments of our Evangelical brethren in the Church of England —sentiments worthy of themselves, their ancestry, and their position; and we wish for these Lectures, in their published form, the widest possible circulation.

A SERMON FOR LITTLE FOLKS, ON PRAISE.

"And children: let them praise the name of the Lord."—PSALM cxlviii. 12, 13.

THERE is a great deal in the Bible about children, isn't there? God must think a good deal of them. He speaks in this psalm about angels, and kings, and princes, and judges, and young men, and young women, and old men, too; but He doesn't forget the children. No. Read what He says here, "And children: let them praise the name of the Lord." Well, you have looked at the text, but I should like you to think of its meaning. Do you know what prayer is? Of course you do. But I want to talk to you now about praise. It is a delightful part of Divine worship; and God thinks so much of children, as to wish them to unite in it. He helps even the very little ones to do so, for we read in the Bible: "Out of the mouth of babes and sucklings Thou hast perfected praise." Is not this very kind of Him? and does it not show how much He loves them? He is as ready to listen to little children as to grown-up people.

And then, it is not said here, the children of rich people, the sons and daughters of kings and princes; no,

* The Rev. Dr. Littledale is reported to have called them "a set of miscreants," and "unredeemed villains."

but *children*; that is, whether rich or poor, big or little, boys or girls: no matter, let them praise the name of the Lord.

You know the meaning of that little word, "let;" it means permit. Children are to be permitted to praise the Lord. It is their privilege. Nobody has any right to take it from them. It belongs to them as much as to the angels of God; for at the beginning of this psalm we read, "Praise Him, all His angels;" and at the end, it is said, "And children: let them praise the name of the Lord." Besides, they are not only permitted, but commanded to do so. When God says, *let* children do this, or that, He expects them to do it. Hence it is their duty, as well as their privilege, to praise His name. It is quite as much a duty to praise Him as to pray to Him. How often do you pray? Good David says, "Evening, and morning, and at noon, will I pray." Perhaps you haven't prayed as often as that. Well, but what about praise? The Psalmist says, "Seven times a day do I praise Thee." There now; you haven't praised God as often as that, have you? But stay, Do you know what it is to praise God? A little boy says, "Yes; it is to sing." But then, as a child may say a prayer, and yet not pray; that is, if he doesn't think of what he says; so all the children in a family or school may sing;—and sing sweetly, too;—a beautiful hymn, which speaks of God and His great love, and yet never praise Him, unless they mean and feel what they sing. There is a great deal of singing in which God does not hear one note of praise. Besides, there may be true praise without any singing at all. The Psalmist says, "My mouth shall speak the praise of the Lord:" and there is a difference between speaking and singing, isn't there? A little girl, one of the sweetest singers in the school, may be taken ill; her rosy cheeks may lose all their beauty; her eyes may become dim, and her lips may be so parched that she cannot sing—she may be dying; but even then she may speak the praise of the Lord. For she may say: "God has been very kind to me. He has fed me, and clothed me. I am very thankful to Him, too, for such loving parents, but above all for a Saviour, through whom my sins are forgiven. I don't want any of you to weep for me, for I am going to heaven, where I shall be happy for ever." Such a little child would not be singing, but speaking God's praise. But suppose she couldn't speak, well, even then she might think of God, and feel how good He had been to her, until her heart filled with gratitude and love to Him. That, now, would be praise, silent praise. But God is better pleased with such praise than with all the singing that was ever heard from the lips of those who do not think of Him.

A little boy says, "Then don't you want us to sing?" Oh, yes: but I want you to sing praise. And that, you know, is not only to sing about God, but to sing to Him;—meaning and feeling, of course, what you sing;—for just as God hears everything we say, when we pray to Him, so He is pleased to listen to what we sing when we praise His name. Silent praise is good; to speak God's praise is still better; but to sing His praise is best of all. The Bible teaches us to do this. It says again and again, "Sing praises to His name." And the good man says, "I will sing praise to my God while I have my being." Every little child may do so too. You like to sing; and the sweetest thing you can sing is Divine praise. This is

what thousands of children are doing in heaven. But your voices are now so sweet, your love and adoration and joy are now so pleasing to God, that He is ever ready to listen to your song. And so it is said in His holy Word, "And children: let them praise the name of the Lord."

Well, now, I think you know what praise is; and you know, too, who is to be praised. But why is He to be praised? If we had ten thousand children here, each of them might give a different answer to this question. The Bible, and the world, too, is so full of the goodness of the Lord, that a little boy, if asked, might say something, which nobody else would think of saying, as a reason why God should be praised; but there are some things for which everybody ought to praise His name. I have only time to talk to you about a few of these. Praise Him:

1. For what He is.

Perhaps you would like to ask me a question: but what, if I should not be able to answer it. Well, what is it? I think I know, for as soon as I said, "Praise Him for what He is," a little boy whispered to himself, "What is God?" and, finding it a very hard question, he wants me to answer it for him. And I should like to do so, but then, how can I? for the more I think of it, the more I am lost in wonder. Suppose we ask a number of learned men to help us. One of you little boys shall ask them, "What is God?" Now you must all listen to what they say. "God is a spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." There now, you hear what God is; and should we not praise Him who is so wise, powerful, holy, just, good, and true? "Yes, but—" But what? You know what God is now, don't you? One little boy says, "I don't," and another, who is a little older, says, "I am not sure that I do: I have been trying to understand those words: 'spirit,' 'infinite,' 'eternal,' but I am not sure that I know what is meant by them. 'God is a spirit,' they say, but then, I have never seen 'a spirit,' I have never heard 'a spirit,' I have never touched 'a spirit;'—I don't know what 'a spirit' is. And so, when I try to think of God as 'a spirit,' I don't know what to think. I think something, but then, I cannot tell what it is. I can say, 'God is a spirit,' but after all, I am wondering what that is." My dear children, let us turn to Jesus. You can think of Him. "Oh, yes," you say, "we have read so much about Him in the Bible, we can almost fancy that we see Him." Well, now, the great God has come down to us in Jesus. If you want to know what God is, think of Jesus. If you want to speak to God, you must speak to Jesus. There is no other way for children or grown-up people. John says, "God is light." Well, look at Jesus: He is "the light of the world." Again, the apostle says, "God is love." You will know what is meant by that, if you trust in Jesus. Was ever love like His? Do learned men talk of the wisdom and power of God? and do you want to understand these things? Read of Jesus. Isaiah calls Him "*the mighty God;*" and Paul speaks of Him, as "*the power of God, and the wisdom of God.*" If we want to know God, and to praise Him for what He is, we must come to Jesus. Think of Him: He is so great, powerful, holy, wise, forgiving, O, praise His name! The redeemed in heaven sing, "Just and true are Thy ways, thou King of saints;" and the

angels cry, "Holy, holy, holy, is the Lord God Almighty." Thus they praise Him for what He is. And you may do the same. Sing of His love, which is great; of His character, which is glorious; of His name, which is excellent. He wishes you to do so. Hence it is said, "And children: let them praise the name of the Lord." Praise Him:

2. For what He has.

He is so rich. Riches and honour belong unto Him. "The silver is mine, and the gold is mine, saith the Lord of Hosts." Kings, and princes, and great men, have received from Him all that they possess. He says, too, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." "The world is mine, and the fulness thereof." There now, should we not praise Him for His boundless wealth? The Psalmist did so, thousands of years ago. Every child may learn what he said, and try to sing it. Thus may you praise the Lord for what He has. Listen: "The heavens are thine, the earth also is thine" (Psalm lxxxix. 11). "The earth" is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts" (Psalm civ. 24, 25). "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and and thou art exalted as head above all." "Now, therefore, our God, we thank thee, and praise thy glorious name" (1 Chron. xxix. 11. 13). You children may learn this song. Try to do so. Praise God for what He has, and thus, "*sing forth the honour of His name, and make His praise glorious.*" Praise Him:

3. For what He does.

God's works are such as to fill us with wonder. It has always been so. Job was told to stand and consider the wondrous works of God (Job xxxvii. 14). Children may do the same. Try to think now of what God does, that you may praise His name. He makes the sun to shine, and the moon to give her light. "He telleth the number of the stars; He calleth them all by their names." He causeth the wind to blow, and the waters to flow. In every season of the year you may see what He does. Is it winter? "He giveth snow like wool; He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels; who can stand before His cold?" (Psalm cxlvi. 16, 17). I don't know how old you may be, but you have seen and felt all this in the winter, haven't you? Then again, in the spring, we may see what God is doing everywhere. He gives sunshine and rain. He makes the flowers appear, the trees to bloom, and the birds to sing. Is not all this very wonderful? Well may the Bible say to men, women, and children: "Sing praise unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh the grass to grow upon the mountains." In the summer, how warm it is! You feel it, don't you? The Bible says, too, "God thundereth marvellously with His voice." This you have heard. "Great things doeth He." He makes the fine weather, as well as the cold; and by it He ripens the fruit, and prepares the harvest. Should not every little boy and girl sit down, and think of what God does in every season of the year, and begin to praise His name? Praise Him:

4. For what He says.

God speaks as a King. He commands little children, as well as grown-up people. Think of what He says to you: "Thou shalt love

the Lord thy God with all thy heart." "Children, obey your parents." "Honour thy father and mother." What God says is intended to make you holy and happy. Is not this very kind of Him? and should you not praise Him for it? How may you do so? Try to obey His Word. He will help you, if you ask Him.

God speaks as a father. He says to every little boy, "My son, give me thine heart." To all who love Him, whether boys or girls, He says, "I will be a father unto you, and ye shall be my sons and daughters." What kind words! He is ready to take care of every one of you or He wouldn't speak in that way. When you hear what He says, I think you must begin to praise His name.

God speaks as a Saviour. Do children need a Saviour? Yes. Why? Because they have sinned. The Bible says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Have you done this? No, never. Then you have disobeyed God. You deserve His anger. What is to be done? Turn to Jesus. He is God. He can forgive sins. To every little boy and girl He says, "Look unto me, and be ye saved." For such gracious words, let every child now begin to praise that "name which is above every name." Praise Him:

5. For what he gives.

What has God given you? He has given you sight; you might have been blind. He has given you hearing; you might have been deaf. He has given you speech; you might have been dumb. He has given you legs to walk, and hands and arms with which you may work, when you are grown up; you might have been a poor cripple. He has given you a mind to understand, and to remember what you are told; you might have been a poor little idiot boy. I want you to think of all these things, that you may thank God for them, and praise His name. Then, too, he gives you food from day to day; you might have been left to beg your bread, or to die of hunger. Suppose a poor beggar came to the door, and you gave him something to eat, what would you think if he turned away without ever thanking you for it? Would you not say that he was very ungrateful? You wouldn't be as ready to help him if he came again, would you? But now, I want to ask you a plain question; you may find it a hard one to answer. *How many good things have you received from God, for which you have never thanked Him?* Why, if you were to praise Him as often as the Psalmist did, "seven times a day," that wouldn't be often enough for what he gives. Once more, praise Him:

6. For what He promises to give.

God promises to give His protection to boys and girls. Your father may die, but God has promised to take care of you. He says to loving parents, "Leave thy fatherless children, I will preserve them alive." How great is His goodness! Well may the Bible say, "And children: let them praise the name of the Lord."

God's spirit is called "that holy spirit of promise." Why? Because God has promised to give His spirit. To whom? The Bible, speaking to men and women, says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise, then, is made to all who obey God, and trust in Jesus, whether they be young or old. God will give you His holy Spirit if you ask Him. He has promised to do so. Think of this, and praise His name.

Again, God promises to give "eternal life." What a wonderful thing to promise! but so it is. The Apostle John, speaking to little children who love Jesus, says, "And this is the promise that He hath promised us, even eternal life" (1 John, ii. 25). Such young people are to live for ever in heaven, where they may see Jesus, and be always praising His name.

If, indeed, I were to talk to you all day, I couldn't tell you how many good things God has promised to give; but there is one which I must not forget. The Bible tells us of 'the crown of life' "which the Lord hath promised to them that love Him" (James i. 12). Do you love Him? If so, He promises to give you 'a crown of life.' You may be a little child, a poor child, but there is "a crown" laid up for you in heaven. God always gives what He says He will. O that every child may love, and praise the name of the Lord. Amen.

D.

GAMBLING.

By the Rev. W. WALTERS, Newcastle-on-Tyne.

Under the term *gambling* we include "the practice of using cards, dice, billiards, and the like, according to certain rules, for winning money" or other stakes; the practice of betting, or laying wagers, upon the event of any race, or contest, or upon any unforeseen issue; and lotteries of every kind.

Gambling is an ancient practice. It was invented, it is said, by the Lydians, during a season of famine. They endeavoured, so the story goes, by this expedient to forget their hunger; and so far succeeded, that they often passed days unconscious that they had not tasted food. The frequent allusions to gambling by ancient writers show that it was common among the Greeks and Romans; and was a source of much corruption and ruin. The barbarous Goths indulged in it as greedily as their more civilized contemporaries. Tacitus says that the old Germans were so attached to it that they would stake their freedom; and, if they lost it, go into voluntary bondage. Gambling, therefore, can claim antiquity on its side; it does not follow, however, that it is entitled to our esteem. Murder has a higher antiquity still; yet men have not learnt to regard it with veneration.

Gambling is as universal as it is ancient. Burke says it is a principle inherent in human nature. As human nature is utterly depraved, we have no difficulty in admitting this doctrine. Facts illustrate it, and confirm its truth. Captain Cook found the practice in the islands of the Pacific. "He saw a man," he says, "beating his breast and tearing his hair in the violence of rage, for having lost three hatchets at one of these races; and which he had purchased with nearly half of his property." In Asia it prevails fearfully. "When all other property

is pledged away the Asiatic gambler scruples not to stake his wife or his child, and if still unsuccessful, the last venture he stakes, is himself.—To discharge their gambling bets, the Siamese sell their possessions, their families, and at length themselves. The Chinese play night and day, till they have lost all they are worth, and then they usually go and hang themselves. Such is the propensity of the Japanese for high play, that they were compelled to make a law that whoever ventures his money at play shall be put to death." * In Mexico gambling is one of the chief amusements of the people; and is even converted by Popery into a religious exercise. In 1864 the following notice was posted up in the capital:—"In the convent of San Lorenzo, in this capital, there is drawn every year, on the eve of the Octave of the Ascension, a lottery of masses, which are said on the following day for the souls of those who have gained prizes. The number of them is in proportion to the sum received, and a certain part of the masses are also applied to the souls of those, who, having taken part in the lottery, have not gained prizes. Notice of the whole is afterwards given to the public, that is to say, the list of the persons who have gained, and the number of masses applied to each of them. Those who wish to put any soul in the lottery may apply at the said convent. The entrance is half a real for each soul. The money is received by the porter." On the Continent of Europe gambling is common; especially in Spain, Italy, and Germany. At Baden-Baden, Ems, Homberg, Wiesbaden, Aix, and all German watering places the *rouge-et-noir* and *roulette* tables attract all ranks and all ages. Royalty mingles with the common people. Literary men, merchants, naval and military officers; those who are about to hazard their first stake and professed gamesters who live by fraud and robbery, "rooks" and "pigeons," men and women, young and old, crowd the saloons where this work of the devil is done; and where property, virtue, happiness, and souls are hopelessly and for ever lost. In France, Switzerland, America, and our own country gambling has been more or less brought under the restraints of legislation; still it exists in all these countries to a sad extent. Our own legal enactments have sometimes been singular. In Henry the Eighth's time only "gentlemen" were allowed to game, except at Christmas, when all classes might enjoy the sport. Recent laws have been more impartial and thorough. In 1823 an Act was passed which made lotteries illegal; and during the reign of our present illustrious sovereign Queen Victoria, Acts have been passed for the suppression of both betting-houses and gaming-houses. Still gambling remains, a foul spot on our English life in this nineteenth century.

Gaming-houses, in England, are now nearly extinct, and are to be found chiefly in London, and our largest provincial towns; but betting-houses exist all over the land. Merchants, tradesmen, country gentlemen, fast young men about town, clerks, shopkeepers, assistants, mechanics, idlers who have no employment and are too lazy to work, all meet at these places, and risk their own property and that of others. At Epsom, Ascot, Doncaster, Newmarket, Liverpool, Newcastle, and other places where horse-racing is popular, "The Ring" at the course is the scene of fierce and fatal betting. "There," says one of our most popular writers, describing the Derby-day on Epsom Downs, "are weasel faces,

* Disraeli's Curiosities of Literature.

ferret faces, grinning otter faces, hawk faces, bull-dog faces, and bull faces; but on every human face amongst the book-making crew there is always and ever the unmistakeable stamp and brand of the gambler,—the nervous tick of the head from side to side, the teeth busy with the lips, the fingers busy with the chin, the unrest of the eye. For the gambler's look commend me to the book-makers in the ring."

The causes leading to gambling are various. Some men more naturally resort to it than others. With some its great charm rests in the excitement it begets. They love the alternations of hope and fear, rapture and despair. Voltaire mentions the case of an old woman who, although she had lost her fortune through play, was so fond of its excitement, that she tendered her services to the players for the pleasure of being allowed to look on. Charles James Fox said that the greatest pleasure of his life was to play and win, and the next to play and lose. With some there may be nothing more in making a bet or putting down a stake than a desire of victory. Mr. Disraeli says of the late Lord George Bentinck, who was a notorious gambler, "He valued the acquisition of money on the turf because there it was the test of success. He counted his thousands after a great race, as a victorious general counts his cannon and his prisoners." One of the most common causes of gambling is "*the love of money.*" The man desires to get money—to get it easily—to get it fast. When once this desire becomes a passion, all generous and noble principles and impulses die, as if scorched by a blast from hell. Cotton, a facetious old writer, describes gambling as an "enchanting witchery gotten betwixt *idleness* and avarice." No doubt idleness has much to do with it; and thus it becomes a violation of God's great and good law which enjoins upon all men honest work.

The evils of gambling are of the worst description, and their number is "*legion.*" *It is a sin against God.* It is, as has been just said, a violation of God's law of labour—a law which is both useful to man and honouring to God. It despises God's providence. It distrusts His fatherly care. It disbelieves His word. It throws off His control. It prepares the way for breaking every commandment He has enjoined.

The gambler sins against himself. How many rich men have, by this vice, brought themselves almost to beggary! Mr. Fox lost in twenty-two consecutive hours £11,000. On another occasion he lost in one evening £25,000. Horace Walpole, speaking of a noted gaming-house in London in his time, says, "the young men of the age lose five, ten, fifteen thousand pounds in an evening there." It was the sight of young men thus bringing upon themselves pecuniary ruin which led William Wilberforce, almost at the outset of his career, to abandon play altogether. Gambling has been the rock on which many a tradesman has been wrecked; the pit into which many a professional man has fallen; the vortex that has engulfed many an artisan. *The gambler sins against himself.* In many cases he ruins his health. So close is the relation of the mind to the body, that the continual excitement of the former tells injuriously on the latter. Great gains and great losses often urge to sinful excesses that ruin the constitution, and sometimes bring on sudden death. Moreover, suicide is not unfrequently the sequel to unsuccessful play. *The gambler sins against himself.* He destroys his peace of mind. His breast becomes

a den of wild beasts. Anxiety, fear, depression, suspicion, peevishness, revenge, grief, melancholy, despair, rage, hatred, all dwell together there. He may be visited at times by hope, and the excited joy of success; but these are as unlike the serenity of a virtuous mind as the fitful glare of the forked lightning is unlike the radiance of the morning sun. *The gambler sins against himself.* He damages his reputation. He associates with the vilest dregs of society. He becomes the companion of fools, and is destroyed. The fact that statesmen and magistrates and persons in what is called genteel society patronize this vice may throw around it a meretricious adornment, and dignify it in the eyes of weak-minded people; but all the patronage in the world cannot make it respectable. To be a gambler is to be a degraded man. *The gambler sins against himself.* He ruins his moral nature. The influence of gambling on character, has been strikingly depicted by the late Judge Talfourd:—

"What meaner vice
Crawls there than that which no affections urge,
And no delights refine; which from the soul
Steals mounting impulses which might inspire
Its noblest ventures, for the arid quest
Of wealth 'mid ruin; changes enterprise
To squalid greediness, makes heaven-born hope
A shivering fever, and in vile collapse
Leaves the exhausted heart without one fibre
Impelled by generous passion?"

It begets dishonesty, falsehood, trickery and treachery of the worst kind. In Shakespeare's time the terms "gamester" and "cheater" were synonymous. "A dicer's oath" was a proverb in his day, to indicate the faithlessness of one who swore falsely. Gambling hardens all the softer emotions, and generates the most intense selfishness. Its tendency is to brutalize human nature, and to eradicate from the heart all that is divine. Its paths lead to death, and he who walks there goes down swiftly to perdition.

The gambler sins also against society. If he has a wife and children, his losses defraud them of their just rights; and his gains often become a curse to them. Winning or losing, he inflicts suffering on those whom he is bound to support and bless. The interest, the tender concern which every man ought to cherish towards his family is stifled in the gambler's bosom. Is he a son? He loses the reverence and love he ought to feel for his parents. Is he a brother? He grows insensible to sisterly affection. All home considerations are set aside for the claims of the "Racing List," or the billiard-table; the dice-box, or the pack of cards. Gambling husbands have ruined their wives and children; and gambling sons have broken their parents' hearts. *The gambler sins against society.* Is he a tradesman? How often this vice brings upon him bankruptcy! His betting transactions involve him in difficulties from which he cannot extricate himself; his creditors suspect his position and press for the payment of their accounts; he has nothing with which to meet their demands, and so he is gazetted a bankrupt. Is he a commercial traveller, or a shopman, or a clerk, or an apprentice? How often his play compels him to resort to embezzlement, or forgery, that he may thereby meet his engagements! Perhaps he hopes to be able to refund the money thus fraudulently obtained before discovery ensues. Perhaps he never intends to refund at all. In either case he has wronged others, and very probably ruined himself. *The gambler sins against society.* The vice has been condemned by all wise

and virtuous statesmen as being prejudicial to national welfare. It destroys domestic habits; and these are essential to national strength and glory. It fosters idleness, and so unfits men for industrious callings; and the drones of a community are always hindrances to its progress. It breeds innumerable vices; and a vicious nation is always in danger of destruction. Whatever may be a nation's resources, or commerce, or credit, let a spirit of gambling prevail among the people, and a day of terrible reckoning must sooner or later come.

Gambling is, moreover, a vice of the most infatuating and enthralling character. Once in the net, and it is with difficulty you can disentangle yourself. The awful whirlpool sucks you farther and farther in. If you win, you are elated with your success, and plume yourself for a bolder flight. If you lose, you still persevere, trusting for better luck next time. Too often,

"The losing gamester shakes the box in vain,
And bleeds, and loses on, in hopes to gain."

Mrs. Trollope, in her "Belgium and Western Germany," after describing a young married lady of great personal attractions, whom she saw at Baden, and who was never absent during the whole season from the *rouge-et-noir* table, not even on Sundays, and whose "young face grew rigid from weariness, and all the lustre of whose eyes faded into a glare of vexed inanity," says, "another figure at the gaming-table, which daily drew our attention was a pale, anxious, old woman, who seemed no longer to have strength to conceal her eager agitation under the air of callous indifference, which all practised players endeavour to assume. She trembled till her shaking hand could hardly grasp the instrument with which she pushed or withdrew her pieces. The dew of agony stood upon her wrinkled brow; yet, hour after hour, and day after day, she, too, sat in the enchanted chair. I never saw age and station in a position so utterly beyond the pale of respect. I was assured she was a person of rank; and my informant added, but I trust she was mistaken, that she was an English woman." What an illustration of the awful fascination of this vice! Yet there is a more appalling instance in the case of a man who had been so addicted to it that it was his ruling passion in death. While he was on his dying bed, with all the solemn and unknown realities of eternity gathering around his spirit, he entreated some of his old associates to risk one more stake with him, and while they were playing, God summoned him to his dread account.

Reader! Are you addicted to gambling? If so, abandon it at once, and for ever. Do you say, "I only play a little with my friends and my family;" or, "I only make an occasional bet, and that to a very small amount, and more for the amusement of the thing than aught else"? You are within the outmost ring of the whirlpool, and therefore are in danger of being drawn into the vortex. Escape, while escape is possible. Who can tell the damage you are doing to those whom you most love? Many a youth has had his first taste for gambling created under his father's roof, and can trace back his ruin to the quiet play at the fire-side of his boyhood. As you love yourself and your friends, and dread the displeasure of God, never gamble again.

Perhaps the reader is a young man who has recently fallen into this sin. Hearken to the counsel of a friend.

Break off immediately. You are sinning against God, against yourself, against others. Awake to a true sense of your guilt and danger. Crush the head of this serpent under your feet, before he break your bones in his mighty folds.

Probably you are free from this sin. Suffer a word of caution. Never be induced to make the first bet, or risk the first stake. Never be seen in a betting-house, or on a race-course. Never approach a gaming-table. Never degrade yourself, and place your money, health, reputation, character, and soul in peril by associating with gamblers and betting-men. Waste not your time in reading gambling literature. Honest industry is the only royal road to success in life. Get your money, be it much or little, honestly. Use it wisely. Regard it as a talent given you by God, for which you will one day have to render account. Be not over-anxious to grow rich. Fear God, and all things that are necessary for this life shall be yours. "*Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.*"

REMINISCENCES OF AN AGED MINISTER.

III.

AMONG the recollections of a pastor's life, some incidents stand out in bolder relief than others, and in former papers the writer has ventured to record some of those events which have come up most distinctly before his memory. The present paper, touching on subjects of a similar kind, may be received as an appendix to No. II. These incidents are not such as would be likely to arrest the attention of irreligious men, but by Christians the record of them will be welcomed as illustrating truths which they have learnt to prize. The writer has often recurred to them as proving, not only that the path of duty is the path of safety, but also that by a consistent course of action the humble follower of Christ may "put to silence the ignorance of foolish men," and bring glory to God.

Among the trials to which a Christian's faith and fortitude are exposed, there are none more severe than those which spring out of domestic differences, and especially the opposition of an unsanctified will. To a lover of peace, and above all other kinds, peace at home, this very trial, amiable as it is, may become a snare. But the grace of God may be, and often has been "sufficient for *that* day."

In the early years of the writer's pastoral life, a young man, recently brought to the knowledge of the truth, requested baptism and Christian fellowship. Like others, he had been harassed by painful doubtings, and many a sore conflict, but at the same time when his case became known, he had found peace in Christ. So that, under a sense of infinite obligation to the Saviour, he desired to obey His blessed will as far as it was known, and it was

clear to him, that as a believer he must observe New Testament ordinances.

It was the custom of the Church to which he sought admission to require from the candidate an oral statement of his experience in the presence of the members. Among others, this young man presented himself for the purpose, and was exposed to a trial never known in any other case, either before or since. It was competent for any member who did not feel perfectly satisfied, or was anxious for explanations, to suggest questions through the chairman, or to propose them himself. In this instance, the chairman having declined to press the candidate "about the doctrines," for that was the point, the inquirer, an aged and holy man, but a great stickler for orthodoxy, himself assumed the office, and this was his inquiry, "Friend So and So, do you believe that Jesus Christ died for all the world or for part of it?" The writer confesses that for a moment he himself was in painful suspense, and it was evident that many others shared in that feeling. Here was a novice, who had but just mastered the alphabet of Christianity, put to solve a question which might have confounded many of longer experience. There was a slight hesitation, and a look of some anxiety, on the part of the young man, and then came the reply, "I DO BELIEVE THAT HE DIED FOR EVERY POOR TREMBLING SINNER THAT GOES TO HIM." The querist did not propose a second question; and on the part of many there were unmistakeable indications of the satisfaction and relief with which the reply had been heard. Indeed, what could have been better? And what more sound conclusion can there be for every sin-stricken soul? If these lines should come under the notice of any who are burdened, and longing for salvation in Christ, let *them* remember, and take the truth to their hearts, that "He died for every poor trembling sinner that goes to Him." Believe His own precious Word, "He that cometh shall in no wise be cast out." Then,

> "Let not conscience make you linger,
> Nor of fitness fondly dream—
> All the fitness He requireth,
> Is to feel your need of Him."

Oh! that this free and complete salvation through the blood of Jesus, and by his royal gift to perishing sinners, may be sounded forth far and wide, monasticism, ritualism, and will worship in all its multiform appearances, being for ever exploded. Let the standard-bearers hold aloft their banners, and every Christian in the land cast in his influence, till all men shall have the direct message of the Gospel addressed to them in distinctness and in power.

The words which fell from the lips of that novice were the simple utterance of an unsophisticated mind. Would that all professedly Christian teaching tended to establish that grand truth in the minds of men of all classes, and that instead of the ecclesiastical controversies and the war of the Churches now raging, the universal battle-cry may be in perfect harmony with the love of God for a dying world.

It scarcely requires to be said that the young man of whom we have written safely passed the ordeal, and was numbered among those who were shortly to be admitted to Christian fellowship. But now there came on him one of those sore trials to which reference was made in the former part of this paper. Instead of sympathy at home, he had to encounter determined opposition. It was one of

those occasions in which our Lord's prophetic words have been exemplified:—"A man's foes shall be they of his own household." The time for his baptism was drawing on when the old spirit of the world broke out in the hostility of his wife, who was utterly opposed to the step he was about to take. On the morning of the day appointed for his baptism (it was a working day), he left his home with the threat sounding in his ears that his apparel should not be available, but that it should be placed beyond his reach. There was a determination that his purpose should be frustrated. At the noon-tide hour he returned to his house, not knowing what to expect, and certainly not looking for the scene which awaited him—Behold, how true is the ancient promise, "Them that honour me I will honour." The house was clean, the fire was bright, the needed apparel all prepared and ready, and every arrangement made for his accommodation and comfort. The Holy Spirit had graciously subdued that rebellious will. Every prejudice was abandoned, and, better still, converting grace was given. Who will not admire the grace of God in the fidelity of the disciple to his convictions, and in the salvation of one for whom he could have laid down his life? The reward of fidelity came in the most welcome and precious form. A few more months elapsed, and then the writer of this article had the privilege of welcoming the repentant wife into the fellowship of the Church to which her husband had previously been united.

A second incident, somewhat similar as to decision of character, and firmness of principle, may perhaps be deemed worthy of record. A convert, no longer young, for she was a grandmother, requested baptism and Christian fellowship. So did her daughter, a married woman. Both were accepted, but the elder one, instead of meeting with sympathy at home, was exposed to bitter persecution from the quarter to which a wife may naturally look for protection. Violence was threatened and offered, but she was enabled to manifest both the firmness and the meekness of a Christian. Her decision was not to be shaken, and her confidence in Divine protection did not fail her.

The time came—she and her daughter, with other candidates, were seated near the baptistry, and the service had commenced. Suddenly a man stalked up the aisle, demanding with loud and threatening voice, "Where's my wife?" and as he approached nearer, indicating fearful hostility to the pastor, whom he then had full in view. The reader will readily conclude that such an unprecedented scene created alarm, almost a panic. This, however, did not extend to the person most deeply interested. She retained her seat, quietly waiting the issue. In the mean time the poor man had been ejected, and placed in the hands of the police. His wife was recommended to retire to the vestry, that a short peaceful interval might be secured. Then, on being consulted as to her wishes, she expressed her determination not to yield, but to follow out her convictions of duty. It was well in every respect that she was enabled so to decide. If her faith had given way, and her resolution failed, her conscience would have been wounded, an unbelieving world would have rejoiced, and the enemy would have triumphed, while at the same time the strongest appeal which could be addressed to the persecutor would have been withheld. As she went down into the baptistry, the writer

could not withhold an expression of his hope that God would be pleased most graciously to support and comfort her. To this she audibly replied, "Bless His holy name, I can trust in Him." And so, amidst the tenderest emotions of deeply interested spectators, she was buried with Christ in baptism. Successive years of an honourable profession have furnished proof that she has been enabled to walk in newness of life.

The reader will probably wish to know the sequel. Having been committed to the hands of the police, the poor man could not legally be liberated without being first brought before a magistrate. This was done on the next morning. The complaint was lodged. The evidence was clear, conviction was certain. But, on the intercession of the prosecutors, who were deacons of the church, no penalty was imposed, and, after suitable admonitions and warnings from the bench, the accused was liberated. In the mean time the wife returned to her home, but not to remain there, for before he reached it the unhappy man sent a warning message, which induced her to seek safety in flight. For several days, the tumult of passion not having been allayed, she was sought by the infuriated man in neighbouring cottages, and in most threatening mood, but unsuccessfully. Suddenly there came a change, and by message she was assured that she might return to her dwelling in perfect safety. She did not hesitate, but obeyed the call, and the promise of security from all violence was fulfilled. There had been much painful solicitude awakened on behalf of the poor man himself, and much earnest prayer was offered for him. It was not forgotten that there was One who could say, with resistless authority, "Hitherto shalt thou go, but no further," and at the throne of grace prayer was offered up continually. Ere long it was reported that, instead of angry threatenings, there were the indications of a remorseful mind; and it was even so.—Christian friends gathered towards the scene, and united in fervent supplication, the subject of their intercessions being present, but despondING. Humble and thankful he was, but could not hope. To the writer he sent a message by a friend who had just left him. "Tell him," said he, "that I am a lost man, but that he is clear of my blood." Shortly after this it was observed that he would creep in at the usual week-day prayer-meeting, and secure the most private corner. On returning from one of these engagements the writer was somewhat startled by a shadowy form emerging from beneath the shelter of overhanging shrubs, and approaching him. The voice enabled him to ascertain that it was no other than his poor self-condemned neighbour who, with tremulous voice, entreated his forgiveness. A ready assurance that this was granted, furnished an appropriate opportunity for telling of the infinite compassion of God, and his readiness to forgive even the chief of sinners. Whether a corresponding impression was made at the time was not known, though it did afterwards appear that some tranquilizing influence had been granted. The poor man could pray; and whoever prayed, when hope was entirely absent? Despair seals both the lips and the heart. Not only did he pray for himself, and alone, but on one occasion at least, in the sick chamber of a neighbour, with whom he had long been on intimate terms, he proposed that they should pray together, and *so they did.*

The end was rapidly approaching. He was advanced in years, and his

frame was enfeebled. His health gave way, and ere long he was numbered with the dead. We would have wished that it had been otherwise, and that he had been spared to "bring forth the fruit of righteousness," and that in him, as in the Apostle Paul, there might have been a living proof of the all-mightiness of Divine grace, and the all-sufficiency of the Saviour's precious blood. But it was otherwise, and we desire to bow before the Sovereign will. We did see the persecutor become a penitent, the lion changed into a lamb, and the involuntary and instinctive feeling of the Lord's people led them to exclaim, "What hath God wrought!" and to prepare them to unite in the strains—

"O'er sins unnumbered as the sands,
And like the mountains for their size,
The seas of sovereign grace expand,
The seas of sovereign grace arise."

Think of this, ye desponding souls. Think of Christ, of the love of Christ, of the blood of Christ. Thinking of yourselves, and your sins, you have a dark scene before you, and so long as the objects of contemplation, the scene will become darker and darker still. But Christ presents himself and says, "Look unto me and be ye saved." "Be ye saved!" Think of *that*. It is not "Be ye ashamed and confounded. Despair and death must be your doom." Now the Saviour himself calls you to "be saved." And as if knowing your burdens and your fears, He further says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." If you stay away from Christ, the sin-bearer, there is no hope. All the pathways to heaven which men would prefer are blocked up. Only one, but it is the royal road, remains. It is sprinkled with sacrificial blood.

Blessed is the man that endureth temptation.—JAMES i. 12.

The skill of a pilot is unknown but in a tempest; the valour of a captain is unseen but in battle; and the worth of a Christian does not appear but in time of trial. Fire tries metals what dross is in them; strong winds, storms, and tempests try what our foundation is, whether it be built upon the rock or upon the sands; they discover what sap the leaves have from the root; withered leaves when the wind rises fall off, the green leaves that have sap hold on; they try what soundness is in us; hard weather tries what soundness and health there is in the body, so afflictions and troubles what soundness the spirit hath. Empty hearts, when they feel the heat of affliction, break; but if filled with grace and the comforts of the Holy Ghost, hold sound.

JEREMIAH BURROUGHS.—1650.

Jesus answered and said unto her: O woman, great is thy faith; be it unto thee even as thou wilt.—MATT. xv. 27.

When the heart of Jesus shall seem to fail you, when your prayers *even* shall serve only to increase your trouble, when in return for the most fervent supplications and most tender confidence you shall seem to find His ear closed, His heart inaccessible, and His hand repelling you, remember then the words that saved the woman of Canaan. Humble yourself beneath His powerful arm. Present to Him that "broken and contrite heart" to which He hath made the promise, and from the midst of your distress, and even while He is refusing you, lift up a new cry, a more earnest prayer which He cannot resist, and which shall draw from Him this reply: "For this saying go thy way, be it unto thee even as *thou* wilt."

ADOLPHE MONOD.—1850.

DANIEL'S WINDOW.

DAN. VI. 10.

In the cheerful summer dwelling,
With the rivers rushing near,
Where the Babylonish tumult
Falls more lightly on the ear:
Near the window's lofty casement,
Which stands open, Zion-ward,
Is a suppliant, silent, kneeling,
Daniel praying to his Lord.

Keeling thus, may he be seen,
Ever thrice, from day to day,
Early when the star of morning
Pales before the eastern ray;
When the sun's hot noonday beams,
Fiercely on the city glow,
When Euphrates waves at evening,
Shimmer golden as they flow.

Over Babylon's grand buildings,
Looks he with enraptured eyes,
Towards the distant David's city,
Which on Zion's mountain lies.
Palms of Babylon are waving,
Its rich roses cluster here;
Mount Moriah's holy summit
To the Prophet's mind seems near.

And the wind's wings softly carry,
Thro' the stretch of desert sear,
Over streams, and hill, and valley
Zion's greetings to his ear.
In a strange land they refresh him
With the fragrance of his home;
In captivity he's strengthened,
As these freedom's breezes come.

Blessèd who in this world's turmoil,
Towards Jerusalem above,
Always keeps his window open—
Towards his Father's home of love.
Where in prayer he still is kneeling
In the dawn and evening light,
And his sighs are homeward stealing
Up to Zion's mountain height.

Could I find myself surrounded
By the world's intensest bliss,
Could I see, in bright luxuriance
Gardens of Semiramis;
Still in Babylon's grand towers,
I should as a captive stand,
And my sighing, and my longing
Would be towards my Fatherland.

Were I in a prison's darkness,
Feeling deep its gloom and shade,
Still a bright and cheerful dwelling
E'en this prison might be made.
Had I but a window open,
Towards Jerusalem above,
Where might ever be ascending
All my faith, and hope, and love.

Do my dwelling's narrow limits
All the daily care and smart:—
All the sorrows crowding round me,
Rest depressing, on my heart?
Every morning—every evening,
Through my window, breezes blow,
Down from Zion's heights above me,
In a heart-refreshing flow.

Thither come these winds of heaven,
And refresh the weary breast,
While a captive, I can picture
Future freedom's heavenly rest.
There above, hope's stars are glittering
Thro' the fogs and mists of time,
And good tidings soft are sounding
From heaven's distant harps sublime.

Thus where'er I build my dwelling,
In the valley, on the hill,
Ever shall towards Salem's meadows
Stand my window open still.
Babylon may near enclose me,
Build around on every side,
Still *one* prospect it must leave me
Thro' my window open wide.

From the German of "Carl Gerok," by H. J. H.

SHORT NOTES.

THE RIGHT HONOURABLE BENJAMIN DISRAELI—This famous politician is of Jewish extraction, as his name and countenance sufficiently indicate. The original designation of the family was of course Israel; the D before the name, and the vowel at the end, having been probably attached during the residence of the family in Spain, Italy, and other portions of Europe. The grandfather of the Premier settled in England about the year 1748; carried on a successful mercantile business, and retired to Enfield, where he died fifty years ago, at the advanced age of ninety years. His son, the author of "Curiosities of Literature," was born at Enfield in 1766, and died at Bradenham, in the county of Buckingham, in the year 1848. Another work of his upon the life of Charles the First procured for him a Doctor's degree from Oxford, which was conveyed to him in language the 'truthfulness of a part of which the reader need not assent to unless he please. "*Optimi regis optimo vindici.*" "To the best defender of the best king." The language of a modern critic is probably nearer the mark, though a little too epigrammatic to be quite truthful:—"No writer is more instructively amusing, or amusingly instructive than he." There can be no doubt, however, that the works of the elder Disraeli exhibit abundant proofs of much reading, of considerable acquaintance, not only with the usual tracks, but also with the by-paths of literature; and that the results of his wide and curious researches are conveyed in so connected and pleasing a style, as to remove him from the literary species termed *Dryasdust;* upon which Sir Walter Scott was so witty, and Thomas Carlyle is so severe. A small mural tablet in the parish church thus tells of his end and that of his spouse: "Sacred to the memories of Isaac Disraeli, Esquire, D.C.L., of Bradenham House, Auther of Curiosities of Literature, who died January 19, 1848, in his eighty-second year; and of his wife Maria, to whom he was united for fifty-five years. She died April 21, 1847, in the 72nd year of her age. Their remains lie side by side in the vaults of the adjoining chancel." Their now famous son was born in December, 1805. He gave early signs of a predisposition to literary pursuits, having published his first work, "Vivian Grey," almost as soon as he came of age. He then travelled abroad, for some years, and of course visited Palestine, the land of his fathers, where probably he nursed those strange tendencies of his Eastern blood, which he often gives utterance to in his novels, in so grandiose a style, and with which Mr. Beresford Hope twitted him in Parliament not long ago, as "the Asian Mystery." One obvious result of his sojourn in Syria may be seen on his estate, in the shape of some strong and healthy cedars, the seed of which he is said to have brought from Lebanon, and planted with his own hands. There is a tradition afloat that the young Disraeli served for some time as a lawyer's clerk,

which means no more probably than that he was intended for the bar; but if so, politics had superior charms, and ultimately prevailed. His first attempt to enter Parliament was made through the ancient Borough of High Wycombe, near to which his present pleasant residence is situated; but the attempt was unsuccessful. His political creed was then extremely radical, and he stood for the borough in opposition to a son of the late Earl Grey. This was in 1832; and the traditions of the town still tell of that self-confidence, bombastic utterance, and somewhat trickiness of conduct, which since then have become historically famous. In the course of his electioneering addresses he excited the martial ire of his opponent, which almost ended in a duel, by denouncing the whigs—then in the ascendant—as "a feeble, incompetent and rapacious faction." He was first returned to Parliament, in 1837, as member for Maidstone, and at the general election of 1841, was chosen for Shrewsbury;—having in the meantime married the widow of Mr. Lewis, his colleague, in the representation of Maidstone; and in 1847 was elected "member for Bucks," which he has been ever since. He commenced his political career, we have already said, as an extreme radical, and as, in some sense, the disciple and political *protégé* of Mr. Joseph Hume; but before very long he had veered round to the opposite pole, having soon "sown his political wild oats," as we heard him say at Aylesbury in 1852, on his taking office for the first time. His change of views involved him in some acrimonious controversies with the party he had left; the most notable incident of which was the abuse which Daniel O'Connell heaped upon him, with the climax, "He is surely the direct descendant of the impenitent thief upon the cross;" which Disraeli poorly attempted to cap with, "We shall meet at Philippi"—meaning the House of Commons. As is well known, his first attempts at speaking in the House were signal failures; his bombastic utterances and theatrical manner exciting roars of contemptuous laughter; but he soon proved that there was solid stuff in him, and rose to prominence as a Parliamentary orator about twenty years ago, when he had joined the Derbyite section of the Conservatives, who remained Protectionists, while the famous corn-law controversy was raging. Then commenced Disraeli's spirited attacks upon Sir Robert Peel, which, with their polished epigrams and fierce sarcasm, attracted the attention of Parliament and called forth abundant applause from the extreme Tory party, who, having forgiven Sir Robert for passing the Catholic Emancipation Act in 1829, considered that he had again awfully betrayed them, by giving the country untaxed bread. Sir Robert died, and before long Mr. Disraeli had his reward—becoming Chancellor of the Exchequer for about nine months, from March to December, 1852. His advent to so prominent a place of power created general surprise—many expecting a laughable *fiasco*. But they were mistaken; for he led the House of Commons in a manner which reflected honour upon himself, and that fully justified the confidence which his party, and the chief of his party, had reposed in him. The coalition however, with Lord Aberdeen at its head, soon drove him from the Treasury Bench; though his party had consented to abjure their protectionist principles, with a silly reservation uttered by Mr. Disraeli, that "He was still opposed to free trade, though quite willing to

accept the principle of unrestricted competition." Thus ended the second portion of his political career. He returned to power again, as Chancellor of the Exchequer, from March 1858, till June, 1859. This second occupancy of office was signalized by the production of a Reform Bill, so called, which coolly proposed to exclude all dwellers in boroughs from the county constituencies. The plan failed, and the ministry with it. Then came Lord Palmerston and his "masterly policy of inaction," succeeded by Mr. Gladstone's short and stormy leadership of the House of Commons; and now for the third time Mr. Disraeli speaks from the Treasury bench, but this time as the Prime Minister of England.

DISENDOWMENT OF THE EPISCOPAL CHURCH IN THE WEST INDIES. —It is a singular fact that while the present ministry are resisting the disestablishment and disendowment of the Irish Church with intense vigour, they have just brought into Parliament, of their own free will and mere motion, a bill for the total disendowment of the Established Church—ministers, archdeacons, and bishops, and all—throughout the West India Islands. Down to the present period, the people of England have been compelled to contribute £6,300 a year for the support of ministers, catechists, and schoolmasters, and £14,000 for the pay of the Bishops of Jamaica, Nassau, Barbadoes, Antigua, and Guiana, and of seven archdeacons. This anomalous burden was imposed on the revenues of England, almost exclusively, during the period when the West India interest was a power in the Senate, and every member of Parliament was required to subscribe to the Thirty-Nine Articles. No such grants are possible under the present constitution of the House; and it appears a matter of surprise that such an impost on our revenues to maintain Episcopalianism in the West Indies should have been so long tolerated. The removal of it has been hastened by the practice of the Bishop of Jamaica—commonly abridged to Bishop of Jam—who has not seen his diocese for thirteen years, but has continued to reside in Europe, drawing £3,000 a year from England, the remaining sum of £2,000 attached to the see being given to his coadjutor, the Archdeacon of Middlesex, in Jamaica, who is also Bishop of Kingston. The bill provides, of course, that the rights of present incumbents shall be respected, but on their demise the local legislatures must make provision for the bishops, archdeacons, and clergy, or they must look to the voluntary principle for support.

RELIGIOUS LIBERTY IN AUSTRIA. —The Emperor of Austria has at length given his assent to the law on marriage and schools, and the Concordat, with all its clerical despotism, is at an end. His signature was so long delayed that it began to be apprehended that he would yield to the sinister influences around him, and refuse at last to recognize it. It is now known that this intermediate period was employed in negotiations with Rome, in the hope of inducing the Vatican to agree to some modification of the Concordat. But the stereotyped reply of *non possumus* which the "Father of Christendom" has always given to every liberal measure, was the only reply vouchsafed on this occasion. One of the daily papers has published a letter from Rome, which asserts that the Pope granted the Emperor leave to sign this "godless law," with the understanding that, as it was done under compulsion, it was not binding on him, and that he was bound to

abrogate the deed at the earliest opportunity. This assertion is so derogatory to the character of the holy see in this period of enlightenment, that it is to be hoped it will prove fabulous, though none of the Roman Catholic organs have ventured to contradict it. The new ordinances provide—First, that the State shall not regard the creed of the contracting parties when it deals with marriage; if the Church refuses to solemnize a marriage, the civil authorities will be competent to celebrate it, and it will be valid for every purpose; mixed marriages are permitted. Secondly, that the State will not give a monopoly of education to the Church; parents may decide whether they wish their children to receive religious instruction from the priest or not; and after a given age everyone will be at liberty to change his creed. To us who have been nursed in the lap of religious liberty, these concessions must appear very rudimental, but to the Austrians they must be invaluable. The enthusiasm with which they have been welcomed proves how deeply the iron of the Concordat had had entered into the soul of the people.

THE ROMAN CATHOLIC UNIVERSITY OF IRELAND.—The proposal of the Tory Ministry to soothe Ireland by establishing and endowing a Roman Catholic University could not, it is believed, have been carried through Parliament in the present temper of the country; but the ministry have been happily relieved from the incubus of this measure by the extravagant demands of the Roman Catholic prelates. The question is one of deep and general interest to this country, inasmuch as it shows us the inextinguishable spirit which animates the Roman Catholic Church, the absolute and unmitigated spiritual despotism which it claims as its indefeasible right, and the condition to which this free country would be reduced, if the Church of Rome should become predominant. According to the ministerial plan, the Convocation of the University was to consist of the Chancellor, the Senate, the professors, and the graduates. The Senate was to be composed of a chancellor, elected by Convocation, a vice-chancellor, appointed by the chancellor, four prelates, to be nominated by the Roman Catholic hierarchy, the President of Maynooth, six laymen, elected by Convocation, and five members, elected by the faculties. The University was to have the power of granting degrees, of holding university examinations, and of determining what colleges should be affiliated with it. It was, in fact, to be placed on the same basis as the London University. But the Bishops demanded that it should be not a mere examining body but a teaching body, endowed with a full staff of professors. They required that Cardinal Cullen should be the first Chancellor, and that his successor should always be a Roman Catholic bishop. They claimed more power for the Senate, in which the episcopal element would be strongest, than for the Convocation in which the lay element of graduates would be predominant. They demanded, therefore, that the six lay members should be elected by the Senate, and not by the Convocation, and that the episcopal members of the Senate should have an absolute negative on the books included in the University curriculum, and the first nomination of professors, lecturers and officers, together with the power of subsequently depriving them of office if the Bishops considered that they had done anything contrary to faith and morals. They demanded in fact

the unrestrained control of the institution, which was to educate persons of the Roman Catholic nobility and gentry of Ireland, and in consideration of the right they possessed "according to the doctrine and discipline of the Catholic Church," which the State was to recognize, in all its plenitude, as the constitution of the University." "It was not competent," they said, for laymen, or even for clergymen of the second order, to judge of faith and morality. That was the exclusive province of the bishops." They were not satisfied that the University should be a strictly Roman Catholic Institution, unless it was also placed exclusively under the jurisdiction of the priesthood, and made entirely subservient to the maintenance of their power. They demanded, in fact, that a Protestant Government should concede to them that absolute dominion in the domain of education, which a Roman Catholic sovereign has just deprived them of, and that while the Austrian empire was exulting in its emancipation from their fetters, they should find an ample compensation for their losses in Great Britain. These monstrous propositions were necessarily rejected by Mr. Disraeli, and he is doubtless congratulating himself on his escape from the unsafe position in which he had been placed by touching the question at all. In the next Parliament, not only will the endowed Roman Catholic University be a forlorn hope, but even the Maynooth grant will cease, and the hierarchy will at the same time be deprived of that most useful grievance—the establishment of an heretical Church in the "island of saints."

FREE CHURCH OF SCOTLAND.—From the proceedings of the General Assembly of the Free Church of Scotland, we gather that the sum raised by that community during the last year amounted to not less than £395,554; under the following heads: for general and local building purposes, £59,344; for the sustentation fund for the benefit of ministers, £142,172; for congregational purposes, £126,343; for the education scheme, £19,123; for college purposes, £7,108; for home and foreign missions, £41,426. Considering the general depression of all commercial interests during this period, the magnitude of this sum speaks volumes for the zeal and liberality of the Free Church. Nor will it will be forgotten, that since Charles the Second declared that Presbyterianism was not the religion for a gentleman, the Scottish landed proprietors have for the most part become Episcopalians; that the wealthy of the second grade belong to the Established Kirk, and that it is chiefly from a lower stratum of society that this sum has been raised. As bearing on the result of the voluntary principle in the support of religious ministrations, this fact has an emphatic signification at the present time, when it is asserted that the disestablishment and disendowment of the Irish Church will be fatal to the existence of Protestantism in Ireland. The members of the Protestant Church in that island own nine-tenths of its rental, and comprise some nine-tenths of its nobility and gentry. The cost of their Church establishment is said to be a little above half a million;—and yet, a sum equal to four-fifths of this amount is contributed annually to the voluntary support of religion by a far poorer community in Scotland. We have only to suppose the Protestants in Ireland to be animated by the same devotion to their creed and the same religious earnestness as these Protestant brethren in the neighbouring island, and the interests

of religion will lose nothing by the withdrawal of State aid.

THE SUSPENSORY BILL.—Mr. Gladstone's Suspensory Bill has passed the House of Commons, without any opposition on the part of the Ministry, who rose and walked out in a body on the third reading. How far this proceeding can be reconciled with the dignity of conduct, which the country has a right to expect from those entrusted with the Government, we will not pretend to say. The Bill was introduced on the 18th June into the House of Lords by Lord Clarendon, when Lord Grey, a Liberal peer, stated his intention, on the second reading, to propose that it be read that day six months. The Lord Chancellor, on the part of the ministry, made the same announcement. The Bill is sure, therefore, to encounter that opposition in the Upper House which will be fatal to its progress. As its object is simply to prevent the creation of new vested rights, before Parliament can come to a decision on the Irish Church question, this event is of no consequence except as showing the feeling of the Lords on this subject, and the spirit of antagonism to the Commons which animates them. This momentous question, which is now agitating society to its profoundest depths, will be decided by the votes of the peers. The course which they are pursuing will only seem to advance the cause they are opposing; and to impart additional zeal and zest to the efforts which will be made to return members pledged to the advocacy of religious equality, and to the disestablishment of the Irish Church. The appeal now about to be made will be addressed to the largest constituency ever known in England, which may, indeed, be said to embrace the whole country, and every class in it above the level of pauperism. It is, moreover, to be made not for the retention of office by a ministry, or to pass a Reform Bill, or even to secure free trade and cheapen the staff of life, but with the object of enthroning a grand religious principle in the practice of our native land. No more important or nobler issue has been presented to the electors of England since 1640, and it is to be hoped that the Dissenting body, which has now for the first time obtained its due political weight in the country, will not lag behind on this occasion. If the result of the election should give a larger majority in the House of Commons than that which supported Mr. Gladstone's original proposition, there can be no doubt that the Lords will gracefully bow to the voice of the nation.

SUTTÉE IN INDIA.—The Calcutta papers inform us that a very atrocious case of *suttee* has recently been perpetrated in the heart of the British dominions. A Brahmin having died in a distant province, his body was burnt, but his garments were conveyed to his widow, in the district of Cawnpore, when she resolved, or was goaded on by her relatives, to sacrifice her life on the funeral pile. She was escorted to it in open day, with a band of music, and there burnt to death. There was no attempt at secrecy at the time, and no subsequent denial of the act. Her intention to perform the rite was known throughout the neighbourhood for several days, but no effort was made on the part of the police to prevent it. The police officers have been dismissed, and seventeen of those who took part in it are committed for trial, and, if convicted, will be subjected to condign punishment. This case furnishes a melancholy proof, that

during the forty years which have elapsed since this rite was prohibited under severe penalties, we have not been able to eradicate the disposition to encourage it in native society; and that if the power of the British Government were extinguished, the burning of widows would become as prevalent as ever. We have not succeeded in introducing that high tone of moral feeling which would of itself render the perpetration of this barbarous rite impossible. An incident like this serves to illustrate the remark made by Dr. Marshman to Sir Charles Metcalfe, when he asserted that "as the empire rose in a day, it would pass away in a night." "Be assured we are immortal till our work is done, and we have two centuries of labour before us."

Reviews.

The Prodigal Son: Four Discourses. By the Rev. W. Morley Punshon, M.A. London: J. Clarke and Co., Fleet Street.

THESE sermons are thoroughly characteristic of the style which has gained for our brother Mr. Punshon the great popularity which he enjoys as an orator. The fault probably lies in ourselves, but it has always seemed to us rather an intellectual treat than a spiritual advantage to listen to the voice of this charmer. What a blessing it is that the real work of the Church is being done by a multitude of devout and faithful servants of God, who, if they have not the faculty of fascinating the crowd, are taught of God to touch the consciences and change the hearts of many.

Sermons for all Classes. By T. M. Morris, Ipswich. London: Elliot Stock, 62, Paternoster Row. Price One Shilling.

THE church and congregation at Turret Green Chapel, Ipswich, having thrown open their place of worship on Sunday Evenings "*to all who might be willing to come, without any reserve or distinction of seats,*" their pastor has in the preface to these sermons published the happy result of this effort in the interest awakened, and the attendance of large numbers previously strangers to the house of God. The fourteen sermons which this cheap and beautifully printed book contains, are some of the discourses Mr. Morris has given to these special audiences. They are vigorous compositions, thoroughly evangelical and illustrative of the fact that it is quite unnecessary to resort to clap-trap expedients and sensational topics to enlist the attention of the multitude. We commend Mr. Morris's sermons to all our readers, and the action taken by his Church to our deacons and elders.

A Sermon under the Sky, preached in the open air on The Seven Dials, St. Giles's, on Sunday Morning, May 17th, 1868. By G. W. McCree. Price One Penny. London: S. W. Partridge and Co., 9, Paternoster Row.

OUR brother Mr. McCree is the bishop of St. Giles's. Long may he be spared to pursue the honourable and useful

labours with which his name is identified! We direct the special attention of out-of-door preachers to this model sermon. The text, and its treatment, are most appropriate for services of the kind thus described in the preface:—

"Around the preacher were hundreds of men and women buying fruit, vegetables, combs, butcher's meat, milk, newspapers, boot-laces, birds, dogs and other things of a miscellaneous character. Scores of shops were open for business, and three markets were thronged with people. In the midst of these deplorable scenes this sermon was preached to a large congregation of the poor, who were as orderly and attentive as any gathering in St. Paul's. Indeed, an open-air service in Seven Dials is an honour to the population. May this sermon be the Word of Life to many of the poor and needy! Amen.

Observations on the Conversion and Apostleship of St. Paul. By Lord George Lyttleton. *With an Introductory Essay.* By Henry Rogers. London: The Religious Tract Society.

THIS is an admirable reprint of a work, which, for the cogency of its argument, and the purity of its style, is deservedly esteemed one of the Christian classics of our country. The introduction by Professor Rogers is attractive and pertinent.

For intelligent readers who are sceptically inclined, this is a most appropriate book.

George Fox, the Friends, and the Early Baptists. By William Tallack. London: S. W. Partridge & Co., Paternoster Row.

The Fells of Swarthmoor Hall and their Friends. By Maria Webb. Second Edition. London: F. B. Kitto, 5, Bishopsgate Without.

THERE are only *fifteen thousand* members of the Society of Friends in the United Kingdom of Great Britain and Ireland. Small however as their force is, numerically considered, there is no confederation of men of similar dimensions that exercises the influence exerted by them in all movements which are intended to ameliorate the condition of the human family. By the promotion of education and temperance, the munificent aid rendered to Bible and Tract Societies, the putting forth of efforts for prison reform, the sturdy opposition to slavery and war, the zealous support of all political, social and religious progress, and the ready aid they proffer to the oppressed and the poor, the Quakers are second to none as benefactors of the race, and exponents of the power of Christianity. The first chapter in Mr. Tallack's book contains abundant evidence of the prominent positions the followers of George Fox have taken in science, politics, literature and trade. The author then proceeds to narrate the early life of Fox, and enters upon the portion of his work which will prove most interesting to our readers, that in which he shows the influence of the Baptists on the subsequent development of the Quaker theology. George Fox, the son of Christopher Fox, of Drayton, in Leicestershire, was born in July, 1624—commenced preaching 1647, and died 1690. His parents were devout and zealous attendants on the services of the Church of England, his father usually passing by the name of the "Righteous Christer." About two years previously to his entering upon the work of the ministry, young Fox paid a visit to his uncle Pickering, who appears to have been an eminent London Baptist. The Word of the Lord had become a fire in his bones, and his Baptist friends wished him to remain and labour in their midst. At the request of his parents, he however returned to his village-home, and spent his time in solitary musings, and night meditations, and anxious waitings upon the Lord. Some of his friends who found it difficult to appreciate his state of mind, recommended a wife; others advised him to enter the army. A neighbouring clergyman recommended him to take tobacco and sing psalms. Another clergyman prescribed phlebotomy, "But," he records, "they could not get one drop of blood from me, either in arms or head; my body being as it were dried up with sorrow, grief, and troubles, which were so great upon me that I could have wished I had never been born, or that I had been born blind, that I might never

have seen wickedness or vanity; and deaf, that I might never have heard vain and wicked words, or the Lord's name blasphemed."

It was a long time before Fox experienced peace and joy through resting upon Christ.

"He was enabled to lead a life of remarkable faith, prayer, and earnest missionary zeal, but it always remained a weak point with him (as for the most part also with his followers till near the middle of the nineteenth century), that he too much omitted to set forth the readiness of the Lord Jesus to redeem sinners *just as they are*, and to sanctify them also by successive daily supplies of spiritual strength entirely from Himself, and not from human strivings, other than the strivings of an empty broken heart, confessing in fervent prayer its permanent and utter need * * * * * * * * * * * * * *

If we regard *the general tenor, the prevailing tone* of his teachings, the full, free, open-handed gratuitous Gospel was *not* preached by him or his early followers, in the manner which the general experience of Evangelical Christendom has shown to be most successful in bringing peace and conversion to the sinner, or in the precise way by which the Apostolic Churches wrought the great work of evangelization."

Mr. Tallack has most faithfully and judiciously confuted the fallacy which lay at the foundation of the system of the early Quakers in their exaltation of the "inward light possessed by men" above the Scriptures, as the "primary rule of faith and practice." The Hicksites, a body of American Friends, about one hundred thousand in number, retain all the peculiarities of Fox's teaching. But, they have, under the professed guidance of "the inward light," denied the Deity of the Lord Jesus, styled the Scriptures "a secondary rule," and "a mere written book," rejected the doctrine that salvation is purchased by the personal sufferings of the Saviour, and "spiritualized away many other of the plain declarations of the Bible."

Many of the peculiar and distinctive practices of the Friends were derived from the early Baptists. Edwards's Gangræna alleges that it was not uncommon for women to engage in public discourses in some of the Baptist congregations. Our ancient Church books afford ample evidence that the names of the months and the days of the week derived from Pagan deities were not used by the Baptists early in the 17th century. In their disapproval of oaths, their recognition of the office of deaconess, their encouragement of the gifts of the individual members of the churches, their reluctance to recognize the ministry as a separate office, their exemplary care for poor members, their disapproval of marriages out of the Church, and even in the use of the singular pronouns "thou" and "thee" when addressing individuals, we find traces of the origin of these practices on the part of Fox and his followers.

Among the localities often visited by George Fox was Swarthmoor Hall, near Ulverstone, the residence of Judge Fell, a contemporary of Sir Matthew Hale. Mistress Fell was one of Fox's converts, and while the judge was on circuit his household was won over to the tenets of the zealous missionary. Although the judge did not himself embrace Quaker views, he invariably extended his protection to their adherents. In 1658 Mistress Fell became a widow, and eleven years after she became the wife of George Fox. Margaret Fox deservedly ranks amongst the noblest of Englishwomen. Mrs. Webb's book, the "Fells of Swarthmoor," as a graphic portraiture of religious life in the 17th century, and especially of the life of the early members of the Society of Friends, is not only unfailing in its interest, but exceedingly valuable for its historic accuracy. The persecutions endured by George Fox and his associates are narrated from their own letters. The valuable documents of Devonshire House, the repertory of Quaker documents, the State Paper Office, and many private collections have contributed to this valuable record of early Quaker life. Both of these books are of moderate cost, and in a small compass contain materials which will be held in great esteem by all lovers of history, but which are of especial interest to Quakers and Baptists.

The Paris Exhibition: The Door was Shut. By T. B. HART, pastor of the Congregational Church, Paris. London: Jackson, Walford, & Co.

Two addresses delivered on the last day of the memorable *Exposition* of 1867, very excellent in the counsels they contain, and made more valuable because of the statistics of Christian work accomplished in the Champ de Mars, which are included in an appendix.

Intelligence.

MINISTERIAL CHANGES.

GRANGE LANE, BIRKENHEAD.—The Rev. W. H. King, of Thrapston, has accepted the pastorate of this Church.

The Rev. James Bullock, M.A., has accepted the unanimous invitation of the Church at George Street, Hull.

The Rev. W. Page, B.A., of Truro, has accepted the unanimous invitation of the Church at Chard.

GREAT ELLINGHAM.—After a pastorate of nearly six years, Mr. Kiddle has resigned his charge of the Church at Great Ellingham, Norfolk, and accepted the unanimous invitation of the Church at Broadstairs, Kent.

The Rev. J. Parsons, late of Delhi, who has recently returned from India in consequence of his health no longer admitting of missionary labour in a tropical climate, is prepared to supply with a view to the pastorate. Communications can be addressed to 26, Rivers Street, Bath.

MISCELLANEOUS.

BROCKLEY ROAD CHAPEL, NEW CROSS.—On May 21st, a new Baptist chapel was opened in Brockley Road, New Cross, of which the Rev. J. T. Wigner, late of King's Lynn, is the pastor. The building, which is in the decorated Gothic style of architecture, has been erected from the designs of Messrs. Charles Gray Searle and Son. It will hold about 900 persons. The memorial stone was erected on the 21st of October. The pews are placed radiating from the platform. The front of the gallery is partly open, and filled in with ornamental Gothic ironwork. The school-room, which is very capacious, lofty and handsome, is on the basement. There is every convenience connected with the building, and altogether the structure is one of the most commodious chapels recently erected in the south of London. Mr. W. Higgs, of Lambeth is the builder. The Rev. Jesse Hobson and Rev. Charles Stanford read the Scriptures and prayed. The Revs. J. T. Wigner, W. Tiddy (Independent), W. Woods (of Woolwich), and S. Green took part in the service. The Rev. Dr. Raleigh preached. The Hon. A. M'Arthur presided at a public meeting, at which Mr. Wigner stated that the chapel would cost £5,000, and he hoped that £1,000 would be raised at once. If that were the case, they would have more than half paid for the building. The cost of the organ, vestries, and platform had been provided by a few friends. A number of pleasant and congratulatory speeches were given by several gentlemen from King's Lynn, who had known Mr. Wigner for seven-and-twenty years. Mr. Ibberson, Mr. Baker, and Mr. Share each testified to their appreciation of Mr. Wigner's services to the cause of Christ in Lynn; and short addresses followed from the Revs. Jesse Hobson, S. Green, J. Pillans (Congregational), — Booth (Wesleyan), and S. Price. In the evening a sermon was preached by the Rev. C. H. Spurgeon. The collections and subscriptions throughout the day amounted to over £500. The special services were continued on Sunday, when Dr. Landels preached in the morning, and Rev. W. G. Lewis in the evening. Subsequent services were conducted by Revs. T. Aveling, J. Raven, and Dr. Angus.

WOLVERHAMPTON.—On June 11th a recognition service was held in Waterloo Road Baptist Chapel, Wolverhampton, in connection with the settlement of the Rev. J. B. Myers, the newly-appointed pastor, and a very numerous company of members of the congregation and ministers of the town and neighbourhood were present. The ministers who were present and conducted the services were the Revs. J. B. Myers, W. Robinson (Cambridge), J. J. Brown (Birmingham), F. W. Gotch, LL.D. (President of Bristol College, and Chairman of the Baptist Union), W.

H. Charlesworth, T. G. Horton, B. C. Young (Coseley), D. Evans (Dudley), D. Metcalfe (Bilston), G. Thorne (Brierly Hill), J. C. Major (Netherton), B. Way (Brewood), Mr. S. S. Mander, Mr. E. B. Dimmack, Mr. J. Nutter (Cambridge), Mr. T. Bantock, Mr. W. M. Fuller, &c., &c.

CROOKHAM, NEAR WINCHFIELD, HANTS. —On June 11th, Mr. D. Cork, of Alton, and formerly of the London City Mission, was recognized as the pastor of the Baptist Church in this place. The services, which were of a very gratifying character, were held in the afternoon and evening, and were better attended than could have been expected; about 170 persons having also sat down to tea that had been provided in a meadow. Eleven ministers of different denominations were present. Those who conducted the principal parts of the services were the Revs. H. Bayley, of Kingston; H. H. Bourn, of Winchester; J. Ketley, of Farnham; S. E. Dodge, of Odiham; G. Grant, W. Webster, and Mr. Potter. The pastor also replied to the usual questions. This little Church and congregation have passed through various vicissitudes since their foundation twenty years since, and they now much need the sympathies and prayers of other believers.

BLAKENEY, GLOUCESTERSHIRE. — On Monday, May 25th, a recognition service was held at the Baptist Chapel in connection with the settlement during the past year of the Rev. T. S. Bristow, formerly an Independent minister, as pastor of the Baptist Church in this village. The Rev. M. S. Ridley, of Lydney, was appointed to preside at the meeting. The pastor briefly gave an account of his Christian experience, call to the ministry, educational training, views on Baptism, which induced him to retire from the Independent body, and other religious topics in connection with the work of the ministry. The Rev. Wm. Collings, Secretary of the Gloucestershire and Herefordshire Baptist Association, addressed the Church and its pastor on their mutual responsibilities and relative duties; and the Rev. J. Bennett, Independent minister of Blakeney, on the importance of the Gospel, and the necessity of supporting it. The Rev. — Stranger, of Newnham (Independent), and Mr. Thos. Nicholson, of Gloucester, took part in the services. The right hand of fellowship was cordially given to the pastor, after a few appropriate remarks by the chairman, on behalf of the ministers present, and the meeting closed with prayer and benediction.

BAPTIST ASSOCIATION OF IRELAND.— The annual meetings of this Association were held in Coleraine on May 25th, 26th, and 27th. The proceedings were opened by a sermon by the Rev. W. Eccles. The following were elected as office-bearers for the current year:—The Rev. C. Kirtland, Secretary of the British and Irish Home Mission, president; the Rev. R. M. Henry, of Belfast, secretary; William Hastings, Esq., of Belfast, treasurer. The members of the Committee for last year were re-elected. It was then arranged that the Pastoral Circular Letter to the Churches for this year should be written by the Rev. W. Eccles; subject, "The Relation of Baptist Principles to the Evangelization of Ireland." The Circular Letter on "The Claims of Ireland on the Irish Baptist Churches" was read by the Rev. J. Douglas, of Portadown, and was ordered to be published and circulated among the Churches. Letters from the various Churches in connection with the Association were read by the pastors, giving a very encouraging account of the progress of the denomination during the year. It was proposed by the Rev. C. Kirtland, and unanimously agreed, that an address be forwarded from the ministers and delegates of the Association sympathizing with Her Majesty the Queen on the recent attempt on the life of her beloved son the Duke of Edinburgh, and congratulating her on his escape from most imminent danger. The following resolutions were then proposed and unanimously adopted by the Association:—1. "That this Association, feeling that, in the present circumstances of the Churches in this land, a special door has been opened, in the providence of God, for the evangelization of Ireland, and sensible of the peculiar claims of their native country on Irish emigrants, deem it highly desirable that a deputation should be appointed to visit the States of America, and urge upon the sympathy and support of Christian brethren the claims of Irish Missions." 2. "That, in furtherance of this object, and in concurrence with the Committee of the British and Irish Home Mission Society, they would depute as their representative from this country to America the Secretary of the Association of Baptist Churches in Ireland, the Rev. R. M. Henry, of Belfast, and would hereby cordially commend their esteemed brother and his Mission to the kind regards and support of their

Christian brethren in the United States." On Wednesday, after the usual morning meeting for prayer, the Association resumed proceedings at eleven a.m., and a declaration of the sentiments of the Association on the subject of religious endowments was submitted to the meeting, and adopted. In this document the ministers and delegates of the Baptist Church in Ireland express their unanimous disapproval of all State endowments of religion, and their steadfast adherence to the principle of the voluntary support of the ordinances of the Gospel. After votes of thanks had been passed to Wm. Tough, Esq., Troy, New York; to G. B. Woolley, Esq., of London; to the pastor and members of the Baptist Church, Coleraine; and to the office-bearers of the Association, the meetings of the Association were closed by prayer. A Missionary Conference, convened by the Rev. C. Kirtland, was then held, and very interesting details of missionary labour and difficulties were given by the agents of the Irish Society. In the evening of the same day a sermon was preached by the Rev. G. Malins, of Dublin. On Thursday evening a public meeting was held, at which James L. C. Carson, Esq., M.D., presided, and addresses on important practical subjects were delivered by the Rev. D. Macrory, of Deryneil; Rev. R. Eccles, of Ballymena; Rev. S. J. Banks, of Banbridge; Rev. T. Berry, of Athlone, and Wm. Tough, Esq., of Troy, New York.

UNION CHURCH, PUTNEY.—A public meeting for the recognition of the Rev. George Nicholson, B.A., late of Longsight, Manchester, as pastor of this Church, was held on 31st March, Joseph Gurney, Esq., presided. The secretary read a brief report of the introduction and settlement of the pastor, who next addressed the meeting. Very appropriate and interesting addresses were also delivered by the Revs. Professor Godwin; I. M. Soule, of Battersea; D. Jones, B.A., of Brixton; J. G. Rogers, of Clapham; J. Sugden, B.A., of Teddington; and John Lamb, Esq., of Manchester. The devotional parts of the service were conducted by the Revs. A. Mackennal, B.A., of Surbiton, H. Cocks, of Putney; and R. Ashton, Secretary of the Congregational Union. The Rev. J. W. Genders, of Wandsworth, and many other friends from neighbouring congregations, were present. The large attendance, and the lively interest manifested on the occasion, made the meeting a very gratifying and encouraging one.

DERBY, AGARD STREET CHAPEL.—A very interesting service has been held in the above chapel, on the occasion of the baptism of the Rev. Mr. Wild, a minister of the United Methodist Free Church. Mr. Wild has been a minister of Brook Street Chapel for several years, and his labours have been greatly blessed. Of late, however, he has questioned the scripturalness of infant baptism, and ultimately determined to resign his connection with the United Methodist Free Churches. Before his baptism he delivered a very succinct and forcible address to a large congregation. The service was conducted by Rev. J. Baxendale (of Wicksworth) and Rev. J. Haslam (Gildersome, Leeds).

Correspondence.

MAY CHRISTIANS BE POLITICIANS?

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

MY DEAR SIR,—A day or two ago I said to a Baptist friend, "Do you think they would insert a letter in the BAPTIST MAGAZINE, controverting that article concerning Christians becoming politicians?" My friend replied, "I do not think they would; the Baptists as a body have always been so strong in defence of their civil and religious liberties; and they would not like to risk their character in that respect." Yes: but they have also been prominent in maintain-

ing that the Christian is to be guided in all his proceedings by Scripture. If, then, any part of their course be found to be contrary to Scripture, will they not give up such conduct? I believe that many will. At all events, I am allowed by the editor to bring forward what seems to me evidence from Scripture upon the point in question, "*May a Christian be a politician?*"

In order to see our way a little, we ask, What is a politician? Noah Webster, in his Dictionary, answers, "One versed in the science of government, and the art of governing; *one devoted to politics.*" What are *politics?* According to the same authority, "The science of government; that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace, and prosperity; comprehending the defence of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals." This is, I suppose, a fair statement of what is meant. I inquire, then, Is the New Testament our *sole* guide as to the conduct becoming a Christian? If so, then the case is decided. For while the Holy Ghost lays down regulations for a Christian's conduct as a *master*, a *husband*, a *father*, or a *son*, it says nothing about his conduct as a *politician*. It gives him no guidance how to preserve England's safety, or prosperity; it does not teach him how to preserve the existence or rights of England, or of any other nation, against foreign control or conquest; it does not tell us how best its wealth may be increased, or its militia be rendered effective; or how the rights of the citizens are to be protected, or which is the best form of government. It requires the Christian to obey any political authority which may be found in possession of power in the place of his abode. Rom. xiii.

'Do you mean, then, that Christians will be lost if they rule, or if they exercise their political rights?'

By no means: they are guilty, I believe, if they become politicians, of an offence *against their dispensation*: not of an action which is morally evil at all times. Some actions are right at some periods, which are unlawful at others, because of God's change of regulations under a new dispensation. In Noah's day, any one might eat the hog, or hare; in Moses' day, it was unlawful to the Israelite under the law. In Abraham's day, it was permitted the patriarchs to rear an altar to Jehovah where they would; to Israel under law it was forbidden. Circumcision was commanded to the Israelite under Moses; but Paul forbids the Christian to be circumcised. Gal. iv., v. The Baptists feel the force of this principle, and assert it, when Pædobaptists allege against them the contrary doctrine. 'How can you speak against the baptism of new-born infants as unreasonable, when you are obliged to confess the circumcision of Jewish infants?' Do they not answer, 'That was suited to the dispensation of the *flesh*, and of the *letter*; but ours is a dispensation of *spirit* and *truth*. Peter, as you know, affirms that the answer of a good conscience is the chief essential in baptism.' The gardener will do well to cut and prune his vines in November or December, but if he uses the knife in May or June he will do mischief.

1. The coming of *the Son of God* into our world has altered God's arrangements and regulations for His people in nearly every respect. Jesus is our pattern; in His steps we are to tread. 1 Peter ii. 21. With Him the Father was ever well pleased. John viii. 29. *Now, was Jesus a politician?* Did He take up any one of the lines of conduct which belong to such a character? Did He defend His nation against the Romans? or resent the down-trampling of Jewish rights by the Emperor and his delegates? His forerunner is slain, but He denounces not Herod who slew him. His citizens are butchered at Jerusalem by Pilate, while engaged at the Temple, and in the worship of God; yet He does not lift His voice against the political outrage. He bids His disciples pay tribute: though He had a right of exemption, He pays tribute Himself.

2. The Saviour's *doctrinal teaching* confirms this argument from His *actions*. In the Sermon on the Mount, Jesus sets up *Mercy*, as the main principle which is to regulate the life of all who will learn of Him. He repeals all the rules of *justice* which stand in the way of this great principle. Matt. v. 1-12, 20-48. Now the world's principle of rule, when at its highest, is *justice;* though oftentimes many of its laws and rules are unjust. Even then, if the laws of England were perfectly just, the Christian ought not to administer them, for his principle of life is quite different. Moses' law taught the resenting of injuries, the bringing the offender to justice; and, therefore, while this lasted, kings could reign and statesmen rule with God's sanction. But the Christian cannot act upon the principles of the world's politics, without losing his own principle of mercy. If injured, he is not to resent it, not to bring an action, not to return evil for evil. Therefore, if a King were guided by the teaching of Christ, after perceiving the incompatibility of the Sermon on the Mount with the principles of present rule, he would surrender his throne that he might be altogether a servant of Christ. And this, of course, applies to all inferior cases. 'But how, then, is the world to be ruled?' We answer, *That is no business of ours.* God will see to *that.* Let the world look to the world's affairs, "but go thou and preach the kingdom of God."

3. Again, while Moses allowed, and in some case commanded, *judicial oaths*, Jesus forbids them altogether. Matt. v. 33—37; James v. 12. Now, none can be a king, a queen, or inferior magistrate without taking an oath. Here, therefore, is a second prohibition. A person cannot even give a vote at an election without being liable to be put upon his oath that he has not been bribed. And I suppose it is nearly impossible to have anything to do with elections and not to be, in God's sight, partaker in the bribery, and resultant perjuries which follow from party tactics at elections.

4. The attempt was made in apostles' days both *to be a Christian and to rule.* How does the Spirit of God meet it? *By rebuke!* By representing how unsuitable it was, that while Christ's chief officers and most zealous servants were receiving all manner of persecution from the world, other members of Christ should be high in favour with it and wielding its power.

"Now [already] ye are full, now [already] ye are rich, *ye have reigned as kings without us*, and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed unto death; for we are made a spectacle to the world, and to angels, and to men. *We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.* . . . I write not these things to shame you, but *as my beloved sons I warn you.*" 1 Cor. iv. 8—14. Saints are one day to rule the world: but to do so *now* is to exalt one's-self out of due time. 1 Cor. vi. They are not even to bring their cases of dispute before the world for decision. When the saints are to sit on thrones, it is when the authority to exercise judgment has been given them in resurrection by Christ in person. Luke xxii. 28—30; Rev. xx. 4—6.

5. Our present position is to be *strangers and pilgrims*, passing through an evil world in an evil day, and abstaining from fleshly lusts, *not entangling ourselves in the affairs of this life, that we may please Him who has called us to be His soldiers.* 1 Pet. ii. 11; 2 Tim. ii. 4. As *strangers*, then, we are not to interfere with the policy of natives; as *pilgrims* moving on to our own heavenly country, still less are we to do so.

6. Lastly, consider, friends, what is *the position of the world*, as revealed in the New Testament? Its spirit, its course, its wisdom are evil. 1 Cor. ii. 12, iii. 19; Eph. ii. 2. He who wishes to be its friend must be the enemy of God. James iv. 4. We are not to love it, or the things of it, as its rights, its privileges, or rule in it. 1 John ii. 15, iv. 5. It is enough to prove us guided by the spirit of error, if we descend to its level, speak its maxims and wisdom, and are

listened to by it. We are chosen *out of the world* to be witnesses for God against its evil. We are not to be of it, as Christ was not of it. Now He displayed His separation from it by refusing to receive its rule, or enter into its politics. *Satan is the prince and God of this world.* John xiv. 30; 2 Cor. iv. 4. We have to bear testimony then to the world—(1) As to our own citizenship and heritage, that it is not of this world, but treasured up for us in heaven. Heb. xi. 16; Phil. iii. 20. Therefore we are not to be "carnal and *walk as men.*" 1 Cor. iii. 3.

(2) We are to testify to the world that it and its lord are under sentence and judgment as evil. John xii. 31, xvi. 7—11. It is about to be visited with the righteous wrath of God, and those that belong to it are to be swept away, as were the men of Noah's day and of Lot's. Matt. xxiv. 37—42; Luke xvii. 26—30. How then shall we best carry out this testimony? Will it be by seeking to enlarge and preserve the world's wealth and rule? or by standing aloof from them? If we enrol ourselves as its citizens, and pursue what the men of the world do, do we not destroy our testimony, not to them alone, but to ourselves also? If Lot believes that Sodom is under judgment, could he stay to give his vote in one of its elections? If Noah believe and is to bear testimony that the world is about to be swept by the flood, could he be seeking to purchase a new house? or interfering with the world's struggles for power? Would not such conduct destroy his witness? Would not all say, 'It is clear that Noah does not believe his own doctrine. If he felt we were so evil as he says, and so close to destruction as he tells us, could he be buying land, and building storehouses, and striving to be elected magistrate?'

(3) Moreover, what will Jesus think of those who do thus mar their testimony, and how will He treat them at His return? Will He not consider such as having ceased to watch for His advent of wrath on the world? Says He not that He will come upon such as a thief, and they shall not know what hour He arrives? Rev. iii. 3. They will be caught slumbering and lose their garments, exposed to the very scorn of the world for their nakedness. Rev. xvi. 15.

About the time of the French Revolution, some ships of the English navy mutinied. They sent away the king's officers; they set up new authorities of their own. They fired on the king's subjects and on those ships which attempted to return to their duty. They were rebels, and the Government took measures to reduce them to submission. Now, I ask, what would be proper conduct on the part of those loyal officers and men who remained on board the mutinous ships? Ought they to join the mutineers, and try and get promoted to office among them? Ought they to try and increase the efficiency and discipline of the crews? Clearly not. As loyal to the king they must keep aloof from all such complicity. Their path would rather be to testify of the evil of the mutineers' attitude, and of the destruction which was nigh at hand to overtake them. In that picture see, brethren, what seems to me the Christian's position in reference to the world and its politics.

I am, yours faithfully,

R. GOVETT.

THE MISSIONARY HERALD.

JAMAICA.

But few events have of late called for notice in this island. The entire cessation of political strife through the abolition of the old constitution, however much regretted by the parties who so madly listened to Mr. Eyre's appeal to their patriotism, has diminished excitement, and beneficially confined the population to industrial pursuits. The change, followed as it was by increased taxation to remedy the extravagance of Mr. Eyre's administration, has not indeed been made without much distress. Many frauds were discovered in Government departments, and an almost entire collapse of credit followed among the general community. The revenue fell off, and not a few efforts were made, by men of disappointed ambition, to obstruct the new Government in its efforts to reform. Among the old ruling classes the Governor, Sir J. P. Grant, continues very unpopular, partly because he has closed against them the avenues to fraud and speculation, and partly that they are deprived of the privilege of advancing their own interests at the cost of those of all other classes. He is, however, popular among the people, who cheerfully pay the new taxes because they see that they are fairly levied on all.

In a recent tour the Governor has been most favourably received, numerous addresses have been presented to him, some complaining of the distress which is felt, and of the general decay of the commercial and agricultural interests of the island. But as this distress is not and cannot be made to appear the result of his administration, some of the memorialists look back with regret to the days of old, when free trade was unknown, and protection ensured remunerative prices at the cost of the English consumer. Nevertheless, the Governor speaks hopefully of the future. In his reply, for example, to the address of the principal inhabitants of St. James's, he regards the peculiar difficulties arising out of past bad government as "in the main surmounted." "There is," he says, "every appearance that the tide has now turned. Population and the cultivation necessary to supply their wants are steadily increasing." But the credit which Jamaica has

sacrificed is of slow growth, and time is required to develope resources which have long been neglected or despised.

The ministers of the island were not behind-hand in giving a loyal welcome and hearty reception to their ruler. In St. James's parish the ministers of all denominations, except the clergy of the Church of England, united to assure his Excellency of their confidence in his administration. Their address was presented by our venerable friend, the Rev. Walter Dendy. The following is a portion of his reply:—"For the confidence you have expressed in my desire to promote the prosperity of the country, and the best interests of all classes of its inhabitants, I am very grateful. In your hopeful prayer that, by the blessing of God, the desired results may be attained, by such public measures as have been and hereafter may be adopted, I can but join you in all humility and sincerity. It will always be to me a pleasure, as well as a duty, to receive from you any representations you have to make on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account, by the people of this colony, and by all who have their interests at heart. There are none whose opinions and advice deserve, and shall receive, fuller consideration from me."

It is not often that of late years a Governor of Jamaica has responded in such terms to an address from Dissenting ministers. On his Excellency's homeward route he was met at Rio Bueno by several ministers and delegates of the Trelawny Association of Baptist Ministers and Churches. The Baptist Chapel was crowded with a large concourse of people and Sunday-school children. Mr. Roberts, the Normal school teacher, and the Calabar students, were also present. On the entrance of his Excellency into the chapel, the whole congregation rose and gave expression to their joy at seeing his Excellency, in loud and repeated bursts of welcome. The National Anthem was sung. The Rev. D. J. East, President of the Calabar Institution, and pastor of the Church, presented the address.

As all the memorialists on this occasion were Baptists, it will be the more interesting to our readers to see how the Governor responds to *their* greeting. Here are some of his expressions:—

The deep interest which your Association has ever taken in the class which forms the great mass of the population of this island, and your own intimate knowledge of the actual condition of that class, of their wants, of their feelings, and of the good and hopeful, as well as of the weaker, points of their character, must make your approval of the spirit and general action of the administration a subject of gratification to a Government having for its own object the equal good of all her Majesty's subjects in this colony. In these days such must be the avowed principle of every Government.

Speaking as you do on behalf of so large a body as those whose feelings you may be held to represent, your approval cannot but be a great encouragement.

Finding, upon my arrival to administer the public affairs of the colony, an alarming financial deficit, incurred whilst such primary objects of Government as internal tranquillity, the security of life and property, and the administration of practical justice in the mass of cases and to the mass of people, were still unprovided for, and whilst the great duty of promoting education was still very inadequately provided for, retrenchment, distasteful to many, and taxation, distasteful to all, were forced upon me. Being resolved to make the new burthens fall in the main as fairly as possible upon all classes, according to their means, it was found indispensable to bring a very large part of the black population, for the first time, under direct and involuntary taxation.

I have had no reason to complain of the manner in which the majority of all classes accepted their share of an inevitable burthen; but, undoubtedly, it was accepted by no class with such remarkable readiness, and such unbroken good-humour, as by those to whom I have particularly alluded. This shows, undoubtedly, the good sense and good feeling of these people: but it shows also the good counsel they have received from those in whom they have confidence. Many good men throughout the island, of various religious denominations, and of different walks in life, have contributed to this happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about.

The acknowledgments of the services of the Baptist missionaries, contained in the last few words, is as timely as it is well deserved, while the Governor's testimony to the conduct of the peasantry is a further proof of their title to be dealt with, not only as freemen, but as worthy of the freedom they enjoy.

A curious correspondence has taken place in the parish of Hanover, between the Governor and the rector, relative to the discontinuance by the clergy of their attendance at the Lucea district prison. For some time past the Rev. Thomas Lea, the Baptist minister of Lucea, has discharged the duties of prison chaplain, of course without remuneration. It has appeared to the Custos of the parish that as the clergy declined to visit the prison, in default of payment for their services, Mr. Lea should be regularly appointed the chaplain. The Custos accordingly recommended this arrangement to the Governor. The Governor referred to the Bishop of Kingston for an explanation. The bishop, in his reply, points out that the rector of the parish is primarily responsible, and that it is obviously desirable that the prison chaplain should be one over whom the Governor can, through the bishop, exercise his authority. Over a Baptist minister the Governor has none. But the bishop makes no suggestion how Mr. Lea's services are to be dispensed with, and a properly recognized clergyman appointed.

This does not satisfy the Governor. He wants to know why the clergy of the parish neglect a duty for which, among other duties, they receive stipends from the State. He tells the bishop that had it not been for the gratuitous services of Baptist missionaries, services for which the colony cannot be too grateful, no prisoner in the Lucea prison would ever have seen

a minister of religion for years past. The contrary conduct of the paid clergy is surprising to him. It should require no special law to make the rector afford spiritual consolation to his parishioners in gaol. The kind services of Mr. Lea cannot excuse the clergy from fulfilling so obvious a duty. He would be sorry to disturb the present useful arrangement, by which Baptist missionaries have successively visited the prison; but it renders it none the less necessary that the rector should be called upon to attend the prison himself, especially should anything happen to render Mr. Lea's gratuitous services no longer available.

The bishop now calls upon the rector for an explanation. The rector, in reply, cannot gainsay the Governor's view of his duty, but he pleads ill-health and the requirements of his parish church, and finally shelters himself under the plea that the prison superintendent, being a Methodist local preacher, had *used* to read the Church Service when necessary. The bishop's comment on the rector's reply is, that it would be unreasonable to expect the rector to visit the prison on the Lord's-day, and he recommends that some arrangement should be made for clerical ministrations on the week-days.

It is clear that the Governor can get no help from bishop or rector, unless he is prepared to pay well for it. So the correspondence ends by the Governor requesting the Custos to convey his thanks to Mr. Lea, whose ministrations he hopes will be continued, though it is not in his power to appoint him chaplain of the prison.

Such is State Churchism in Jamaica. It is quite time that the heavy burden it entails on the island should be removed; and we are happy to know that it is the Governor's purpose to reduce it to much more modest proportions than it has hitherto enjoyed.

THE NEW STATION.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

The large village of Margaon contains 2,500 inhabitants, and is the centre of many others within a radius of two miles, inhabited, as a general rule, by a thriving, well-to-do population. About four miles west of Margaon is the East Indian Railway station of Rampore Hat, used by them as a place of residence—a sort of head-quarters for the drivers, guards, &c., employed on this portion of the line. These form a European population of some fifty or sixty, including wives and children, and for the moral welfare of this population, the only provision at present existing is the visit of a church missionary stationed at Bhaughulpore, every Tuesday evening. You know something of the disinclination of English workmen to attend worship, even in England; you may therefore imagine his success in getting such to attend service on a *week-day* evening in *India*. Partly with a view to do something for these people on the Sabbath, and partly to work the country east of Rampore Hat, hitherto almost untouched, I am planning this

new work at Margaon. On my way thither, I prayed most earnestly that the Lord would give me favour in the eyes of these people, and I believe that prayer was practically answered. In many villages we found a difficulty in securing an audience at all, but on entering the village the morning after my arrival to look for a house to stop in (having been nearly drowned out of my tent by a furious rain-storm on the previous evening), we were offered several, and found our difficulty changed from the want of a house, to the choice of so many. We took up our quarters at last in a couple of rooms and a large verandah of a house, belonging to a Mohammedan Zemindar of the place.

SUBJECTS OF DISCUSSION.

In this verandah, in the evening, a number of the principal Mohammedans gathered and plied me with questions in a manner which showed, for Mohammedans, great eagerness. The Creation, as given in the Scriptures by Moses, was the principal subject that evening. That led on to the laws of Moses, those of Christ, and those of Mohammed. Some little opposition was made, but as I did not take up their faith very strongly, it soon died away. Next day again, with the exception of the time taken up by meals, we were constantly employed in talking about "the things which belong to their peace,"—sometimes with Mohammedans, at others with Hindoos.

One morning we were invited by the person in whose house we had found shelter, to go to the Moulvies, who had expressed a wish to see me. I went, and found quite a number of the wealthy Mohammedans gathered there. Seeing the absolute need of a school in the place, I thought this a good opportunity to do what I could to enlist them in the effort to benefit themselves and their children. This soon led off into general conversation—schools, English education, female education—Mohammedan notions of the female sex, its influence on themselves and society—its germ found in the teachings of their religion—could such a religion be true if its effects were so injurious to men as social beings? Then, English notions on the subject—woman's position in Christian society, germ of Christianity, love, equality—that of Mohammedan teaching on the same subject—distrust, slavery—the one must elevate, the other degrade, those who profess and practise such principles. To this they assented as true, several of them having, by frequent contact with trade, learned something of English rules and ideas. But others of them did not yield, although beaten. "We do not wish your English education for *our* children, for that very reason; it will by degrees destroy their belief in their religion, and make them Christians." Another alluded to the Brahmins and to their creed as a ladder to Christianity.

I then told them of the success of the American Mission in Syria, Turkey, and Persia; of the introduction of English and French customs and ideas into Turkey; the growing power of Russia; the growing feebleness of the Mohammedan states, and consequently the near approach of the extinction of their religion; alluding to the impossibility of resort to their old means of conversion, the sword. One of them laughed, saying, "We indeed made converts by the sword, but you make them by your schools, and will, I fear, beat us at last." Then came the obvious contrast between Mohammed and Christ in their lives and teachings—the one love, the other force—and the irresistible conclusion, that all civilized men must yield that to the one which they must refuse to the other, and hence the ruin of Mohammedism by its contact with Christian civilization. "And hence," replied another, "we wish no English education for our children; give us Persian or Arabic, so that we may understand our Koran better; that is all we ask." Vain was it to tell them of the inevitable results of such notions; they heard, but heard not.

THE MOULVIE.

During the conversation, it was very amusing to watch the conduct of the Moulvie, who, professing himself unable to understand Bengali, had kept almost entirely aloof from the debate. He lay back on his cushions in such a

smiling, supercilious manner, that I could not help fancying that he looked on me as some strange yet amusing animal, brought in for his special delectation. Once or twice I tried to bring the conversation directly on to Christianity, but they said, "We will not discuss religion to-day, but merely talk about things in general." I could only fire a parting shot with my promise to return some day and discuss with them the all-important question of Christ or Mohammed. "Until I return, will you please think over, and be prepared to reply to, these queries:—1st. Christ having been, according to your own showing, able to save men, in what respect is Mohammed a more efficient saviour than Christ? and if he has done no more for our salvation than Christ did before him, where is the use of his religion? 2nd. By the admission and teaching of the Koran itself, atonement *must* precede pardon; Christ made atonement for us; Mohammed did not and could not, for he confessed himself a sinner like ourselves; where then is there any ground for the claims of Mohammed, or for your trust in him?" The conversation had lasted some two hours then, so I took my leave, promising to call again. Next day I visited another Mohammedan Zemindar, to get his assistance towards establishing the school; but the former conversation seemed to have been talked over among themselves. He treated me with contempt, scouted the idea of schools or education, denied that our sacred books were correct, though admitting that he had never seen them, and therefore was incapable of judging, bitterly denounced Christians, and boldly professed his trust in Mohammed. I then went among the Hindoos, and had a much better reception among them. They are eager for education, the Mohammedans hate it—so you must do the best you can for our school without them.

MISSION WORK IN DELHI.

Our readers will be pleased to read the following extract from a letter received from Mrs. Smith, the active wife of our esteemed brother, the Rev. James Smith. It is pleasant to see how the Word of God is making progress in every department, and that this field promises to bear "much fruit."

We had an interesting day yesterday (March 27th). Four converts were baptized—one, of very high Mussulman family; one, a Bengali going to Calcutta; a third, the first-fruits of the new Zenana Mission; the fourth, an old inquirer. The young Mussulman is a very interesting person; he is evidently above the average of even our Native preachers in intelligence and energy. Though poor, he has supported his mother for two years, while he has been studying the truths of Christianity; and he began to be persuaded of it through his lessons in geography, first of all. He learnt that Russia, France, and England, all great and powerful countries, were all *Christian*, and he heard that they took the lead in all parts of the world; hence he argued that there was something better in their religion than in his own. He came to Delhi, and heard Kurreem Buksh preach, and quickly came to learn more from my husband, who says that he has hardly ever met with so intelligent and well-informed a convert. He is now both learning and teaching in our Central School. Our sister from the Zenanas is a dear old Mussulman lady, who had some property, but lost it through the treachery of some relatives. While almost distracted by sorrow at her losses, it happened providentially that our dear friend, Ellen Page, came in, and read to her till her distress was very much soothed. She had been visited by Fatima for *six years* previously, without receiving more than a generally favourable impression; but now the truth seems to have fallen upon a softened heart. She spent three days in seeking us out, and then told us that she had found all her comfort in receiving our words about Christ. "All of itself this peace has come to my heart. It is the sign from God; it is all that I want." She has since constantly visited us, and declared herself a Christian among her own friends, to whom she is very useful in

introducing us. We have, through her means, met with several of the late royal family, and have found them very friendly. But one thing harasses us in our delightful labour, and that is, the horror of debt. Notwithstanding our large receipts of last year, the girls' schools and Zenana work, which is expensive at the first, drew largely on us. I think my husband would certainly have sunk under it, had not our excellent Native missionary and schoolmaster, Mr. Middleton, come to his assistance. He has accepted as low a salary as a respectable man can live on, to work with us here, and is almost equal to an European in his value to us.

We are happy to say that the Committee have undertaken the support of Mr. Middleton, but our friends need and deserve every assistance we can render them.

THE NATIVE PREACHERS' JOURNALS.

BY THE REV. W. A. HOBBS, OF JESSORE.

From Native Preacher, Mathoor.

In company with Mr. Hobbs I went to the village of Ramnugger. Ten villagers came to listen to our instruction. Alas! how uninterested they seemed about our good tidings. I pointed out to them, in the first place, that they were all fallen from the favour of God, and were now walking in darkness, in misery, and in fear. They acknowledged my words to be true, but said they could not help it, for all things happened according to the command of God. I told them they should not say so, for it was wicked. "How," said they, "is it wicked?" "Do you," I asked, "think that God punishes men in another world?" "Yes." "Why? is it not because He hates sin?" "Yes; I expect that is the reason." "Then, do you mean to insult God by saying that He makes men sin, and then punishes them for doing so? Shameful words, brothers! draw them back again." I then showed them that men sinned because they wished to do so, and they wished to do so because they liked it. "But," said I, "God does not like it; He wants sin to become annihilated in men's hearts and thoughts; but what can annihilate it? Only by teaching them something that is more profitable and joy-producing than sin. This is the good word which our holy books teach. Jesus God's only Son, came to seek and save a lost world. He told men what Go wished, and how they could meet God's wishes. They must believe in Hin receive His instructions, reform their lives, give up all dependence upon th Ganges, Mecca, and their own doings, and saying to God—Jesus, Jesus, Jesus trust to His mercy." I said many more words; but, as you were present, you know what they were.

From Azez Baree, Colporteur.

I went with my brethren, Beshambhur and Mathoor, to the house of a Mussulman in the village of Nischindipore. He said he would listen to us as long as we could stay; so, as a few neighbours came to listen also, the three of us preached in turn. He listened very attentively to all we had to say, said our teaching seemed good, might even be true; but that he could not think of dishonouring his forefathers' name by abandoning his religion. "Brother," I replied, "my name is Azez Baree; I *was* a Mussulman, but God opened the eyes of my mind and showed me that neither Mohammed nor his religion can save men from sin; but Jesus, the Christ, can; He came from heaven, was born of a virgin, and became man, that as a man He might show us how to live, and, by His teaching, fit us to die. You confess that our religion seems to be good and true, and yet you are not at all inclined to receive it. I have got a special word for you, brother; listen. 'He who knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.' That is what my teacher, Jesus, said." We then went to another place, and there, too, all three of us again preached. Several Mohammedans tried to show that

they and we Christians are of nearly the same religion. "O friends," said I, "if you say such words you make me to be a fool. *I* saw such a difference in the two religions that I gave up a good home, and much honour, to be able to embrace it fully, and I have been a wanderer ever since. I have been all over the country preaching in favour of the Christian religion. Sometimes I have got no food, at others I have nearly died with fever, and, if what you say is true, I have done all this like a madman. I then showed him, and all around, how different Jesus was from Mohammed. Mohammed, a fighting soldier—Jesus, a Prince of Peace. Mohammed, a man with nine wives—Jesus, a man with none. Mohammed, an ordinary man—Jesus, a worker of marvellous miracles; indeed, God's only Son. Your religion, too," said I, "has no sap in it. You go to Mecca—is not God everywhere? You fast—there is neither good nor evil in that. You pray—but you use a language, the words of which you do not understand. You give alms—but you do it to gain merit, and that intention spoils it all. Here is my religion, look at it:—My forefather was good—I am wicked, and everybody else now is like me. God sent His own Son to strive unto death to bring us back to light and mental joy. I hear His voice in His word, the Bible. Listen to it. It guides me, comforts me, scolds me, but makes me good. Take this tract, brother; read it, it is a word that saves."

From Native Preacher, Beshambhur.

To-day I selected for my preaching subject the vanity of idols, and the uselessness of caste. Whilst preaching upon these two matters at the Nischindipore market, a Mohammedan said to me, reproachfully, "Aha! your father has been here crying about you, and saying that you have deserted him. Is that proper conduct for a son?" I replied, "O sir, listen! it is not as you say; but it is this. You know that when a man feels himself obliged to receive the Christian religion, his father either says, 'Aha! my son is dead;' or, 'he has deserted me and gone away.' But who would go away from his home if he could only stay there? Do you think that my religion teaches this? No, it does not. It teaches a son to respect his father; but, if a father will not allow his son to live with him as a Christian, and the son goes away, is it the father's fault, or the son's? My poor father, on account of his ignorance, says to me, 'O my son, get back into caste again,' but *that* I cannot do. Why? Because my ignorance, which alone would lead me to do such a thing as this, has been killed at the cross of Christ."

The above brief extracts, from the diaries of these native preachers, give a most interesting idea of the manner in which they pursue their work. They sow by all waters; may they speedily reap the harvest for which they so earnestly toil.

ENCOURAGEMENT AT MONGHIR.

BY THE REV. J. PARSONS.

THE BENGALI BABOO.

Shortly after my return home I had some very interesting intercourse with an educated Bengali, who was living for some time next door to me. He was from Jessore, but being ill with consumption, had gone to Calcutta for medical advice, and from Calcutta had come here. At the request of an acquaintance of his I called on him, and found him very ill and weak, but able to be about. When, in conversation, religion was introduced, I found him inquisitive and deeply attentive, but reserved in speaking of his own sentiments and feelings. When he expressed his approbation of the eulogy Baboo Keshub Chunder Sen has pronounced on the character of Christ, I asked him if taking that character of Jesus along with the statement of Jesus Himself, made in reference to his own divinity, he could conclude him to be less than God. He was thoughtful, and asked me to point out some passages in which Jesus asserted His Divine nature, which I did. He

requested also the loan of an English Testament during his stay here. When I called again I found him reading the Testament, but he said his weakness would not allow him to study it as he would wish. He asked particularly the nature of faith. After I had called some few times he called on me. I spoke of the trials Hindoos have to endure in confessing Christ, but dwelling on the promise, "As thy day, so shall thy strength be," assured him that the trial was not so great in fact as in anticipation, because in the actual performance of duty the promised strength was realized. And I gave him some instances that came under my own observation in which this was verified. He said, "I see it is no longer time for me to talk, but to act." He asked me to pray for him, and when I proposed to pray with him, he was very thankful. But not deriving benefit to his health here, he soon returned to Calcutta. Before he went he called again and said, "I am come to have a little more prayer." I prayed with him, and then he prayed a prayer which showed the dawnings of Gospel light and comfort on his mind, but still weak. He thanked God, especially that now in his sickness his mind was so much more peaceful than in health—a fruit, I believe, of his drawing nearer to Jesus. I had one letter from him from Calcutta, in which he begged me to pray to God and to Jesus for him, at least once a day. I answered that letter, directing him to portions of the New Testament, in which the way of salvation is very clearly explained, but have not heard from him again; and I am sorry I cannot write to him again, because he left me in uncertainty where he would be, in Calcutta or Jessore. I know not therefore whether he is still alive, but do hope he may appear at length as a "brand plucked from the burning."

ADDITIONS TO THE CHURCH.

I am thankful to be able to tell you of additions to our native Church. One young woman was baptized by Brother Lawrence on the 13th May. In her Brother Lawrence has had the happiness to see the fruits, through God's grace, of the care taken of her by dear Mrs. Lawrence and himself, when committed to them as an orphan by the magistrate. On the 4th July, Brother Lawrence then suffering from inflammation of the eye, I administered the ordinance of baptism to seven native females. One of these had been a Mohammedan, but had been living among the Christians for some years; another had been a Hindoo; the rest were members of our native Christian families. The Lord has graciously given our dear brethren Soodeen and Purson, and the widow of our late dear brother Bundhoo, thus to see their dear daughters yielding themselves in a public profession to Christ. Oh, may the Lord do a similar work in our European families! and Oh, may He stretch out His hand to rescue many of the poor heathen around us!

VISIT TO JUMALPORE.

When not hindered by the rains which have been unusually abundant this year, I have usually gone to Jumalpore once a week since my return from Hurdwar. Jumalpore is a very large station of the East India Railway, at the junction of the Monghir branch with the main line. There a native village or small town has sprung up, in which we meet with a great variety of people from different parts of the country, and usually have an attentive congregation, and requests for tracts and Scriptures. Among the inhabitants are very many Bengalis. To those who do not know English we have not much opportunity of speaking, because Bengalis, though able to understand Hindi, rarely listen to it with any interest. So we can only reach them by tracts, which almost all can read, and most accept with pleasure. With some who speak English I have had long conversations. They are generally very intelligent and very polite, and an English education seems to change the whole complexion of their minds, so that they are cured of that incoherence and inaptitude for consecutive reasoning, which seems to cleave even to clever men who have had nothing but a native education. One of these strongly defended idol-worship, saying it was not the adoration of the mere material object, but only a means of getting nearer to the knowledge of God, and

an expedient for overcoming wandering thoughts in devotion. Another said the Gospel was needless, because every one was endowed with a sufficiency of knowledge if he only followed it faithfully. He said he had at his lodgings "Hume's Essays," so the next week I called on him, and we had a long discussion on Hume's argument against miracles. Thus we are brought into contact with a great variety of characters, and try to set the Gospel before them all.

PERILS BY ROBBERS.

The following letter from our worthy missionary, the Rev. W. Baumann, will give our readers a vivid impression of the anarchy which is desolating the beautiful island of Hayti, and of the perils which beset our brethren, and in which they need our sympathy and prayers :—

It may perhaps surprise you that I am still here in Port-au-Prince. Unfortunately events occurred, in the precise district of my future labours, which prevented my proposed settlement early in spring of this year—indeed, would have rendered my stay there exceedingly unsafe. You may have heard that, after the departure of the late president, a set of men, intent on mischief, began to form a band of robbers, sustained largely by money and ammunition of former partisans of Geffrard. Having increased their number to about three or four hundred, they began ransacking, pillage, and murder on a large scale, the provisional Government, organized after Geffrard's departure, not having sufficient strength to subdue this movement at the outset. For some time St. Raphael was spared, so much so, that I had arranged with brother Métellus Menard to come and visit him for some final arrangements to secure a house at Grande Rivière. I was, however, prevented from completing my journey, although I had been as far as Gonaives; owing to some delay in the postal arrangements, our friends could not send me a horse to continue my journey, and I was unable to find one at Gonaives. I had, therefore, to return. This, however, proved quite providential, as you will learn from the letter, of which this is a translation :—

"Fort of St. Raphael, 15th June, 1867.

"I thank the Lord that the express I sent you to Gonaives did not find you there any longer, and that you had the time to return to Port-au-Prince, as you would be very much embarrassed. I am without a home, my wife being at one place, and I here at the fort. My position is exceedingly perilous, I am exposed to death at every moment. These *banditti* are close upon us, pillaging, setting on fire, and assassinating. I have been here for about a week, in a place which has been fortified, waiting night and day the attack of the brigands, who are in greater number than we ourselves. I do not know yet what will be the result of this fratricidal war!" &c. &c. "(Signed) METELLUS MENARD."

A few days later, the fear expressed in this letter was but too awfully realized. Our dear friends had to flee for their lives, leaving their homes in the hands of robbers. They only were enabled to save what they had previously been securing, as a few clothes, mattrasses, &c. One of our friends, our worthy brother Célestin, had a most remarkable escape from death, as I learned on a subsequent visit to Dondon. He had been obliged to stay in the village on account of a severe illness of his wife. Of course, as soon as these robbers arrived, having taken everything of some immediate use, they made the young man prisoner, with the intention to shoot him. He, however, having his New Testament with him, read to them in the evening by the watchfire, explaining the wickedness of their pursuit, and made such an impression on their minds that they were prevented from laying their hands on him. There was especially one more respectable amongst their number who, from that moment, interested himself particularly in our

friend, accompanying the company which had to bring him to another place, where these bandits had their head-quarters. It seems that then it was indeed finally resolved to shoot Célestin, for that same person facilitated immediately his escape, which he succeeded in accomplishing, arriving at Dondon by the means of by-roads. There our friends retired, and there they were also well guarded, the position being well fortifid by nature, having besides a well-situated fort with two guns. There they were also enabled to maintain themselves even. I had the opportunity of paying them a short visit of a few days. What was my regret, indeed, when I saw personally and heard the reports they had to give me! They had not only lost all their property, but the newly-erected chapel, too, had been broken into. Doors and windows and benches were either taken or smashed to pieces. Even the little melodion I got for them seems to have fallen into their hands to meet a similar fate. But to return to Dondon—I said our friends maintained their position there, which is true in fact. Still, the brigands had this place in their possession *one day* (which, however, was that too much), as the Government troops, who, by this time, having got the mastery over different other places, in dislodging the brigands from Dondon found several houses of the place destroyed by fire, especially the houses belonging to Ménard's father and brothers. Of course, what they had been able to save from St. Raphael was lost there. I give you the details of that memorable day in our brother's own language:—

"Grande Rivière, July 28, 1867.

"It is now impossible to me to tell you how we escaped from Dondon, myself, my wife, and my family, in the midst of a rain of balls and shot, Monday last at four P.M. Traitors had brought the brigands during the night of Sunday in the fort, of which they took possession at 4 A.M., killing all the officers. At the same time three other detachments surrounded the whole place, preventing anybody of the place from escaping. A certain number, seeing the imminent danger, surrendered. We were, therefore, reduced to about twenty, having not only to endure the balls and shot from the fort, but also to repel the attack of the different detachments surrounding us. We had our wives and children with us, and our only means of escape was to make a desperate attack on the detachment of brigands occupying the road to Grande Rivière. The Lord was with us: although we were but a small number, and having but little ammunition, we succeeded towards four in the afternoon, not having a single dead nor wounded, whilst, from reliable acconnts, we learn that the brigands had about eighteen dead and as many wounded. The clothes, which I told you I had saved from St. Raphael, have been of course taken, as well as the communion service and the pulpit, Bible, &c., &c., and my father's house was then burnt. I am now as on the first day of my birth; but I ought to be satisfied with the position the Lord assigns to me. My position is that of all my family. The Lord has only bestowed upon us that single, but precious favour, to survive that terrible day; but we have been completely ransacked and burnt. We, my wife and I and my wife's sister, are lodged in your house at Grande Rivière, where we hope to see *you* and your family in September, for I hope by then this brigandage will be at an end, seeing that the Government is making efforts now on a large scale to suppress the movement," &c., &c.

"(Signed) METELLUS MENARD."

This affair at Dondon was nearly the last stroke of this band of robbers, and, at the moment I write, the Government is master of the situation. But at what a cost of private property you may well imagine from the case of our worthy brother Métellus, whose is that of all those who inhabit that district.

Although the state of things has by no means improved since this letter was written, other portions of the island having risen against the Government of Salnave, the successor of Geffrard, the lives of our brethren have mercifully been preserved. Let us not forget them at the throne of Heavenly grace.

THE MISSIONARY AMONG THE SICK.

BY THE REV. E. JOHNSON.

During last year the station of Sewry was sorely visited by the small-pox, and many died. The self-denial and devoted attention of the missionary, and some of the scenes of which he was a witness, are well seen in the following extracts from his diary:—

Thursday, 28th.—At the prayer-meeting a proposed visitation of small-pox patients in the town. I must here state that, since Brother Williamson's death, it seemed as if the Lord were about to visit those who had so long rejected the testimony of His faithful servant by a terrible scourge in the shape of the small-pox which visited this town (Sewry). At first its ravages were not much felt; but gradually, as the hot weather drew on, the epidemic assumed a fearful character; the cutcherries, or public offices, were closed; a panic took possession of many; some fled, and in a short time Sewry might have been said to have become partially depopulated. Twice were the cutcherries opened, and as often closed in consequence of the fearful rapidity with which the malady spread. It soon became evident that the disease was visiting in turn every quarter of the town.

DEATH OF JONATHAN.

Although it made its appearance in the Christian para, the first victim was a young man of the name of Jonathan. He had been appointed a preacher by Mr. Reed; he was a lad of promise, and we were all very sorry and anxious when we heard of his illness. Some two three days after his seizure I visited him. The attack did not seem to be a severe one, and we hoped that he would recover. What then was my surprise, on my return from the Santal country some eight days after, to find the wife of one of the Christians dead, and Jonathan himself a mass of corruption, and in a dying state! I never shall forget the sight—the good-looking young man whom I had left some few days ago, with only an apparently slight eruption on the face, now turned into an unsightly object, and at death's door. The stench was fearful, still I felt it my duty to draw near and say a word to the departing soul. So I asked Jonathan, "Is the Lord with you?" to which, after a pause, he replied, "He is." I said, "He will be with you." Strange enough, these were the very words I preached from just before the small-pox made its appearance in the Christian para (village). "Though I walk through the valley of the shadow of death I will fear no evil, *for thou art with me.*" At 7 o'clock, p.m., he said to his father, "Father, the Lord Jesus Christ has come," and with these words he fell back and expired. The conduct of this young man had been always satisfactory, and we have a good hope that he went to Him in whom he believed.

DEATH OF BANI.

The next victim was Bani, Christian Inspector of Schools. His wife had died a few days previous. He was suddenly seized with a violent fever, and in three days the terrible eruption, in a confluent form, was visible upon his countenance. As there was no one to attend to him properly, we had him removed to the hospital; whilst lying there I visited him. Before praying with him I asked the question, "Bani, you have taught many from the Scriptures; have you now, yourself, any comfort in this hour of trial?" After a little time he replied, "It is written 'Through much tribulation we must enter into the Kingdom of Heaven,' and again Peter tells us, 'Beloved, think it not strange concerning the fiery trial which is to try you,'" &c. I then knelt down and commended him to God, exhorted him to witness a good confession to the last, before the numbers of the sufferers with him in the small-pox hospital, and then left. This was the last I saw of him; in eight days more I returned, and found he was no more. Two other Christians died: one of whom we frequently visited and

ministered to, but he gave me no certain hope in his last hours. I have here to acknowledge the great mercy of God to me and my family in protecting us from the fearful disease. Our house was situated quite near to the infected ones, and it was only by His sovereign mercy that we were preserved. Day after day, as the scourge passed over, were we in hourly expectation of being amongst the smitten. I was constantly among the sick, and though I took the precaution to plunge into water and change my clothes before I returned home, yet the fearful stench of the disease, and the almost daily contact with them, must have given it to me, but for the kind and loving protection of my Heavenly Father and Friend.

Thus, in the case of three Christian natives, was the Gospel of Christ the power of God to salvation, shedding its bright and glorious light on their path to the grave.

HOME PROCEEDINGS.

Public services on behalf of the Missions have not been very numerous since we last noticed them. Mr. Trestrail has visited Langham, Thorpe-Le-Soken, and Bures; Mr. Kerry, and Mr. Campbell, of Cambridge, the Kettering district of Northamptonshire; Mr. Kingdon, Frome and its neighbourhood; Mr. Thomson, parts of Norfolk, Chesham and Amersham, Brompton, and Maze Pond, with Dr. Underhill, Islington, and Devonshire Square; and with Mr. Trafford, Cambridge, and the village churches around. Dr. Underhill was engaged for a Lord's Day at Olney, and has attended a conference of pastors and deacons of the churches in East Gloucestershire, with the view of imparting greater life into the various organizations existing in that district, as well as the united meeting of the London and Baptist Missions in Norwich. Mr. Kerry has also attended the Annual Services of the central district of Northamptonshire, efficiently assisted by the resident ministers.

From what we have heard respecting these engagements, there is every reason for encouragement and hope. No symptoms of a decaying interest in the Mission have shown themselves. It only needs careful arrangement before hand, local zeal, and efficient service in the pulpit and on the platform, to insure good meetings as to spirit and tone, and good collections too. Indeed, these usually go together. The year has opened well. May ardent zeal and fervent prayer pervade all our proceedings to its close.

The estimates of income and expenditure for 1868-9, prepared by the Finance Sub-Committee in conjunction with the Sub-Committees for the Eastern and Western divisions of the Mission, amount respectively to £30,459 and £30,538. It will be seen that they are as nearly equal as estimates could be expected to be made. But there is no provision for extension; and the debt of £3,421 yet remains. We trust that the income to be received will so far exceed the expected expenditure as to free the Society from all such liability. Up to the present time the income has been greater and the expenditure less than to the same date of last year.

We have great pleasure in informing our friends that after constant effort and inquiry a site has at last been secured for the new Mission House. It is situated in Castle Street, Holborn, and possesses the advantages of ample space, great quiet, and easiness of access from Holborn, Chancery Lane, Fleet Street, is near the Railway Stations in Farringdon Street and Ludgate Hill, while omnibuses from Pimlico, Kennington, and Camden Town, pass close by about every ten minutes. Those from the West End and the City can set down at the street itself. The Committee will at once proceed to secure plans and estimates; and it is fully expected that ample accommodation will be provided for the accommodation of our various societies. There will be no temptation to expend money in mere

ornament, while plainness and simplicity of structure will be combined with convenience and comfort.

We have much pleasure in announcing that Mr. Trafford has kindly complied with the request of the Committee to place the MSS. of his admirable and striking sermon, preached on behalf of the Society, at their disposal. They have resolved to publish it, and no time will be lost in sending it to press.

CONTRIBUTIONS

From April 1st, to May 30th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

Annual Collections.

	£	s.	d.
Bloomsbury Chapel....	21	5	6
Walworth Road.....	15	1	0
Exeter Hall	71	16	0

Annual Subscriptions.

	£	s.	d.
Allen, Mr. J. S.....	2	0	0
Bond, Mr. J. N. (3 yrs.)	6	6	0
Croll, Mr. A. A.....100		0	0
Douglas, Mr. James, Cavers, N.B. (2 yrs.)	2	0	0
Farran, Major	2	0	0
Giles, Mr. Edwd., Dover	1	1	0
Hackett, Mr..... ...	0	10	6
Harcourt, Rev. C. H...	0	10	0
Hoby, Rev. J., D.D....	5	5	0
Jupe, Mr. C.....	10	0	0
Leach, Mr. E.....	1	1	0
Legge, Mr. E., Bishops Castle	1	0	0
Lyon, Mrs., Walsall....	2	0	0
Oliver, Mr. E. J.....	1	1	0
Thornton, Rev. J. S....	0	10	6
Williams, Mrs. Violetta, Brighton.....	2	5	0

Donations.

	£	s.	d.
"A Friend, E. S.," per Rev. R. Langford.....	10	0	0
Alexander, Mr. J. W...	5	0	0
Balrington, Rev. A.....	0	10	6
Graves, Mr. John.....500		0	0
J. P. W.....	10	0	0
Kelsall, Mr. Henry....500		0	0
Stradley, Mr. B., Bexley Heath.....	4	0	0
"Thank Offering"	0	9	6
Young Ladies at Mission School, Walthamstow	2	0	0
Friends at Bristol, by Rev. T. A. Wheeler, for *Rev. D. J. East, Calabar*	3	10	0

Legacy.

	£	s.	d.
Hadlow, the late Mr. Saml. Jos., of Gravesend, by Mr. E. Dunkin	30	0	0

London and Middlesex.

	£	s.	d.
Acton	13	3	9
Arthur Street, Camberwell Gate.....	15	0	0
Arthur Street, Gray's Inn Road.....	3	1	0
Bloomsbury	64	9	1
Do. S. Sch., for *Rev. J. Bate, Barisal*....	5	0	0
Do. S. Sch., for *Rev. J. Maxwell, Clarksonville, Jamaica*...	5	0	0
Bow	6	16	0
Brixton Hill.....	21	8	0
Camberwell—			
Denmark Place.....	23	12	6
Cottage Green	3	10	2
Camden Road	47	8	7
Castle Street	2	4	9
Clapham Common.....	9	17	11
Colney Hatch.....	1	18	6
Ealing	3	6	0
Hackney, Mare Street..	33	12	1
Hackney Road, Providence Chapel.....	10	16	6
Harrow-on-the-Hill	3	10	6
Do. for *W & O*.....	1	0	0
Highgate.....	4	14	6
Islington—			
Cross Street	22	3	2
Do. for *W & O*.....	6	0	0
Islington—Salters' Hall	16	12	9
John Street, Edgware Road.....	14	0	5
Kennington, North St..	1	10	0
Kilburn—Canterbury Rd.	1	7	0
Kingsgate Street	9	10	0
Little Wild Street.....	0	17	1
Maze Pond	15	18	3
Do. for *Rev. R. Smith's Sch., Africa*	10	0	0
Marsh Gate Lane.....	0	6	0
Metropolitan Tabernacle	100	0	0
Do. for *Sch., Colombo, Ceylon*	40	0	0
New Brentford	15	0	0
Notting Hill—			
Free Tabernacle	22	0	0
Do. Cornwall Road.....	0	10	0
Princes St., Spitalfields	0	10	0
Poplar, Cotton Street....	4	8	2
Putney, Union Church	6	11	10
Red Lion Street, Clerkenwell, for *N P*.....	1	6	4
Regent's Park	61	6	9
Regent's St., Lambeth...	1	14	1
Romney Street.....	3	14	6
Spencer Place.....	4	2	7
Stepney Green Tabernacle.....	12	10	0
Stockwell.....	28	0	0
Stratford Grove.....	4	10	0
Upper Holloway	15	0	0
Upton Chapel.....	8	0	0
Vernon Sq., for *W & O*	3	3	0
Victoria Park, Grove Road Sunday School	1	2	6
Walworth Road, for *Rev. F. Pinnock*, for *Orphans at Amboises Bay*	0	10	0
Do. East Street	8	11	0
Wandsworth	7	17	6
Walthamstow—			
Wood Street	5	0	0
West Drayton.....	2	5	6

Bedfordshire.

	£	s.	d.
Luton, Union Church..	23	1	3

Berks.

	£	s.	d.
Newbury.....	0	10	6
Wallingford	0	10	0
Windsor	22	5	0
Do. for *W & O*.....	2	5	0

Bucks.

	£	s.	d.
Ivinghoe, for *W & O*....	0	5	0

Cornwall.

	£	s.	d.
Looe	2	10	0
Redruth, for *N P*.....	0	19	6

	£	s.	d.
DEVON.			
Chudleigh, for *W & O*..	2	0	0
Modbury	6	4	2
Do. for *W & O*	0	10	0
Do. for *N P*	0	9	0
Do. Ringmore, for *N P*	1	1	0
Plymouth—			
George Street Sunday School, for *Rev. J. C. Page, Barisal* ...	6	0	0
Do. for *Rev. A. Saker, Cameroons*	1	17	0
Torquay, for *N P*.....	1	0	0
Upottery	2	10	0
DORSET.			
Wimborne	0	3	6
DURHAM.			
South Shields—			
Ebenezer Church	1	0	0
ESSEX.			
Barking	1	15	0
Halstead—			
Providence Church ..	0	10	6
Do. for *N P*	0	17	8
Langham.....	6	2	6
Romford	8	0	0
GLOUCESTERSHIRE.			
Cutsdean, for *Cyclone Fund*	0	11	0
Tewkesbury	30	0	0
HANTS.			
Beaulieu	1	1	0
HERTS.			
Hertford	9	8	0
Hitchin	4	12	6
KENT.			
Bexley Heath	0	1	6
Brabourne	1	7	0
Bromley	5	0	0
Crayford	10	14	6
Do. S. Sch., for *Todawagadma School, Ceylon*	2	7	0
Dartford	8	3	0
Eynsford Sunday Sch..	0	9	0
Forest Hill.....	14	0	0
Gravesend	19	2	0
Lee	11	18	10
New Cross	9	0	0
LANCASHIRE.			
Liverpool	20	0	0
Do. Pembroke Church	30	0	0
NORFOLK.			
Lynn—Stepney Church, for *N P*.....	2	2	0
Lowestoft	3	2	9
Norwich	2	0	0

	£	s.	d.
NORTHAMPTONSHIRE.			
Bythorne.....	2	0	9
Thrapstone.....	17	6	4
Woodford.....	1	11	11
	20	19	0
Less Expenses....	0	12	0
	20	7	0
RUTLAND.			
Uppingham	2	2	0
SHROPSHIRE.			
Dawley Bank.....	1	5	0
SOMERSETSHIRE.			
Bristol 658	9	8	
Do. for *N P, Delhi* ...	18	0	0
Do. Broadmead, for *N P*.....	3	9	4
Do. Buckingham Chu. for *W & O*	4	15	10
Do. do. for *NP, India*	16	18	10
Do. do. for *Girl at Mrs. Kerry's Sch., Intally*.....	9	4	5
Do. City Road, for *W & O*	2	0	0
Do. do. for *Rev. T. Morgan's School, Howrah*	6	0	0
Do. Counterslip, for *N P, India*.....	5	0	0
Do. King Street, for *N P, under Rev. F. T. Read, Cutwa* ..	16	8	9
Do. Downend, for *NP*	2	16	0
Do. Bedminster—			
Philip Street	0	18	0
Do. Weston—			
Wadham Street....	1	0	4
Paulton	7	14	7
Wincanton.....	12	11	6
SUFFOLK.			
Bures	4	3	9
Bury St. Edmunds, for *China*	1	0	0
Ipswich, Turret Green .	5	0	0
SURREY.			
Barnes	2	5	0
Kingston on Thames ..	24	9	0
Do. for *W & O*	3	0	0
Penge	5	1	2
Upper Norwood	20	0	3
SUSSEX.			
Brighton.....	5	0	0
Hastings.....	0	10	0
WARWICKSHIRE.			
Birmingham 174	19	9	
Rugby	3	6	4
Do. for *W & O*	0	11	8
Do. for *NP*.....	0	16	8

	£	s.	d.
WILTSHIRE.			
Bratton	8	1	0
Chippenham	11	16	6
Devizes	47	6	9
Kington Langley	6	0	8
Do. for *NP*.....	0	12	4
North Bradley	4	4	10
Westbury Cookstile....	7	15	0
Westbury Leigh	12	18	6
WORCESTERSHIRE.			
Evesham.....	4	13	2
Upton on Severn	1	0	0
YORKSHIRE.			
Bedale.....	1	0	0
Mirfield	0	10	0
NORTH WALES.			
DENBIGHSHIRE.			
Cefn Mawr, for *NP*....	0	15	0
Wrexham	1	0	0
Do. for *NP*	0	15	6
SOUTH WALES.			
BRECKNOCKSHIRE.			
Brecon	1	0	0
Cefncoedcymar	0	15	0
CARMARTHENSHIRE.			
Llangynog, Ebenezer...	2	16	0
GLAMORGANSHIRE.			
Canton, for *NP*.....	0	15	0
Maesteg, Bethania	2	14	1
Merthyr, Tabernacle ..	4	15	0
Pyle	0	11	0
Swansea, Mount Pleasant	0	18	0
Tonyrefail	1	3	8
Treforest Libanus.....	3	6	0
MONMOUTHSHIRE.			
Aberschan Noddfa	2	0	8
Do. for *NP*.....	1	0	0
Llangwm	1	6	3
Llantarnan, Ebenezer..	0	15	7
PEMBROKESHIRE.			
Maenclochog, Horeb ..	0	18	6
RADNORSHIRE.			
Rhayader	1	2	10
IRELAND.			
Belfast, Victoria Hall, for *China*	10	0	0
Waterford, for *NP*	5	10	0
FOREIGN.			
AUSTRALIA.			
Sydney, Masonic Hall...	1	0	0

JAMAICA.	£	s.	d.
Baptist Missionary Society of Jamaica, by Rev. J. E. Henderson, Treasurer, for *Africa*			
Alps and Ebenezer, by Rev. P. O'Meally	6	0	0
Belle Castle, &c., by Rev. H. B. Harris	5	0	0
Bethtephil & Hastings, by Rev. G. R. Henderson	7	0	0
Brown's Town & Bethany, by Rev. J. Clark	10	0	0
Coultart Grove, &c., by Rev. J. Steele.....	4	0	0
Gurneys' Mount, and Mount Peto, by Rev. C. E. Randall.....	8	0	0
Grateful Hill & Salem, by Rev. J. G. Bennett	3	0	0
Hayes Cross, Elim, &c., by Rev. A. Duckett..	2	0	0
Montego Bay, First Church, by Rev. Jas. Reid	2	13	7
Montego Bay, Second Church, and Watford Hill, by Rev. J. E. Henderson	10	14	0
Morant Bay, by Rev. W. Teall.....	5	0	0
Mount Carey, Bethel Town, &c., by Rev. E. Hewett.....	7	0	0
Mount Merrick, by the late Rev. C. E. Watson	1	0	0
Mount Nebo and Moneague, by Rev. J. Gordon.....	1	0	0
Porus Mandeville, Ebenezer, &c., by Rev. W. Claydon	16	10	0
Port Maria and Oracabessa, by Rev. C. Sibley.....	3	0	0
St. Ann's Bay and Ocho Rios, by Rev. B. Millard	13	0	0
Salter's Hill & Maldon, by Rev. W. Dendy....	5	0	0
Savannah la Mar, &c., by Rev. W. Bourke ..	2	0	0
Spanish Town, by Rev. J. M. Phillippo.....	2	0	0
Stacey Ville and Paradise, by Rev. R. Dalling	2	0	0
Stewart Town and Gibraltar, by Rev. W. Webb	4	0	0
Thompson Town, Kilsythe, &c., by Rev. G. Moodie.....	9	10	0
Waldensia and Bunker's Hill, by Rev. J. Kingdon	6	0	0
	135	7	7

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Smith, R., May 9, 19; Fuller, J. J., April 9, 24, May 8.

AMERICA—LOCKLANDS, Carter, C., May 13.

AUSTRALIA—HOBART TOWN, Tinson, E. H., Mar. 26.

INDIA—AGRA, Gregson, J., April 21.
BENARES, Etherington, W., April 21, May 7.
CALCUTTA, Lewis, C. B., April 11, 13, 27, May 4, 8, 15.
MISCHINDPORE, Thomas, J. W., May 9.
SEWRY, Reed, F. T., April 14.

COLOMBO—KANDY, Waldock, F. D., May 5.

EUROPE—FRANCE, Robineau, W., May 23.
GUINGAMP, Bouhon, V. E., June 17.
MORLAIX, Jenkins, J., June 3, 12.

WEST INDIES—BAHAMAS, Davey, J., May 2.
HAYTI, Webley, W. H., May 10.
CAPE HAYTIEN, Baumann, W., April 18.

JAMAICA—MONTEGO BAY, Henderson, J. E.
BROWN'S TOWN, Clark, J., May 7.
MORANT BAY, Teall, W., May 7.
SALTER'S HILL, Dendy, W., May 8, 10.
SPANISH TOWN, Phillippo, J. M., May 8, 23.
STEWART TOWN, Webb, W. M., May 21.

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA,

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO. Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following:—

	£	s.	d.
Liverpool—By Mrs. F. Robartes.			
Richmond Chapel, Everton	32	18	6
Mrs. Milligan, Accacia, Donation	1	1	0
Mrs. Stead, Rawdon ,, ...	1	1	0
By Lady Peto.			
Bristol, by Mrs. W. R. Baxter	2	5	0
Notting Hill, Cornwall Road Chapel—			
Mr. Knight.....	1	1	0
Mrs. Knight.....	0	10	0
Mrs. Spurgeon	0	10	0
	2	1	0
By Mrs. A. A. Croll.			
Mrs. Renshaw, Subscription	0	10	0
Mrs. Short (Hastings) by Miss Boyes.....	0	2	6
	0	12	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's. 54, Lombard Street, to the account of the Treasurer.



JULY, 1868.

A BRIEF NARRATIVE OF A RECENT VISIT TO SOME OF THE IRISH STATIONS OF THE BRITISH AND IRISH BAPTIST HOME MISSION.

To G. B. Woolley, Esq., Treasurer of the Mission, and the Members of the Committee.

Gentlemen,—Periodical visits to brethren who are labouring, as our Irish missionaries are, in the midst of so much that is depressing, are a means of encouraging and stimulating both them and the Christian people by whom they are surrounded. The time at my disposal—three weeks—was just about three times too short to go through the stations which the mission occupies in the sister island. If one could give a fourth part of every year to this work, the benefit would, no doubt, be very considerable. It was the "merrie month of May." The hedges were white with hawthorn—as white as if they had been hung with wreaths of snow; the proverbially murky sky of Ireland had an Italian clearness, and the ground teemed with the promise of abundance. Ireland looked as beautiful as ever, possessing all the resources that are necessary to make a great and prosperous country: but there are her people, crushed by poverty, and steeped in physical wretchedness. I wish the Queen, or the Prince of Wales, or some member of the Royal House would go where I have been, and spend days in personal intercourse with the peasantry and small farmers, patiently investigating—I will not say their wrongs—but their actual condition, as reflected in the hovels which they occupy, the food they eat, and the clothes they wear. A "royal commission" of this kind would do far more good than parliamentary inquiries and "blue books," and the notes of obscure travellers. It is impossible for anyone to form a clear conception of the great Irish questions which are now agitating the United Kingdom unless he studies them in Ireland. But I must not enter upon those ecclesiastical and social controversies which possess such a fascination just now. My object is to give an outline of a missionary tour, with a view of showing the progress which the work of the Lord is making in some parts of the emerald isle. With respect to *Dublin*, I am not without hope that there are better days in store for our denomination in that city than it has seen of late. Abbey-street wears a cheering aspect. The chapel has been improved and ornamented; and what is better still, our brother, Mr. Malins, is rejoicing over many conversions, and other signs of his Master's approval.

From Dublin I went to *Banbridge*, where I had much pleasant inter-

course with Mr. Banks. Like all the Irish missionaries, our devoted brother has enormous difficulties to contend with from the combined forces of formalism and superstition; but the chapel is filled, the church is united, and the school is flourishing. It is a cause for regret that our Banbridge friends have not the means of enlarging their present place of worship. I am fully persuaded that if the front were brought twelve or fourteen feet forward, the additional accommodation gained would soon be occupied. They have greatly improved the interior, but they need more room, and a smaller sum than a single window in many Nonconformist places of worship costs would give them more than they require. But Banbridge is only the centre of a large outlying district through which the missionary does the work of an evangelist.

Lord's day, May 17th, was divided between *Portadown* and *Tandragee*. There had been no public notice of my visit, but the congregations at each place were remarkably good, and both churches seem to be in a healthy and thriving state. The missionaries are working hard, and their people, also, have "a mind to work." At Portadown our friends worship in a large upper room, which is neat, commodious, and respectable, and in a very good situation. A chapel would be far better; but in such a town, a thousand pounds, at least, would be required.

The new chapel at Tandragee is a very neat edifice, and considering the size of the building, the quality of the materials, and the excellence of the work, it is a marvel of cheapness. The cost was over £400, *the whole of which has been raised.* But they must spend another £50 in staining and varnishing the seats, roof, &c.

Monday, 16th, to *Deryneil*. The fine weather had broken. Storm-clouds, strongly charged with electricity, were driving swiftly before the wind. The lofty summits of those mighty ocean barriers, the Mourne Mountains, were concealed beneath black and angry masses of vapour, and there, in those favourite haunts of the tempest, the chief part of its fury was spent. After a twelve miles' ride in a drenching rain, a place of shelter and welcome was most acceptable. Such a place was afforded at Ballyward Lodge by "the well-beloved Gaius" and his excellent lady. But the storm sadly interfered with the attendance at Deryneil Chapel in the evening. We had a considerable number, and the Lord's presence was vouchsafed to us. Deryneil, with all its outstations, is still prospering, [and souls are being added to the Lord, and to His church.

The following evening I spent at *Whitehouse*, one of a new group of stations. The population is very large, and the majority of them are Roman Catholics. My note had gone wrong, so that no notice of my intended visit had been given on the previous Sunday. But the mission hall was well filled. This hall is a very primitive affair. It is erected partly on piles driven into the bed of the river. The flooring has parted, so that unless it is strapped beneath with felt before the winter, the cold will be unbearable. Otherwise, it is comfortable and well situated. The cost was about £40, the greater part of which has been already raised. Mr. McGowan is doing a good work, and has attracted to himself several warm-hearted friends. That evening, and till the following Friday, I was the guest of most kind Christian friends at *Carrickfergus*. On the *Wednesday*, I accompanied Mr. Hamilton to *Ballyclare*, where he has a station, which is about seven Irish miles from his centre. The weather was unsettled, but a fine interval enabled us to hold an open air service, which was very well attended.

Thursday, an evening service in the new chapel at *Carrickfergus*. For a week-day evening service the attendance was encouraging. It would be

difficult to give a correct idea of the amount of purely evangelistic work which our venerable friend Mr. Hamilton is doing. A large portion of his time is spent in house to house visitation. Every week he holds a service in the Female Penitentiary at Belfast, his expenses to and fro being borne by a gentleman in that city. There is scarcely a visitable house, a street, or a market-place in the region, that is not familiar with his voice. It may be truly said of him that he is "instant in season and out of season."

Friday evening was given to *Larne*, where I preached in the Mission-room to a large congregation. But the room is so badly situated, that Mr. Rock is not likely to meet with a large measure of success till he has a better place of worship. In Larne, and throughout the district, the Lord has set before our brother an open door, and as usual there are many adversaries. It is not more than eighteen months since Mr. Rock began his stated labours here, and during that time, about twenty souls have been gathered in. Having to proceed to *Coleraine* the next day, I took the mail-car along the fine Antrim Coast-road to Ballycastle, and from thence by post-car, altogether above seventy English miles. From Larne to Ballycastle—about forty-eight miles—I only paid five shillings, including drivers. The Great Coast-road, which was constructed by the Board of Works in 1834, runs the whole distance, and during the first thirty miles, is scarcely 100 yards from the sea. It is not my object to describe scenery in this letter, and if it were, I should utterly fail in any attempt to convey a correct idea of the exquisite beauty of some parts, and the savage grandeur of others. During the first forty miles, a pitiless storm beat on the open car, sparing neither passengers nor luggage. Wind and sea mingled their thunders, and torrents, which looked like streams of molten silver, came dashing down the dark mountain sides from a height of 1,800 feet. By the time we reached the summit of the Glen mountain, the storm had ceased, and during the remainder of the journey there were fine glimpses of Rathlin, Fairhead, the Mull of Cantyre, and, lastly, of the glorious ramparts of the Giant's Causeway rising one above another, and reposing grandly in the golden light of the setting sun. It is hardly necessary to say that my reception at *Coleraine* was most hearty. The following day, *Sunday*, 24th, I preached in the neat chapel. The congregation in the morning was good, but the evening attendance was thin, owing to a violent thunder-storm which broke over the town a short time before the hou for commencing service.

The next four days were devoted to the meetings of the association, and the missionary conference; but as a report from Mr. Henry has appeared in the *Freeman*, I shall only say that the services were as interesting, and the arrangements as complete, as we could desire. In addition to the meetings in the chapel, some of us delivered addresses in the open-air to attentive congregations. Our best thanks were well earned by Mr. Pearce and his friends.

I had been advertised to preach at *Grange Corner* on *Friday*, 29th, but, through some mistake, an arrangement had been made for me to hold a meeting at the same time, many miles further west; and all things considered it was deemed advisable that I should take the latter place. The patron of the National school has kindly granted the use of the room to our missionary, Mr. Dickson, who preaches in it periodically to as many as the building will hold. The evening on which I spoke showed no exception to the rule. Every available space was occupied, and the people heard gladly. A long ride in the cool evening air brought us to *Donaghmore*, where another hearty greeting awaited me. *Donaghmore* is the centre of a wide region through which Mr. Dickson is constantly engaged in preaching and teaching the Gospel. He has no less than twenty-five stations, varying from two to eighteen miles

distant from his place of abode, and at every place he is well received. As his labours are spread over such a wide area, he can visit each station but seldom. There is abundant work for three men. The Roman Catholic element is prevalent in the district, and our brother often finds members of the Church of Rome among his hearers.

Lord's day, May 31st, I spent at *Donaghmore*. The services are held in a commodious room, which is kindly granted—rent-free—to our missionary. The congregations were large and attentive. Some of the regular hearers come from long distances. On the day I was there, several had travelled eleven Irish miles, equal to fourteen English miles.

My time did not allow me to visit more than two other stations in this group — *Tullyaran* and *Knockonny*, the former two, and the latter eleven miles from the centre. At both, the congregations were good. My last public service in Ireland was at Belfast, Wednesday, June 3rd, which I have not space to describe. I left Ireland with several strong convictions—Firstly, that our mission is taking root in the land, and gradually, but surely extending its influence. There is a healthy tone about it which promises well for the future. Secondly, that Ireland's chief want is the Gospel, in its simplicity and purity. The Imperial Parliament, by a course of wise and impartial legislation, may do much to ameliorate existing evils; but her great need is an *earnest ministry*—able men, who shall go up and down the country as the Evangelist, *Thomas Patient*, did more than two hundred years ago, to preach Christ, and visit from house to house, *and at all risks*. Thirdly, that the principles held by our denomination, specially fit us for this work, and for occupying a prominent place in the approaching struggle between prevailing errors and scriptural truth. Let us resolve, gentlemen, never to rest till our forces are ten times as numerous as they are at present. Finally, that visits which I have attempted to sketch, should be paid oftener than once a-year. There are many stations which I have never seen, and wide fields of labour where we might plant Christian labourers, if we had time to explore them. And in such visits there should be nothing like officialism, and no assumptions of authority. I have tried to go as a brother among brethren, whose hands need to be strengthened, whose hearts want to be cheered, and whose zeal requires to be stimulated. And I am sure that such visits are highly appreciated by the Irish missionaries.

I remain, Gentlemen, yours to serve in the Gospel,

CHAS. KIRTLAND.

Contributions from May 13th to June 19th, 1868.

	£	s.	d.
Cambridge, Collected by Miss Medcalfe	6	17	0
Hereford, Collections, by Mr. J. Rogers	3	6	5
Horsforth, Collection, by Rev. J. Harper	3	10	9
Abergavenny, by Mr. Jacob Wyke	1	9	0
Islington, Cross-street— Collections by Rev. C. Bailhache	14	5	9
Metropolitan Tabernacle— Moiety of Collections	50	0	0
Downton Sunday School, by Mr. W. Taunton	4	0	0
Lambeth, Upton Chapel— Moiety of Collections	4	8	0
Dividends, by Mr. J. J. Smith	13	10	1
London, Mr. Basnett	2	0	0
Loughton, Mr. C. Gould	1	0	0
Maryport, Collection, by Rev. D. Kirkbride	1	8	0
Dr. Hoby	3	3	0
Gloucestershire Association, by Rev. W. Collings	15	0	0
Tetbury, by ditto	0	5	0
Looe, Mr. J. S. Hicks 0 5 0			
—— Mr. W. Hicks 0 5 0 —	0	10	0
Southern Association, by Rev. J. B. Burt	48	0	0
Mr. C J. Angus	0	10	0
Grange Corner	6	5	0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by the Rev. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE

BAPTIST MAGAZINE.

AUGUST, 1868.

HENRY DANVERS: A VINDICATION.

"Danvers was a man of the same class, hot-headed, but faint-hearted, constantly urged to the brink of danger by enthusiasm, and constantly stopped on that brink by cowardice. In every age the vilest specimens of human nature are to be found among demagogues."—*Macaulay, Hist. Eng.*, Chap. v.

"Mr. Henry Danvers, a worthy man of an unspotted life and conversation."—*Vide Crosby's Hist. of the English Baptists*, iii. 90.

If we give credit to the ancient City chroniclers, we shall believe that the nomenclature of Houndsditch descends to us from an open sewer, which formerly ran in that direction. This ditch was one of the pestilence breeders of ancient London. Its contents included the miscellaneous refuse of the neighbourhood; and the neighbourhood, it may be well to remember, was celebrated for its dead dogs. The street has a name which yet commemorates the fate of these unfortunate *hounds*. In the sixteenth century the nuisance of the offensive watercourse was partially compensated for by a recreation-ground near at hand, the pleasant area of which covered several acres. Before Henry the Eighth laid hands upon it, this estate surrounded the monastery of the Holy Trinity. After dispersing the brotherhood, the King bestowed their patrimony upon Sir Thomas Audley. At a former period the beneficence of a certain prior was exercised by erecting some neighbouring cottages for invalids, and laying out their little gardens. The inhabitants of this hospitable refuge were usually hopelessly bedridden. In keeping with the Founder's wishes, the custom was, for each of these poor people to open the casement upon every Friday morning, not forgetting to exhibit upon the window-sill a white napkin. Then it happened, that the charitable and pious who walked that way remembered the poor, by laying down their alms as they passed.

In Houndsditch, or its immediate vicinity, a congregation of Baptists anciently assembled. The pastor at about the era of the Restoration was the distinguished Henry Danvers, a

political and theological celebrity, whose character his contemporaries extolled, as belonging to an able divine, and a discerning controversialist, whose public worth corresponded with an unspotted public career. Our own times have seen the old Baptist's character depreciated. According to the representations of a great historian, Danvers was a reckless, but cowardly bravado, whose spirit sufficed to carry him to the brink of action; but whose craven heart always prompted a retreat. A man whose cowardice made him forsake his friends when dangers threatened; and whose want of courage therefore only exempted him from the scaffold upon which many of those friends expired. Presently we will examine the basis upon which these aspersions rest.

It is a matter for regret that Crosby has only left us a very meagre and confused account of this singular person—singular, if we merely regard him as the author of some thousand pages in defence of Believers' Baptism, which provoked replies from a Pædobaptist galaxy of which Baxter was the conspicuous chief. In the truest sense of the word, Danvers was a remarkable man. The Church over which he presided was supposed by Wilson to have been identical with the one in Crutched Friars, and if so, he had for a predecessor the redoubtable Paul Hobson.

At one period, during the unsettled times of the Civil Wars, Danvers was governor of Stafford. While in this situation he appears to have embraced some of the less harmless tenets of the Fifth Monarchists; yet he never sanctioned the fantasies of the extreme fanatics. As a townsman in Stafford he enjoyed all the advantages which the hereditary prestige of a good family was able to impart. The common people are no despicable judges of character in high places; and by the common people Danvers was esteemed as a man devoted to his duty, not to be corrupted by bribes. As was the case with so many of his compeers, such a reputation availed him nothing after the Restoration. He belonged to a party of too enlightened politics, and who professed a theology too self-denying to find favour with King or parasites in that "golden age of the coward, the bigot, and the slave." Danvers's religious sympathies, and the extraordinary zeal with which he defended a distinguishing tenet of his denomination, drew down upon him a considerable amount of odium. Numbers of Christian enthusiasts, because of a slight difference in faith, regarded the Baptist with enmity. Canting cavaliers laughed in derision. Danvers's enemies, at length, by conspiring together, contrived to get him imprisoned in the tower; but his wife, who we may fairly infer was a lady of position, possessed considerable influence at Court, and so obtained her husband's liberation. This turn of events in his favour sadly disconcerted a host of opponents; for Danvers's political patriotism was only equalled by his evangelic earnestness. He heartily sympathized with Monmouth's hazardous and illfated enterprise; and in consequence of his share in this business our divine sought an asylum in Holland. In that asylum he died in 1686.*

Danvers was a very industrious author. His writings, which for the

* The meeting-house wherein Danvers officiated was pointed at by Edwards in the third part of his Gangræna. That unamiable Presbyterian called his readers' attention to some fantasies there enacted. Hanserd Knollys and others had, it appears, presumed to anoint a blind woman's eyes, and to accompany the action with prayer for her restoration.

most part are controversial, chiefly relate to that distinguishing tenet of his denomination, Believers' Baptism. His pamphlets awakened a spirit of vindictiveness of more than average violence, even in an age when polemics of every school indulged in unseemly personalities. Happily for this more enlightened era, the literary freedoms of the seventeenth century have passed for ever out of fashion. The opposition encountered by Danvers is described by Crosby as having been "haughty, bitter, wrathful and provoking." Although the historian's language is probably no exaggeration, we shall not do well if we allow such expressions to lower in our esteem the able men who entered the arena as our subject's opponents. All parties in those days were inclined to adopt a rude address, as though uncouthness imparted strength to their arguments. It would be too much to expect that the pamphlets which emanated from the pen of the indefatigable Danvers were entirely free from the common disfigurement. They were successful, however, in provoking many important replies. One of the meaner sort in the array of combatants endeavoured to raise a cry of dishonesty. Danvers, it was declared, misquoted his authorities, and garbled his extracts. This charge of literary fraud was so closely pressed, that the denominational leaders in London testified, by a printed paper, their admiration of both the character and the writings of this redoubtable champion. Yet not only in such polemical fencing did Danvers exercise his skill and prowess. He has left the fruits behind him of other accomplishments than those which belong to the mere disputant. He went to the pains of arranging "Solomon's Proverbs in English and Latin, alphabetically arranged for the help of memory;" a little performance which well deserves to be reprinted in *fac simile*.*

Englishmen in these days will scarcely allow that a man's character is necessarily forfeited, because, in vexing a government and family whose crimes provoked a revolution, he took some extra precautions to preserve his life. That Danvers was a political plotter none will either venture or wish to deny. William Russell and Algernon Sydney were likewise political plotters; and the heart of Danvers beat with theirs when they sought to check the encroachments of kingcraft. Our

* This work was published in 1676, and its ingenious editor intended it to serve as an educational text-book. The English and Latin are upon opposite pages in each opening. The metrical introduction is composed in the quaint Puritan style; *e.g.*, many less instructive delineations of folly than what follows, have been drawn by more ambitious poets:

"Or what's a fool that is with riches graced?
A swine in whose foul snout a gem is placed.
Or what's a fool on whom honour doth wait?
A long ear'd ass, sitting in a chair of state.
The miser's a fool, and so is he
That spends his wealth in prodigality:
Whom, if they went to Wisdom, she would show
A fair and middle path wherein to go.
And art thou great? be not a fool; for thus
Thou'lt make thy folly more conspicuous.
Acquaint thyself with wisdom, wait upon her,
And she will add true glory to thine honour.
By her kings reign; and princes do decree,
By her advice, justice and equity.
A fool that is in honour doth but show
Himself to be a fool in folio.
Justly might Wisdom then preferred be
By Solomon, 'bove wealth and dignity.
A sacred flame it is which ne'er will dye,
But ev'n now burns for us to warm us by.
A flame that gives not only heat but light,
Not only warms the heart, but guides the sight."

author was arraigned for an alleged share in the Rye House Plot.* Yet, as we are told in Sprat's True (?) Account, he was released upon bail. At that conjuncture the government was apparently bent upon spilling the best of English blood. For a prisoner to get discharged therefore by the craven judges, amounted to an admission of innocence. Shortly after this crisis, Danvers found it necessary to retire into seclusion, "on account," as Lord Macaulay tells us, "of a grossly calumnious paper of which the government had discovered him to be the author."

This so-called "calumnious" tract is also styled "a malicious libel," by that courtly trimmer, Bishop Sprat, of Rochester. The historians in general avoid describing to us the purport of this pamphlet, or even mentioning its title.† It belonged to a class of political squibs then not uncommon; but to circulate which was attended with much danger. This one in particular attempted to prove that the Earl of Essex had so far been guiltless of suicide, that he had been foully dealt with by his enemies. Upon finding themselves thus publicly branded as execrable assassins, the King and his ministers were naturally greatly enraged. Some humiliating remembrances may possibly have mingled with and embittered their chagrin, while they recalled the doings of that dark Friday morning in July, 1683, when, as Russell's trial proceeded, the town was suddenly horror stricken by news of the Earl's untimely fate. Whatever their feelings in the matter may have been, those in authority made strenuous endeavours to trace the writer of the obnoxious missile. Success only attended them to the discovery of his name. The price of one hundred pounds was immediately put upon Danvers's head, and he was advertised for in the London Gazette.‡

* Danvers is several times mentioned in the account prepared by Lord Grey for the use of James the Second; and in a manner which shows him to have been an important conspirator in Monmouth's insurrection. Danvers, it appears, had some trouble in preventing a riot in the City upon the occasion of James's coronation, *e. g.*: "Mr. Smith came to us from England, the exact time I know not; but I remember he gave us a particular account of your Majesty's coronation, and said if it had not been for the great industry of Colonel Danvers and others of our friends in the City, there had been a rising, at that time, which was designed by some hot-headed men in London who had drawn many of their friends from Hertfordshire and Essex to London to the number of 500, with intention to oppose your Majesty's coronation." Again we read: "Four men came to us from our friends in London Their business was to acquaint the Duke of Monmouth that several thousands were enlisted in London, and were to be under the command of Colonel Danvers, unless his grace appointed another head." Monmouth replied: "That as for Colonel Danvers, he thought him a proper person to command them."—*Grey's Secret History of the Rye House Plot, etc.*

† The title reads thus: "Murder will out; or, a clear and full discovery that the Earl of Essex did not feloniously murder himself, but was barbarously murdered by others, both by undeniable circumstances and positive proofs." This was openly published immediately after the Revolution; upon the title the author is styled, "Henry Danvers, Esq."

‡ The advertisement runs as follows: "Whitehall, Jan. 4. Whereas, Henry Danvers, commonly called Colonel Danvers, late of Newington, in the county of Middlesex, stands accused upon oath of several treasonable and traitorous practices against his Majesty, and is fled from justice. His Majesty has commanded notice to be given, that whoever shall apprehend the said Henry Danvers, and cause him to be delivered into safe custody, that he may be proceeded against according to law, shall receive a reward of one hundred pounds, which his Majesty hath ordered to be forthwith paid by the Lords Commissioners of the Treasury."—*London Gazette, Monday, January 5*, 1684-5.

The above was repeated in the issue of the Thursday following. In the number

Now, as regards this paper, the government may certainly be excused for experiencing annoyance from so venomous an attack upon their honour and humanity. So likewise must Danvers be exonerated from the odium attached to dishonest motives; for that he really believed Essex owed his death to courtly sycophants cannot be fairly doubted. Nor indeed was he alone in entertaining such a supposition. Dr. Calamy quotes a passage from Rapin, wherein that historian says Essex left a son, who always thought his father had been murdered. Posterity has arrived at a different judgment; yet it would not be difficult to show that Danvers merely circulated a version of a catastrophe, which numbers already believed was the result of Romish machinations.*

An examination of the authorities from whom a low estimation of Danvers's character is drawn, will show that their united testimony can only be rated at little value. First and most pretentious comes Archdeacon Echard. During the reign of George the First, Echard achieved an enviable success as an historical writer: yet those modern readers will lose but little who only seldom disturb the dust upon his unwieldy folios. Being himself a comfortable pluralist, the historian worked for the interest of Church and State, and defended that polity throughout, which execrates "the grand rebellion," or the times when Hanserd Knollys could preach in Bow Church. From this writer's delectable pages we learn that Cromwell was a hypocrite, a dissembler, and a cunning schemer. Upon the eve of the Battle of Worcester, we are further told that this monster of Independency made a contract with the powers of darkness; and the enemy of man is described by the witness who supplied the information as "a grave elderly gentleman with a roll of parchment in his hand." A writer who, under whatever circumstances, and with whatever qualifications, could venture upon intruding such rubbish as the above into a history of his country, scarcely deserves the contempt we usually award to literary pettifoggers. But Echard was apologist in general for the enemies of English liberty. The cruel and mean-spirited Laud, in particular, is glorified as "the greatest benefactor to all public designs of piety and charity." The Scottish nation, the Nonconformists, and the patriotic Russell and Sydney are maligned in common. The author, while he professedly rejoiced in the Revolution, gave all the prominence he dared to Jacobitical politics, and the childish doctrine of passive obedience.

Such a writer, with Dissenters at any rate, will not rank highly as a trustworthy historian. A century and a half ago our forefathers complained of his garbled facts and misrepresentations. To others his awkward manner of citing authorities occasioned constant perplexity, and made it impossible even for learned readers to separate what was Echard's from what belonged to somebody else.†

of the paper for Monday, July 27th, there is a proclamation by the King, wherein Danvers and others are called upon to surrender within twenty-one days. It is needless to say our divine had not the politeness to comply with the royal demands.

* See Calamy's Autobiography, i. 110. Essex had a French servant, who attended him while imprisoned in the Tower. This man's sudden disappearance, immediately after the Earl's death, awakened at the time many suspicions.

† In 1718, Dr. Calamy published "A letter to Archdeacon Echard upon the occasion of his History of England, wherein the principles of the Revolution are defended; the Whigs and Dissenters vindi-

Now the chief authority that any historian can quote in substantiation of aspersions cast upon the fame of Henry Danvers is a manuscript quoted by Echard, of which the notorious Robert Ferguson was the author—a political recusant, whose memory all parties in common agree to execrate. Whether Ferguson be regarded as a plotter, a trimmer, a turncoat, a liar, or a knave in general, his character will show itself to have been as repelling as his personal appearance.* Echard himself entertained the lowest opinion of this audacious pedant, to whom he was indebted for the filling of a few columns. Ferguson strove hard, and successfully to earn the well-merited contempt of every political or religious section. He apparently promoted the Revolution, while he was probably thriving upon guineas transmitted from Whitehall. That sturdy disciple of Whiggism and hero of the Dunciad, Oldmoxon, says Ferguson was an arch-traitor and a villain. Burnet denounces him as a knave. Lord Macaulay, in regard to this man's character, held an opinion no less decisive. In the fifth chapter of his History of England, Ferguson is portrayed as "a cast-out Presbyterian and a mere swindler. He lived amongst libellers and false witnesses." He was, moreover, according to the same historian, "violent, malignant . . . delighting in intrigue, in tumult, in mischief for its own sake." This Ferguson was a born plotter. He plotted against James during James's ascendancy; but plotted for him when the King was an exile. After having aided the Revolution, he went into the opposite extreme, and even conspired against the peace of Queen Anne. A political renegade by profession, is it wonderful that such a creature should have found a pleasure in concocting and spreading falsehoods about those former comrades who had unfortunately allowed him to act in concert with them?†

cated; several persons of distinction cleared from aspersions, and a number of historical mistakes rectified." This piece is a pamphlet of 128 pages. Calamy allows that Echard inherited the genius necessary for writing history; and in those days a good work of the kind had long been a desideratum. The author's labours in ecclesiastical research had already been extravagantly lauded. The "English History" in consequence met with a wide acceptance. The Dissenters therefore thought it an imperative duty to refute such a writer's errors, and to expose his calumnies. Dr. Calamy volunteered to accomplish this uncongenial task. Echard manifested the strongest dislike for Puritans of every party. Accordingly most of that name are maligned as soon as they appear upon the scene. Jesuits and Nonconformists are placed upon a common level, as common foes to that polity which allowed Echard to write books at his ease, and grow rich by the revenues of distant cures. One old clergyman rebuked this slander by pointing out the vital difference between a Nonconformist who would merely take away his surplice, and the Jesuit who would rob him of his Bible. With an able hand Calamy dissects his opponent's shortcomings. Echard is plainly told: "Many of the authors cited by you have so little credit in the world, as to be far from giving sufficient warrant to justify your inserting things from them into a history." The Archdeacon excluded or made use of matter as it served his capriciousness, or the inclination and temper of the intolerant party to which he belonged.

* Ferguson is thus described:—"A tall, lean man, dark brown hair, a great Roman nose, thin jaw'd, heat in face, speaks in the Scotch tone, a sharp piercing eye, stoops a little in the shoulders; he hath a shuffling gait that differs from all men, wears his perriwig almost over his eyes, about fourty five years of age."—*Echard, Hist. Eng.* 1064.

† Ferguson went over to the Jacobites in 1690. In regard to this circumstance Lord Macaulay says: "For his apostacy he could not plead even the miserable excuse that he had been neglected. The ignominious services which he had formerly rendered to his party as a spy, a raiser of riots, a dispenser of bribes, a writer of libels, a prompter of false wit-

It appeared necessary to detail thus far the character of Ferguson, because our present complaint is, that upon the authority of such an outcast, sanctioned by such an historian as Echard, the lasting reputation of an old Dissenting hero is made to suffer. With a prescience an honester man would not have manifested, Ferguson prefaced his farrago by affirming "there stands nothing in it but what is exactly true." Among the social phenomena of life, how often we find that slanderous trifles are veraciously introduced. Upright persons expect their word will be taken without such introductions. Ferguson, on the contrary, was obviously strongly suspicious that posterity would refuse to believe him.*

Seeing then that the aspersions cast by Lord Macaulay upon the fame of Danvers are only supported by a witness whom the great historian himself denounces as a worthless libeller, exception to them may be fairly taken. Our regard for truth, and English love of fair play, will not allow us to take it for granted that this Baptist minister and parliamentary colonel was either hot-headed or craven-hearted, nor that he was one of those viler curiosities of humanity usually "found among demagogues."

If these things cannot be proved, neither can another assertion of Lord Macaulay, that Danvers "had drawn on himself the severe censure of the most respectable Puritans by attempting to palliate the crimes of Matthias and John of Leyden." Only a slight examination of the accused man's writings will clearly demonstrate that he never did attempt to defend the alleged enormities of the fanatics named. He merely doubted whether the outrageous wickedness described had really been committed. To doubt the correctness of a given relation is surely something widely different from palliating the crimes such a relation may include. Then again, "The censure of the most respectable Puritans" in reality emanated from Obadiah Wills, a fierce Pædobaptist partisan, who attempted to identify the principles of the denomination to which Danvers belonged with the atrocities committed in Germany.†

Now, so far is the assertion from being true of Danvers having provoked a general Puritan censure, that a number of those Puritans voluntarily affixed their names to a paper which was drawn up for the object of clearing their compeer's character from Wills's unfounded calumnies. This latter accused his opponent of literary dishonesty. He appealed to the Baptists in general

nesses had been rewarded only too prodigally for the honour of the new government."—*Hist. Eng.*, chap. xv.

* It may not be generally known that Ferguson was the ejected minister of Godmersham, Kent. In London he was a predecessor of Dr. Watts. He gave the most ferocious counsels to his brother conspirators when the Rye House Plot was in hand. Not only were the king and duke to be assassinated; malignant judges and sheriffs—could Ferguson's advice have been acted upon—would have had their skins hung up in Westminster Hall. At another time he advised the blowing up of the theatre and entire audience when Charles and his brother should be present.

† The Baptists, according to Wills, were moved by "principles of darkness upon which many black characters are writ." The crimes referred to by this writer, which were associated with the siege of Munster in 1535, Danvers would have been the last to sanction. He, however, "supposed there was cause to doubt of the truth of those monstrous villanyes acted in their communities in the latter part of the siege as mentioned by their malitious enemies the Papists, and many of their inveterate enemies the Protestants." Our author's opinion in this respect was strengthened by things quite as odious having been circulated about Calvin and Luther. See *Innocency and Truth Vindicated*, chap. iv.

to say if the charge could be disproved. Some persons were appointed to examine the matter; and we find such men as Kiffen and Knollys acquitting their brother upon this very charge. Crosby was probably acquainted with Danvers' family, and he tells us the old controversialist was "a worthy man, of an unspotted life and conversation." Only few persons could probably be found who question Crosby's historical integrity.

It will then appear naturally to follow, that while no worthy evidence can be adduced to warrant us in forming a degrading estimation of Danvers's mien and profession, we have the strongest reasons for supposing him to have been nothing worse than what Crosby describes. His controversial writings prove him to have inherited great abilities. We dismiss Echard and Ferguson as witnesses totally untrustworthy, and Obadiah Wills as a partisan whose zeal exceeded his justice. The testimony of more respectable men will remain. This testimony will sustain our affirmation, that Danvers lived a hero's life, and that love for the Liberties of England brought him to an exile's grave.

G. H. P.

THE TWO SISTERS.

By the Rev. T. M. MORRIS, Ipswich.

"Lord, if Thou hadst been here, my brother had not died."—John xi. 21 & 32.

In the gospels we are presented with the biography of Christ. We have a portraiture of the Son of the Highest, living among the children of men, not drawn with laborious care, by the hand of an earthly artist, but photographed upon the pages of scripture, by the light of heaven itself. And this biographical portraiture differs from all ordinary biographies, almost as much as the life portrayed differs from all ordinary lives. Much is placed on record, which the unassisted mind of man would have utterly overlooked; while much is left out, which would have occupied a prominent and important place in any ordinary memoir. Christ as the great Teacher, as the Divinely appointed Saviour of men, shines forth in bold and luminous relief. Nothing which pertains to our salvation,—which has any direct bearing on life or godliness, is mysterious or uncertain. But of Christ's private life, we have scarcely any record; of the many hours He spent in retirement from the world, we are told almost nothing. We are only favoured with a very partial and occasional glimpse of that with which we all desire more familiar acquaintance. Enough however have we to convince us, that Christ, while really the Son of God, is not less really the Son of man, the subject of those affections and sympathies which are common to humanity, and which led Him, when on earth, to honour with a special regard the beloved disciple, and to rejoice in the shelter and society of the quiet home of Bethany.

This family occupies a more

prominent position in New Testament history than any other, and gathers unto itself a large measure of warm personal interest even to this day. It consisted of two sisters and one brother, who seem, according to the simple fashion of those early times, to have been living together in easy circumstances in a house of their own in Bethany. To this family at Bethany—a little village on the eastern slope of the mount of Olives, about a mile and a half from Jerusalem, our Saviour often went, and there He met not only with kindly hospitality, but in some large degree with appreciation and sympathy.

It is pleasant to think of our Divine Redeemer, who so often had not where to lay His head, visiting from time to time this village home. The labours of the day having been brought to a close, we can conceive of Him wending His way from Jerusalem, wearied by the noise and bustle of the city, and often, by the contradiction of sinners against Himself; anticipating in the home of him He loved, the quiet refreshment He so much needed, and which there at least He always found.

How hard is it for us to realize the fact—how strange to think—that the world knew Him not. Now that the fame of Jesus everywhere prevails, we can scarcely believe that He should, at least in His earlier visits to Bethany, have passed through that village street unnoticed and unknown; or if He engaged the attention of any, as He exchanged a greeting with those who loitered by the way side, or paused to smile upon and inwardly to bless the little children in their play, that He should have been known only as the occasional guest of Lazarus and his sisters, and in no wise as the incarnate Son of God, and Saviour of the world.

Nor is it easy for us to imagine the joy which His presence would awaken in the hearts of the two sisters—a joy which was by them so differently expressed. The one with busy haste setting herself to provide for his material entertainment, the other sitting, in eastern manner, at the feet of Jesus, looking up with eyes full of love and reverence to her Master, and listening eagerly to those words of Divine wisdom, which, as falling from His lips, were in her esteem sweeter than honey, or the dropping of the honeycomb.

This chapter is chiefly taken up with an account of the most memorable and wonderful of all the miracles wrought by Christ; and one invested with peculiar interest as having been wrought within the circle of that family, with which He seems to have been so intimately associated.

We may learn from this narrative a lesson which we have all great need to lay to heart: that the love of Christ does not exempt those who enjoy it, from the endurance of earthly sorrow and suffering. The shadow of sickness descends upon this highly favoured household, and then the darker shadow of death. First we see the sisters watching anxiously by the sick-bed of their only brother Lazarus, then in their great fear determining to send a messenger for Jesus; then do we see them counting the hours and moments of that time which they know must elapse ere their friend Jesus can arrive; and then painfully wondering at His non-arrival; and finally we see them, in the stillness of a house where death reigns, and with a strange sense of desolation in their hearts—for their brother is dead, and Jesus comes not.

In the greatness of their distress, the sisters seem to have instinctively turned in thought to their truest and

best friend. Jesus was at this time residing at some considerable distance from Bethany; and the sisters probably did not feel at liberty to send for Him till the illness of their brother assumed a serious and alarming form; indeed, he must have been near death at the time of the messenger's departure. We are surprised at first by the delay which occurs after Christ's reception of the message. But He tells the disciples that that very delay was to subserve the glory of God and their good. Christ in all such matters occupied a purely exceptional position. We, if we would do some deed of mercy, have need to hasten—lest the opportunity be lost for ever. The earthly physician may not tarry, lest death carry off the patient ere he arrives. But Christ, the great Physician, is not hindered by such narrow limitations—He can never arrive too late; for He has power not only to check the ravages of disease, but to rescue from the embrace of death. He who can say to the sick, the enfeebled, the impotent—"Arise, take up thy bed and walk," can stand at the mouth of the sepulchre and say—"Lazarus, come forth."

But while Jesus thus mysteriously tarries, there is the arrival, according to Jewish custom, of many acquaintances and friends, who come to mourn over the dead, and condole with the bereaved, but they have no power to dry the weeping eyes, or pour the balm of a satisfying consolation into the broken heart. On the fourth day Jesus arrives; bringing with Him that comfort which the bereaved sisters so greatly needed; and, which was best of all, He, by the exercise of His divine power, raises their brother Lazarus from the dead.

We can scarcely, in however cursory a way, glance at this wonderful narrative, without being impressed by the fact, rendered therein so evident—*That these sisters, so strangely unlike in many respects, agree very remarkably in these*—

I. IN THEIR EXPERIENCE OF A COMMON GRIEF.

II. IN THEIR SUBJECTION TO A COMMON INFIRMITY.

III. IN THEIR ENJOYMENT OF A COMMON CONSOLATION.

I. WE SEE THEM AGREE IN THE EXPERIENCE OF A COMMON GRIEF.—The same calamity has descended with crushing, desolating force upon both sisters. They have experienced a common loss. They have had snatched from them a common object of affection. And they have probably during the last few days been brought closer together, than in any previous portion of their lives. They were very different, these two sisters: different in character and temperament—in their habits of thought and life, so different, as to render it difficult, well nigh impossible, for the one to understand, and justly appreciate the other. The one eminently practical: the other quiet and contemplative. To the eyes of Mary, the life of Martha would appear a needless whirl of excitement and activity; by Martha, the life of Mary would be regarded as a somewhat unprofitable dream. There can be no doubt they often unwittingly vexed one another. A household so composed, can never prove perfectly harmonious. Mary would be often worried by the ceaseless activity, and what we should call *fidgetiness* of Martha. Martha would be irritated by the repose and inactivity of Mary, from which she was scarcely to be aroused by pressure of household cares. Their difference is evident enough even in this time of sorrow. We see Martha still burdened with, and able to bear, the cares of the household—while Mary sits apart

nursing her great grief. Yet with all these differences they are now brought together, as they have never been before. Martha does not now complain of her sister's sorrowful inactivity; she does not now, as she did once, rush into the Master's presence with the petulant cry: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me;" though, in all likelihood, she was never more heavily burdened with household cares than now, and never more completely left to bear them alone. But now in this great grief, in which the lesser cares and worries of life are forgotten, these sisters are drawn together in mutual sympathy, and each comes to Jesus oppressed with the same sorrow and uttering the same pathetic words: "Lord, if thou hadst been here, my brother had not died." Yes, during the last few days, the sisters have forgotten their differences. They have been watching together by the sick bed of their brother; they both agreed in sending for the Master, in waiting for Him, in wondering why He came not, why He should thus seem to neglect them, and suffer the friend whom He loved, and the brother whom they loved, to die. The events of the last few days have, while involving them in the gloom of a common grief, served to knit together their hearts in an unwonted degree.

Do we not often see something of the same kind in ordinary life? Are not such differences as these frequently distinguishable in the same family, the same household? Do we not, owing to these differences, find it at times very difficult to understand, to appreciate, and to bear with one another? Have not many of the petty vexations of life, their root in those differences of constitution and temperament which distinguish members of the same household: differences which create an unpleasant, or even a positively painful sense of incongruity? And how often do we find, when some great calamity descends upon such a household, that at once every discord is hushed, all irritability is allayed, and heart is bound to heart by the ties of a common sympathy. At such times, for a season at least, the differences which distinguish are forgotten, and all are seen yielding to the impulse of a common affection—bowing under the chastening influence of a common grief; and this power of drawing together those who are ordinarily divided, seems one of the most blessed of the many "sweet uses of adversity."

II. *We see these sisters agree, not only in their experience of a common grief*, but also IN THEIR SUBJECTION TO A COMMON INFIRMITY. No one can read this narrative without being struck by the circumstance that both these sisters meet Jesus with precisely the same exclamation —"Lord, if Thou hadst been here, my brother had not died." We have proof that the same thought was uppermost in the mind of each sister, in the fact that in each case it leaped forth irrepressibly, clothed in exactly the same form of words. This coincidence is all the more remarkable when we take into account the differences which so broadly distinguished these sisters. Though members of the same family, though strongly attached to each other, they were so different in character, temperament, modes of thought and life, that we should scarcely expect to find Martha and Mary viewing anything in precisely the same light, thinking or speaking about anything in precisely the same way. And yet on this occasion we find each, on first meeting with Jesus, addressing him with the same exclamation: "Lord,

if Thou hadst been here, my brother had not died."

These words, expressing the same predominating idea, proceeding from both alike, reveal the fact that these sisters, with all their differences, *are subject to the same infirmity.* They have, both, strangely confused and imperfect conceptions of the Lord's true character and position. They both welcome Him with joy as their true Comforter; they both look up to Him with reverence as invested with great and miraculous powers, but they also both seem to share the same idea, that these powers can only be put forth under certain conditions and limitations. The thought which is uppermost in their minds, and which thus finds instant expression, is that all might have been different, that all would have been different, if only Christ had been *there*, near at hand, and not afar off. If He had been only staying in the house, or tarrying at Jerusalem, if they had only sent for Him sooner, if, being sent for, He had only come earlier—then their brother would not have died; then all would have been different, and in their judgment better. You see how there is faith in Christ, and yet how unbelief hinders and limits the operation of faith, and renders the very expression of faith inconsistent with itself. A little more thought, a little more consideration, a little more faith, and they would have been relieved from their perplexity. They would not, in their thoughts, have limited the Holy One of Israel. Had He not healed the centurion's servant without going to the house? They might have known that the Lord contemplated some wise, gracious purpose even in this; and that, though He was away, if He had so willed it, their brother would not have died.

Is not this infirmity of faith, in subjection to which these two sisters agreed, precisely that from which we all suffer more or less? Have not we felt just in this way over and over again, though the feeling has never expressed itself at all, or has gone forth under some form of words different from this? We suffer from some worldly loss, we meet with some accident, some dear friend or relative is removed from us by death: and what, ordinarily, is the very first thing we do? Why we fix upon the immediate—the proximate—the material causes, and we say if this or that thing had been different, then all would have been different. If we had not become acquainted with such a person, we should not have suffered from such a loss: if we had not taken a certain journey, or engaged in a certain employment, we should not have met with that accident: if we had employed different means, or the same means earlier and more diligently, we might have been spared that bereavement, the gloom of which overshadows our life. Do we not, when we thus think and speak, declare how imperfect is our view of, how infirm is our faith in that minute, watchful, all-embracing Providence, which in every particular expresses the will of Him who is "too wise to err, too good to be unkind;"—of Him, who numbers the very hairs of our head, and marks the single sparrow as it falls fluttering to the ground?

And, unless human nature were then something very different from what it is now, we may take these words as expressing more than a merely imperfect apprehension of the character and power of Christ. I fancy that in each case there might have been distinguished an undertone of pathetic reproach or remonstrance. "Lord, if Thou hadst been here, my brother had not died." And though they dare not put the ques-

tion in so many words, though they would have utterly shrunk from the idea of calling into question the Lord's wisdom or love, yet far away down in their hearts—they scarcely suspecting its existence, was there the feeling, which might have thus expressed itself:—Lord, why, oh why wast Thou not here? Lord, why didst Thou not come? Did we not send to Thee? Why didst Thou tarry? We were so sure Thou wouldst come, even to the very last. We waited hour by hour, moment by moment. We gave not sleep to our eyes nor slumber to our eyelids. We waited for Thy coming, as those wait that watch for the morning, wondering that the night lasted so long, yet sure that it would not last always. We watched the ebbing life of our brother, sorrowful, yet not in despair, thinking how he would all at once revive at the very sight of Thee; but Thou didst not come. "Lord, if Thou hadst been here, our brother had not died."

How common such a state of mind is every one knows, who knows anything of grief, who knows anything of his own heart. We can, without any great effort, place ourselves where those sisters were, and understand in some degree what they felt. We are painfully, and, in our judgment, for the time, prejudicially affected by some dispensation of Providence. We utter no complaint; we urge no charge; we flatter ourselves that we are ready to recognize the wisdom and the love of God in all things. But do we not all the while wish that things had been different, and almost repine because they are not? The great lesson of acquiescence in, of willing cheerful submission to the will of God, however it may express itself, is a lesson not learnt so soon or so easily as many imagine. We are all ready to say, "Lord, if Thou hadst been here, my brother had not died;" and, whether it were so or not in the case of Martha and Mary—mingling with much beside—there is with us an undertone of unacknowledged, perhaps unsuspected reproach or remonstrance.

III. WE SEE THESE SISTERS AGREE IN THE ENJOYMENT OF A COMMON CONSOLATION.—In times of prosperity they both rejoiced in the friendship of Christ, and acknowledged Him as Lord and Master. In the heart of each was there a very deep and sincere feeling of love and reverence, expressed by Martha, in the active service she rendered in ministering to the material wants of Christ; by Mary, in the eager and devout attention she paid to His words. And in this their time of sorrow, they both find their thoughts going forth in one direction, and meeting in one person—the person of their Lord. They both agree in sending for Him; they both feel that if any effectual help come to them, it must come from Him; and though they have been disappointed, and have been painfully wondering why He came not, why He suffered their brother to die, yet now that He has arrived, their burden seems easier to bear; there is already some return of light to their dwelling, and they feel, though they know not yet in what form it may come, that their Master has even now a blessing in store for them. We see Him unfold to them His own Divine character as the Resurrection and the Life, and then He goes with them to the grave of their brother, not merely that He might there mingle His tears with theirs, but that He might declare in act, what He has previously declared in word: That He is the Resurrection and the Life. He stands at the mouth of the sepulchre, and cries with a loud voice, "Lazarus, come forth!" and to the surprise of all, and the inexpressible joy of some, he comes forth,

obedient to the all-compelling voice. Then would the disciples know that all this happened "for the glory of God, that the Son of God might be glorified thereby."

And is it not a very pleasant and comfortable thought, that we in these later and much changed times—that we, with all our differences, have within our reach that same great source of consolation? The words that the Saviour spoke unto these sorrowing women of Judea, more than eighteen hundred years ago, still come home to the hearts of men and women in England with a strange power of consolation; and we feel that we have almost as great an interest in the raising of Lazarus as his sisters, who gazed with joyful surprise on the event. And we feel thus because they are the words and act of Him who is ever the same; who is now, what He was then; who is to us, what He was to them. He is our best and truest Friend, and if we will but listen for His voice, we may hear Him say distinctly as ever, "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." This announcement, which broke in like a gleam of consoling light upon the gloom which settled down upon the little household of Bethany, has ever since been shining as a light in a dark place, and has still power to quiet and comfort the hearts of all true believers. What, indeed, in any time of sorrow, can we desire more than that Christ should come to us, and make the glad announcement which, as pronounced by Him, carries with it immediate conviction, "I am the Resurrection and the Life"! And let us remember, that while we have not our homes hallowed by the bodily presence of our Saviour, we may have our hearts both satisfied and sanctified by His spiritual indwelling; and we have never need to send a messenger to ask Him to come to our rescue; we need not wait wearily day after day for His much-desired and long-delayed appearance, wondering first whether He will come, and then more painfully wondering why He does not come. From all this we are saved. He is to us an almighty and ever-present Friend—always ready to comfort and near to help.

THE ECCLESIASTICAL POLITY OF THE NEW TESTAMENT.

THE MODE OF CONDUCTING THE ARGUMENT IN FAVOUR OF CONGREGATIONALISM.*

THE engagement of this evening may need, for the information of parties not acquainted with our ecclesiastical polity, some statement of what we hold to be the constitution of a Church of Christ.

This subject has been assigned to me. I cannot hope to do justice to it in the small space of time I have to occupy. My address must be brief. The principles will have to be stated and explained in a very

* An Address by the Rev. C. J. Middleditch, delivered at the Recognition of the Rev. J. M. Ryland as Pastor of the Baptist Church at Woodstock, Oxon.

few words; they cannot now be vindicated or established by any lengthened argument.

As to the plan of my address, I may be permitted to say, that to me it seems more befitting such an occasion to state the positive, than to establish the negative in this argument; *i.e.*, to show from the New Testament that the principles we espouse are right, rather than, by any lengthened argument, to prove that the principles of other parties are wrong.

When I contend with the law-established Episcopalian sect, I have not merely to object to the compulsory, lordly rule of a territorial diocesan Church. As a Nonconformist, I say: "That law-established diocesan Episcopalian Church is wrong," and I am justified in my Nonconformity. But, as a Christian voluntary, I go further than that; I say: "Such and such is the order of the Church of Christ, as laid down in the New Testament, and it is for you to show that I am not right. Even though you could bring arguments from the Fathers, tenfold more plausible than you can, still, your work is not done. You must prove that I am wrong in the principles which I deduce from the New Testament of our Lord and Saviour—the only statute-book of the Church of Christ."

To my mind there is great advantage in the positive over the negative argument as to the constitution of the Christian Church. I have often been struck with the fact, that most of the published treatises on ecclesiastical questions have taken for granted, that as voluntary congregationalists we must act on the defensive—show that we are not wrong in dissenting from some other body; whereas it seems to me that our business is to show that we are right in adhering to the authority and platform of the New Testament. As voluntaries we are challenged as to our right to resist the compulsory; as congregationalists we are charged with schism in not submitting to the diocesan. It is thus almost always assumed that the voluntary congregationalist must be put on his defence as a criminal, and justify his resistance to the compulsory, and his secession from the diocesan.

In all this, I venture to submit, there is a great mistake. I am well aware that the burden of proof may rest with one who departs from a general and long-established rule; but if, in doing this, he appeals to an authority more general and of antecedent date, an authority professedly acknowledged too by the sect from whom he secedes, as the fountain and the rule of *all* authority in such a case; *then*, the antiquity and the general observance are in *his* favour; the *onus probandi* is changed; *they* must show that he is *wrong*, according to the Scripture which both he and they acknowledge to be primary and supreme. It is not enough to cite patristic lore which *they extol*, but which *he explodes*. Should they reject or deny the authority of Scripture to which his appeal is carried, the whole argument itself is changed. It is a question of mode no longer.

There are many reasons why the positive statement of our own principles should be preferred to the disproof or negation of the principles maintained by others.

1. The disproof of principles held by others is often offensive and provocative; while the statement of principles held by ourselves is entitled to courteous consideration, and, if rightly given, will be sure to receive it on the part of honest and candid opponents.

2. The disproof of opinions held by others often involves a lengthened and complicated course of argumentation to assail and to defend. The

controversy is likely to degenerate into a mere struggle for victory—which is to conquer? On the other hand, the statement of what we hold to be true may be brief and authoritative. *Then* the question is lifted up, far above the low ground of a struggle for mastery, and becomes one of truth by the appeal to the authoritative standard. It is simply an inquiry, "Does that standard allow, sanction, or enjoin the principles which we enunciate?" It is far easier to trace the straight line of truth, than it is to follow out all the sinuosities of error.

3. And then, even when we have succeeded in disproving the assertions and assumptions of opponents, we have still to establish our own principles. The demolition of *one* ecclesiastical system, is *not* the erection of *another*. When we have overthrown the whole order of Pope and Prelate, Archdeacon and Rector and Vicar, and reduced them all to a state of inglorious confusion by showing that they are scripturally *wrong*, we have still the whole work remaining on our hands, of showing that the order of voluntary Church membership, with its own appointed officers, is scripturally right.

Let congregationalism be entrenched within the lines of *Divine Revelation*, mere *ecclesiastics* may cover themselves as they will, with the dust of human controversy without. *Divine truth* will outlive the assaults of *human error*.

A brief reference to some of the matters in dispute will also show the advantage of the positive over the negative order or line of argument.

1. Take the question of Authority in Church Matters.

Our opponents assert that this authority resides in the Church. To disprove this assertion, we have to go into all the absurdities of Apostolic succession, and of a priestly order of men, with the arrogant claims of some infallible head. We say the authority resides in Holy Scripture; and, to establish our position, have only to adduce the proof which Scripture *itself* supplies. It rests with our opponents to show that Scripture is *not* authoritative, or, that we are wrong in our interpretation of it.

2. Take the question of the Province of Church Authority.

Some ecclesiastical parties affirm that the authority of the Church extends to all pertaining to the man; that his person and his property are, if needful, to be rendered amenable by a system of pains and penalties, the only logical conclusion of which is, that "Nature must be subdued by grace," and that, if necessary, charity must burn his body for the good of his soul. To disprove these horrible pretensions, we should have to go into the wide question of the province of the civil magistrate.

We say that the authority of the Church extends only to that which is spiritual; and that, in the enforcement of this, the Church is to employ only spiritual means. No man is to suffer, in person or estate, under any edict or sentence of any Church court whatever. Here our opponents have to disprove the purely spiritual nature of that authority, and to vindicate their right to invoke the aid of any secular power, either for the punishment of heresy, or for the recovery of so-called "Church dues."

3. Take the question of the Officers of the Church.

Many persons assert the claims of Pope, Patriarch, Archbishop, Bishop, Archdeacon, and all the long line of ecclesiastical dignitaries, forming a concatenation that would have utterly bewildered and amazed Peter and Paul. To dispute on such a matter would lead to an almost interminable wrangle.

The short and easy method which

we take with this gigantic hierarchy is, to assert the simple pastorship and diaconate of a single Church, and adduce the Scripture warrant for them. The lovers of multiplied imposing ecclesiastical gradations will have to show that we are wrong in the Scriptures we adduce, or in the interpretations we put upon them.

4. Take the question of Membership.

Some men affirm the membership of all the baptized. Some men even claim them as having been made their subjects by the very act of baptism; whatever the form *in which*, and however uncanonical the hands *by which*, that baptism was administered. The application of water, in the name of the Trinity, is at once the symbol and the measure of spiritual authority and rule. So that, not only the Episcopalian, but the Wesleyan, the Primitive, the Pædobaptist—yes, and all you Baptists or Anabaptists of Woodstock would, by your very baptism, be subject to the ecclesiastical authority and rule of Samuel of Oxford, in all things of which the crook or the crozier is the emblem or sign. To disprove these arrogant assumptions we must examine the preposterous claims of the priesthood, and discuss the vain dogma of sacramental grace.

We bring forward the New Testament, and, on its authority, we affirm that Christ's ordinances are for Christ's people; that the ordinances of Christ's Church are for men who have been *previously* made Christ's people by the converting and renewing grace of the Holy Spirit; that the Church is, therefore, to consist of a number of spiritual people, united in Church fellowship for spiritual purposes. It is for the advocates of a territorial, priestly Church to show that this statement is scripturally wrong.

5. Then take the question of Ordinances.

Some men say that the right observance of ordinances, rightly administered, becomes the means of salvation. Here we have the vexed question of the *opus operatum*.

We, Baptist Congregationalists, assert that the ordinances of Christ—both Baptism and the Lord's Supper—are acts by which men who have been *already* made Christians by the grace of the Holy Spirit, avow their faith in Christ, commemorate His death, hold fellowship with each other, and anticipate the future coming of their Lord. It is for the sacramentarian to show that these views are scripturally defective or wrong.

6. Then as to the Pecuniary Support of the Church of Christ.

We have heard the unchristian affirmation from professedly Christian lips, that the Church, or the state by which any particular form of that Church may be legally established, has the right to prescribe how much, and in what shape, men shall pay of their worldly property for the support of its ministers, and the maintenance of its services; and also the right, if needful, to pursue the defaulter by pains and penalties, and compel him, in the name of Christ, to comply with its demands and yield to its exactions. Now, we may enter into a lengthened controversy as to the claims of the priesthood, and the province of the civil magistrate. Or, we may choose not to disprove those monstrous claims by arguments about them; but to overthrow the whole system of compulsion in religion, by showing that the Church of Christ is to be sustained by the freewill offerings of the people; and that no force or legal penalties whatever are allowed in such a case. We adduce the Scripture authority for this. It is for *them* to vindicate their right to

annul the precepts of Christ and His Apostles. We say to them, "If you choose, ye holy ecclesiastics! to fine, imprison, burn your fellow-men in the cause of Mammon, or of despotism—do it, but don't do it in the name of Jesus Christ. By all that is tender, and kind, and holy in the sacred cause of that blessed Saviour, we protest against your deeds of violence being wrought professedly in behalf, and by the all-hallowed sanctions, of such a Lord. We won't accept such extorted aid ourselves, neither will we render it to others, in the name of Christ."

Brethren! The time has come for Voluntary Congregational Christians to take this higher positive ground; and to say, "We are scripturally right." It is for our opponents to show that we are wrong.

There were times in which Nonconformists had to vindicate their Nonconformity, and Dissenters their Dissent.

There may be occasions in which, from local circumstances or official claims, we are still forced to take this ground. As Nonconformists, we may have to tell men who would fain impose their creeds and formularies, "Your creeds and formularies are wrong; and we can't conform." As Dissenters, we may have to say to men who would establish or maintain a given sect by law, "Your law-established Church is wrong, and we must dissent."

There may be occasions on which this course is still needful and right. But, commonly, we ought to take higher and holier ground. We ought to say, on the authority of Christ himself, "The Church of Christ is to be composed of men who have been already made Christians by the grace of the Holy Spirit; associated in a given place for the observance of Christ's institutions; having the acceptance or rejection of their own members, as they answer, or do not answer, to the requirements that Christ himself has made; conducting all their own affairs in subjection to Christ's will, without the intervention of any external human authority whatever, whether temporal or spiritual; and, especially, choosing their own officers, and providing for their own charges, without the dictating power of any human superior, and without the compulsory tribute of any unwilling subject.

"Here,"—we say to the advocates of a compulsory State Church, and to the whole hierarchy, whether of Rome, or of Constantinople, or of Canterbury—"Here we have the positive teaching of the New Testament. We don't care to disprove your claims, unfounded and arrogant as they are, by arguments such as you employ. We appeal to the Scriptures of truth. The authority of this book is not merely supreme; it is sole and exclusive; never to be lowered to competition or rivalry with your musty Fathers; with your infallible Popes; with your General Councils; or with your lordly Prelates; and, much less, with your Erastian legislatures. Christ himself constituted His Church, to be composed of spiritual men for spiritual purposes, by spiritual means; and no human power, whether ecclesiastical or secular, has any right to obtrude, or to expel, or to harass any of its subjects, whether private or official; or to debase its character by any patronage or support of a merely worldly kind exacted by merely worldly means. Such we hold to be the positive requirements of the New Testament, the only authority to be acknowledged here. We heed not, therefore, any of your so-called Ecclesiastical Constitutions. Let those constitutions be incontestably proved to be all that you pretend that they are,—still, *we* hold to the New Testa-

ment; and, by our appeal to that, we affirm that the principles we teach, the constitution we maintain, the ordinances we observe, and the means that we employ, are positively right. We care not to prove merely that you are wrong. We affirm that the appeal to Scripture shows that we are right. Conformed to the Divine pattern, it is matter of no concern to us that we do not agree with any human device whatever."

It would have given me pleasure to take up each of the specific points of Voluntary, Congregational, Baptist Church order, and to adduce the New Testament authority on which we maintain and observe them. Indeed, my MS. does contain a minute and lengthened examination of these several matters. But time forbids that I should present it now. I shall therefore only say that, for myself, I am satisfied that all the essential principles of our Church order are to be found in the New Testament. I don't think that we are called upon to apologize to any sect whatever, not even to the whole of Christendom itself, for the espousal of them. I need not stoop to pray my fellow man kindly to excuse me for differing from him. I think he is wrong, as he thinks I am wrong. As a voluntary congregationalist, I carry my appeal to the New Testament. Let him do the same. Then, probably, we shall be brought nearer together, and much sooner too, than either he or I had ever thought.

Although I cannot go into details, I may briefly state what I understand to be the sum of New Testament teaching on matters of Church order.

1. There is an order or rule of Church government sanctioned and enjoined by the New Testament. In making an appeal to it, we do not surrender the Church of Christ to the lawlessness of lawless men. The institutions of Christ are, in our esteem, more binding than the decretals of Rome, or the judgments of the Judicial Committee of Her Majesty's Privy Council.

2. The object to be secured by this order of Church Government, is the spiritual welfare of the people composing the Church.

3. The means employed for this object are in harmony with its spiritual design; and are to be employed by the people themselves for the well-being of the Church they constitute; their own desire for its spiritual welfare is to prompt them to action, and not the orders of any external authority enforced by temporal power.

4. Offices have been sanctioned and appointed by Divine authority; persons to fill these offices are to be chosen by the people; and, when required, are to be supported by them.

It may not be unuseful to place this order of Church Polity beside the various forms of ecclesiastical rule that have been devised, instituted, and sometimes fought for, by men. Its real genius will then appear, and its superiority will be seen in its essential difference from merely human schemes.

1. The Church of Christ is spiritual—not ritual, like the so-called Churches of Rome and England.

2. It is personal—not territorial, like the United Church of England and Ireland.

3. It is popular and particular, composed of a society of people in a certain place—not diocesan and ministerial, as consisting of so-called clergy under the rule of a Lord Bishop, as in the English Church.

4. It is local—not universal, like the Church of Rome.

5. It is voluntary, consisting of a company of people spontaneously united in Church-fellowship — not compulsory, like the Law-Church of England.

6. It is self-sustained, providing for its support by its own means—not supported or subsidized by the State, like the Churches of England, Ireland and Scotland; and the bodies aided by a *Regium Donum*, or by a Parliamentary Grant.

7. It is autocratic, self-governed, congregational and independent—not connexional, like the Episcopalian, Presbyterian and Wesleyan bodies.

8. It is democratic; a pure and simple brotherhood; consisting of men equal in their Church relations—not composed of gradations in authority and rule, like the Papacy of Rome, or the Patriarchate of Constantinople, or the Hierarchy of England and Ireland.

9. It is theocratic, subject to and ruled by Divine authority as set forth in the Scriptures of Truth—not human in its institution, or order, or ceremonies, or faith; not conformed to any human standard of doctrine or ceremonies, like the State Churches of England, Ireland and Scotland, or the Episcopalian, Presbyterian, and Wesleyan communities; not subject to any foreign or external human rule, like the Roman and Greek Churches; like the English, Irish and Scotch establishments, and the Wesleyan Methodist bodies.

The Church of the New Testament knows of no Pope, no patriarch, no presbytery, and no legislative or judicial conference whatever. All authority resides in the New Testament, and the sole executive is in the Church itself.

It would have been to me a pleasurable task to adduce the Scripture authority or warrant for each of these particulars: and then, for any person who differed from us to show that our quotation is not applicable, or that our interpretation is wrong. I have the fullest confidence that our ecclesiastical constitution would be found to be thoroughly sustained by such an appeal to the Divine Word. I am not unaware of defects in the actual working of it; but those defects arise from the imperfect human instrumentality that has to be employed. If all the Baptist Congregational Churches in the three kingdoms were in a state of anarchy and confusion, that might prove that the members were defective as Christians; it would not prove that the Churches were wrong in the principles on which they were founded. The essential principles are Divine, therefore they must be right. They are not right because we hold them; but we hold them because we believe them to be right, having the authority of our Lord Himself.

There is no arrogance, no unseemly self-exaltation in saying, "Such and such we understand to be the teaching of the New Testament, and therefore we accept it." The arrogance would be in rejecting it, because we imagined that we ourselves could devise a better.

In taking the course that I have indicated with regard to our Church principles, we render the homage that is due to Divine Revelation.

It would have been a strange insult to the Holy Oracle for a Jew, some eighteen hundred years after Moses, to turn away from the Pentateuch, given by God, and to quote the words of Aaron, or Abiathar, or Phinehas, or Zadok, as being more authoritative with him in matters of Church order than the book of the Lord Himself.

Not less strange, nor less insulting is it, for men of our age to set the so-called fathers over against and above our Divine Lord and His inspired Apostles.

Brethren! as Baptist Congregational Churches we go directly to the heavenly oracle, and inquire of it. This, and only this, is to be the rule to us in all matters of Church

order. We are able with perfect consistency to adopt the language of the Sixth Article of the Church of England, "Holy Scripture containeth all things necessary to Salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to Salvation."

We can do this, because we have no Church Court which says: "the Bible is not the rule of faith or practice here, but the statutes of Edward and Elizabeth, the compilations of Cranmer and his compeers." We appeal to, and allow of, no human authority here, be it secular or ecclesiastical, or a monstrous combination of the two. Let us once yield to authority like this and our strength is gone; the *argumentum ad hominem* will be brought to bear upon us with most desolating force. But let us maintain our integrity; let us stand faithfully to the old lines of the Christian Church, and neither Canterbury nor Rome shall dislodge us from from our position. "The Bible, the Bible only, is the religion of Protestants."

Brethren! the Bible is as the Ark of God to the Church. Keep it; guard it from its foes; listen to its voice, as to the much-loved Oracle of Heaven, and Israel is safe. But let it be seized and borne away, as in the rude grasp of hostile hands, and our defence is gone. We should then have no certain oracle at which to inquire; no sure muniment in which to shelter; and no Sword of the Spirit wherewith to wage the battles of the Lord. But with that oracle to instruct; with that fortress to defend, and with that well-tempered and long-proved weapon to wield, we need not fear the mighty shock of Rationalism, Mysticism and Romanism, all combined. "The Word of the Lord is tried." This is the Rock; on this is built the Church of Christ, and "the gates of hell shall not prevail against it."

REMINISCENCES OF AN AGED MINISTER.

IV.

WITHOUT preliminary observations, the following remarkable case is recorded. It was told to the writer by a venerable minister, widely known, and justly esteemed, not only among the members of his own denomination, but in all the Churches, and indeed throughout other lands. His main object seemed to be to afford encouragement to a younger man, by reminding him that the spiritual results of the ministry may be granted in an unsuspected way, and that the leadings of Divine Providence are often concurrent with the more direct and saving operations of the Holy Spirit.

The main facts of the case were simply these. One Lord's-day a man unexpectedly presented himself in the vestry, and with somewhat of abruptness requested baptism and admission to the Church. In reply to inquiries, he furnished a statement

to this effect:—He had been a talking sceptic, a kind of oracle among others with whom he was associated. He appeared to be a man capable of taking a leading part in such conversation and discussions as would be likely to engage the attention of such a confederacy. In the course of time he was placed on a sick bed, being attacked by so serious an illness that his life was threatened. He knew this, but the wretched insensibility of his heart was unsubdued. One significant fact did strike him with considerable force. Not one of his former companions came near him. The atmosphere of a sick room did not suit them. It is true that if they had dropt in one by one, or that if they had clustered around him to retail their stale jokes against religion and its professors, he might have had to say, "Miserable comforters are ye all." But they did not try the experiment, for they left him alone in his seclusion and sufferings. He could scarcely account for it, he said, but it was so, that during his affliction he resolved that, if it should be removed, he would first of all go to some place of worship. This resolution seemed to have been entertained without any ulterior purposes or expectations. It occurred to him as a becoming thing, as a matter of simple propriety. He could not speak of any devout or grateful recognition of the Divine Hand. It would appear to have been one of those instinctive impressions of which any mind may become the subject, or, as we should rather say, it was the first link in the golden chain which was to draw him to the Saviour. But this he did not know or suspect.

In accordance with his resolution, and while yet his strength was but partially restored, he left his home one Sabbath morning, and bent his steps towards a well-known chapel in the neighbourhood. On his way he was met and accosted by one of his former companions, who first made a jocose and unseemly remark respecting his illness, and then bantered him on his feeble and obviously depressed mental condition. The poor man did not conceal the intention with which he had left his house, but the acknowledgment only excited contempt and ridicule. Attempts were made to turn him from his purpose, but unavailingly. An invitation to a tavern hard by was not successful. "Come along, my boy, a glass will do you good. I see what you want. Come, and I will cheer you up—I will do you good." As his companion failed to draw him aside, he was soon left alone, to go on his way, and he did go. He had so plainly avowed his determination, that his mistaken friend left him to take his own course; wondering and sneering, he parted from him. Having been hindered on the way, when he reached the doors of the chapel, he found the service somewhat advanced. Cautiously opening the door, just wide enough for entrance, his ears caught the minister's voice, as he announced the text, Numb. x. 29, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." The words arrested him. The coincidence was so striking. In his blindness his quondam companion had promised to *do him good* if he would go to the neighbouring tavern, and begin to resume his former habits. The preacher, in the words of his text, said, "*Come thou with us.*" The stranger listened to the discourse attentively, eagerly. The Word reached his heart. No one knowing the venerated preacher, since deceased, would fail to believe that he set forth the blessings of true religion perspicuously and affectionately, or that, in the most win-

ning way, he pressed home the invitation of the text. The result was the conversion of this once sceptic, the man who now sought baptism at the pastor's hands. Such is the substance of the deeply interesting tale the writer received from his lips. Nor did he fail to add that amidst the joys and gratulations of the Lord's people, the convert was welcomed to the privileges of Christian fellowship.

The following striking case, illustrating the power of Christian character, was mentioned to the writer by a brother minister, who was acquainted with all the circumstances, and who knew the persons to whom it chiefly relates. It is deemed worthy of record, because it both suggests most important teaching, and addresses rich encouragement to those who are striving and praying to maintain their consistency, and to become more and more like unto their Lord.

Application for admission to a Christian Church was made by a man who had previously rendered himself somewhat notorious for his infidelity: a fact which he had not been at all solicitous to conceal, for he had argued against Christianity, and openly questioned the inspiration and authority of the Bible. Humbly confessing his former infidelity, and his shame on account of it, to the Christian people to whose fellowship he sought admission, he proceeded to say, "I heard your sermons, I read your books, but they did not shake me. I fancied that I could readily answer them. But there was one thing I could not get over. It was constantly before me, and though I long resisted its appeals, it conquered me at last. My wife's character and conduct overcame my prejudices, and utterly subdued me. She had had a sore trial in me. Nay, I had designedly tried her in every possible way; but so gentle was she, and so kind and forgiving, though firm to her principles, so uniformly good and exemplary in all the relations of life, that though I resisted the impressions thus made upon me, at last I found it impossible to withstand this living proof that revelation was true, and that her religion was divine." Such, in substance, was the testimony borne by this converted infidel; and it must be for the reader to conceive as he best may, of the scene of holy joy and gratulation that ensued. The poor man could add that he now knew, by happy experience, that his wife had "chosen the good part," for it had also become his own.

A narrative of this kind, though brief in itself, presents a strong appeal to all professors of the name of Christ. If the case stood alone, how distinctly does it teach the vast importance of consistency in all who have taken the vows of God upon them;—and is not this one of the great wants of the Church for its purity, and of the world for its conversion? How often too the teachings of the pulpit are contradicted and counteracted by the glaring faults of professors, and if a few lines on the subject are here introduced, the courteous reader will not deem them either untimely or unseemly.

The incident narrated above very naturally reminds us of those ill-assorted marriages in the toils of which many a God-fearing woman is involved. The husband is not an unbeliever, in the gross and conventional meaning of the term, but he is a lover of pleasure more than a lover of God. His associates are worldly men, his habits are those of one who has no thought of the eternal future, but is utterly "earthly." There have been instances of designed duplicity by which the scruples of Christian females have been overcome, and

a nefarious end accomplished. Words are powerless to express the unmitigated abhorrence which such a dastardly course deserves. It is more frequently the case that from the want of watchfulness a woman's affections become entangled, and she enters on a matrimonial connection, only to discover, and that very speedily, that she has bestowed away her best and choicest blessings. If, when the discovery is made, she could make a stand, and occupy firm ground, it might yet be well with herself; but she is standing in slippery places, and is every moment in danger of falling. Who does not know that in the majority of instances the yielding is on her side? A low policy dictates little concessions, each of which makes way for another and a larger.

Now it is readily admitted that the unfavourable influences resulting from the nearest of domestic connections are great. But there they are, and what is to be done? Recur to the case before us, and whether the wife had been converted before or after marriage, which does not appear, her course was the wisest and the best; and God graciously rendered it the primary means of her husband's conversion. No reproaches, nor bitter words; no provocations, nor unkindness. A wife's duties were fulfilled with exemplary fidelity, and in all the relations of life her conduct was becoming the Christian. The man admitted that he had tried her in every possible way. Her temper had been tried, and it had survived the test. Her principles had been tried, and were never shaken. If they had given way, all had been lost; but while they were resolvedly maintained, and in close connection with all social duties, and all the amenities of domestic life, there was an appeal, the force of which was augmented from day to day till the conviction was established, "This religion must be good for me also."

It was a beautiful thing. It was a gracious glorious triumph over indifference, and worldliness, and sin. It was a victory won by the Spirit of God, but by means of a Christian temper and Christian fidelity.

Will Christian women lay to heart the lessons of wisdom, and if they have unconverted husbands or other dear relatives who are not reconciled to God by Jesus Christ, will they habitually seek the grace which will strengthen their own souls, and so prepare them to exemplify the true character of the genuine Christian? Dear sisters, by all that is gentle, kind, attentive, loving, in combination with all the high and holy principles of the Gospel of Christ, present such an example as may bring down the blessing of God, not only on your own souls, but also on those around you, and for whose salvation you are longing and praying. A godly life is often an edifying sermon.

The writer feels that while the foregoing remarks apply almost exclusively to one class of social relations, the chief principle involved in them admits of very wide application. He has in his thoughts a good man whose daily avocations place him in company with the irreligious. He must listen to their conversation, which rarely or never tends to his profit or their own. Sometimes enticements are resorted to with a view to draw him aside, for ungodly persons rejoice if they can in the slightest degree secure the countenance of a good man in their irregularities. His position would be one of great difficulty to a man of feeble piety; but if he is a robust and healthy Christian he can "endure;" and though he may not have the gift of talking, he can act.

He is narrowly watched by those around him, while they set a snare for his feet. He is enabled to avoid the danger, and to maintain his integrity, and so speaks to their consciences, while by steadfastness and unswerving consistency he vindicates and honours his profession. Unhappily it too frequently happens that the world may say with truth, "We know that he is a professor, that he is a member of such and such a Church, but that is nearly all the difference we can discover between ourselves and him." Alas! that it should be so.

Take as another case that of a Christian man, moving in a different and higher sphere. He is largely engaged in business, but not alone, for he is associated with one who does not pretend to be a religious man. In a thousand ways, either incidentally or designedly, the former may give proof that the lax commercial morality of the day, too often adopted, does not commend itself to his approval; and that even in comparatively trivial affairs he has before him the principles of a higher code. Doing this, he simply does what is right. But if, instead, he should readily adopt, in certain cases, another rule of action, and one more congenial with the selfishness of human nature, he is guilty of a glaring inconsistency, and so betrays the interests of truth and righteousness. As every Christian man is responsible for the right employment of whatever degree of influence he may possess, so, if there is but one other mind on which that influence may rest, the stronger are its claims on him. And in such a case as this, the mind most readily reached is the very one which ought to have continually before it an example of Christian equity and honour, and will surely contract a low opinion of the professor, and of his religion too, if principles are thus easily tampered with. A man of any thought will rightly apply the rule, "By their fruits ye shall know them;" and though he might be condemned by the contrast between himself and his friend, he would not be driven to the conclusion, either that that friend was a deceiver, or that religion itself was little more than a name. It may be said, "But religion is one thing, and the secular affairs of life are quite another." True, but if a man's religion is made to stand aside when some worldly advantage may be secured, his religion cannot be the purifying, ennobling, all-pervading principle it is supposed to be.

Instead of extending these remarks, the writer proposes to touch with brevity on one case, that of the man who is an extensive employer of labour, having perhaps men, women, and children in his service, and on whom his opportunities for exercising a salutary influence are many and natural. This man is one of the members of a Christian Church, and by his social position, is of repute and power among them. It is scarcely possible fully to estimate his responsibility or to overrate the amount of practical good he may achieve. It is not necessary for him to forget that he is a master, and certainly he may easily acquire the character of a friend. Firmly may he adhere to all just regulations for the government of his establishment; avoiding all senseless partialities, yet wisely discriminating between the worthy and those not so; carrying out the principles of equity and honour with all, and when circumstances require it, showing himself in kindly sympathy towards the afflicted and the unfortunate. Avoiding the extremes of hauteur on the one hand, and of undue familiarity on the other, he may come to be universally regarded

as a friend, almost a father. Nor could this well be without alluring some towards the religion which they know has made him what he is. While his helpers and defendants would be constituted a band of cheerful and devoted friends, it would scarcely be possible for them to remain unmoved towards the principles which shine in him.

But suppose the reverse of this, and that the solemn responsibilities of his position are forgotten, that his people are little cared for, that they are subjected to harsh terms and harsh treatment, that he is evidently pursuing what the world calls "the main chance," without consideration for the feelings and the interests of those whose sinews are hard-strained in his service. What is the result? They may obey him, but it is with "eye-service." They entertain no deep and affectionate regard, and as for his religion, they are too prone to count *it a sham*, and therefore his influence goes no way towards drawing them into the paths of holiness and peace.

By sketching these instances in which the influence of a man's character may prove beneficial or otherwise to those around him, the writer by no means intends to limit the application of the subject to isolated cases, but would have it remembered that there is no Christian living whose character, for good or for evil, is not affecting the condition of society on a narrower or wider scale —so that to each one comes the inspired admonition, "work" by a life of consistent holiness, "while it is called to-day, for the night cometh when no man can work."

He must be a much-favoured servant of Jesus Christ, who has not often had to mourn in secret under the distressing apprehension that he is labouring without success, and that for the most part his hearers are repelling all the advances of a gracious Saviour. He looks for fruit, but finds none. His soul is disquieted within him, and in very despondency he is almost ready to give up.

Sometimes these feelings of distress are mitigated, if not entirely removed, by circumstances which transpire at the time, or which are afterwards providentially brought to light. An instance of the former kind was this. A worldly man had been spending the Sabbath, as he often did, in visiting friends in a neighbouring village. No thought of the sacredness of the day; no stirrings of conscience because of neglected mercies; no desires after God, and salvation by the blood of Jesus. With him all was settled worldliness. He would talk about the season, about the crops, about anything and everything relating to the scenes of earth and time, but in regard to man's higher nature and his eternal interests, his mind was a perfect blank. And yet he was a more thoughful man than many, and his mind seemed to be of an order which would have paid for early cultivation if he had been favoured with it. Returning from his Sabbath wanderings, he passed near a chapel in which the evening service was being held. Approaching the door, and finding that the minister's voice reached him, he stood to listen. Little did he think, when he took up his position, that there was another voice, to which he would be constrained to listen, and to bow; but so it was. Through that door which screened him from the congregation, the word of truth and life penetrated his soul. He prayed there, and he went home to pray for mercy, the need of which was now deeply felt. Nor was it denied. The man became "a new creature in Christ Jesus." His neighbours and his friends could testify that "old things had passed away, and that all things had become

new." Much attention was aroused. The event began to be talked of, and he himself began to talk to others of the mercy and love of God in Christ Jesus. First one, and then another, his wife among them, were brought to yield to the Saviour's claims. The leaven of grace in one heart seemed to diffuse itself without any loss of power and influence on the mind and character of him on whom it was first bestowed, and his admission to Christian fellowship was followed by that of several others whose conversion was more or less directly connected with his own.

Ministers of Jesus, you best can understand the blessed influence of such events on a mind previously cast down by disappointments, and the seeming absence of spiritual results from a toilsome ministry. May God comfort you in all your sorrows, and grant you many a blessed proof that you have not "run in vain, neither laboured in vain."

Will it not be well for us more frequently to remember that, in the operations of Divine grace, salvation work is often connected with very simple and often unlooked-for means? If we have been indulged with enlargement in preaching, we and our people too are ready to conclude that good must be done. We listen for the breathing of contrite souls. We think that certain truths must have reached certain hearts. We adopt a certain mode of reasoning which is not consistent with just conceptions of the Divine Sovereignty. We almost prescribe to God when, where, and how He is to work. Take the following among many other instances in which very simple and unlooked-for means were sanctified. When the writer was deeply concerned for his own salvation, he not only read religious books, but was greatly desirous of converse with Christian people. Perhaps this is one of the natural and therefore frequent developments of the changed bias of a renewed soul. Nor is it fastidious in its choice. A poor and unlettered Christian is a more welcome associate than any other who may possess many attractions arising from social position or large acquirements in general knowledge.

The writer was accustomed to take part in the management of a village Sunday-school, and was thus brought into frequent intercourse with two or three Christian families residing in that village. They were of "the lower orders," as some would say, with a shrug of contempt, but some of them were rich in Christian experience, and therefore well qualified to encourage and instruct a youthful disciple. To one of these especially the young man opened his mind, and discoursed of what he had felt and wished. She was a fine specimen of an English cottager's wife, a somewhat commanding person, with a countenance intelligent, thoughtful, and observant, and a soul imbued with religious sentiment, and warm with love of Christ. With her the writer was one day in free conversation, relating some of the experiences connected with his early awakenings, and among other things he mentioned the fact, that he had often stood irresolute by his bedside, conscience exhorting to prayer, while a stubborn will would keep him from his knees. Among the readers of this paper there may possibly be some child or young person in a state of mind similar to this, and who knows how readily a deceitful and treacherous heart can frame excuses for the neglect of prayer, even when conscience has spoken loudly. If it should be so, let him remember, that above all things Satan hates prayer, because he knows that by prayer his throne is shaken, and his power undermined.

In the conversation referred to the writer mentioned that his criminal hesitancy had sometimes been succeeded by decision, as he remembered those well-known lines:—

"For Satan trembles when he sees
The weakest saint upon his knees."

To his mind they suggested the natural inference that whatever the great enemy would regard as hostile to himself, and unfavourable to his object—the ruin of souls—must in itself be right, and of unspeakable importance to the sinner himself. It was but a very partial view of a great subject, yet it had its place and its influence.

While this intimate converse was being carried on, there was an unnoticed and unsuspected listener, in the person of a village maiden, the daughter of a neighbouring cottager, who was quietly drinking in every word that was said. Her previous state of mind is not remembered, but from that hour she began to seek the Lord. Human lips had not addressed to her a single word. Her presence was deemed of no importance; her soul was not thought of, and she went away, so far as her fellow-creatures could know, without any new and unwonted impressions. But there they were, and shortly the result appeared. The writer regrets that he does not distinctly remember all the circumstances of this interesting case; but he does know that there was a strayed lamb brought into the fold of Jesus, and that occasion was given for admiring and lauding the riches of sovereign grace. Many might have listened to those utterances of Christian friendship and confidence with indifference, or even to sneer at them as *cant*. But there was the arrow of the Lord, directed by an unerring hand. There was no human effort tending in that direction; no design, no hope of usefulness. Whether there was a correspondence between the prior experience of the one and the other, is not now recollected. But with all Christian people let the impression rest, that a "word spoken in season" may be caught up by a listener, and become the Lord's saving message to a soul.

Brethren in the ministry, did no instance of usefulness, in connection with your own labours, ever come to your knowledge after years and years had gone by? One of yourselves was lately informed by a visitor of the sick, that in his rounds he had called on a man, apparently on a death-bed, whom he found in happy frame as a dying Christian. He had long been a secret disciple, having been converted more than twenty years before, under the ministry of the man to whom now, for the first time, the happy event was made known.

Whatever may have been the cause of this man's silence, it is certain that by concealing the fact of his conversion, he withheld encouragement from the minister, and an important example from others. Some persons, indeed, have supposed that ministers are so in danger of being puffed up by success, that it may be right to withhold from them the tidings. Little do these know of the toils of a pastor's life, and little sympathy have they with him in his anxieties and sorrows. Let the members of our Churches cherish deepest sympathy with their pastors in the great work of saving souls. Let them be coadjutors in every legitimate way—especially parents, masters, friends; let them be ever one with him in aim, and let their co-operation be uniform and cheerful. Let them ever be among the first to hail all hopeful appearances, and to convey to him the tidings which may cheer a drooping heart. Looking round on the unconverted, he may have been saying—

"My God, I feel the mournful scene,
My bowels yearn o'er dying men,
And fain my pity would reclaim,
And snatch the firebrand from the flame."

And the news which gladdens the angels cannot fail to inspire his gratitude, and to raise him from depression to joy and thankfulness.

In one instance, recorded above, more than twenty years were allowed to glide by without bringing to the labourer any intimation that a great and saving change had been wrought in one of his hearers, and the writer entertains the hope that his brethren in the ministry may often gain much earlier information of those instances of usefulness which have resulted, under the blessing of God, from their own devoted labours in the Lord's vineyard. Dear brethren, work, and pray, and hope. Facts may occasionally appear, though after an interval, by which faith in the Gospel message, and faith in the agency of the Holy Spirit, will be confirmed and strengthened in your own souls. Of this the writer is reminded by passages in his own history.

He had been preaching one Lord's-day evening in the neighbourhood of London, at the time of our annual missionary services. After retiring to the vestry, a man, apparently a respectable mechanic or artisan, entered, requesting to speak to the preacher; a request which, of course, was readily complied with, and the following conversation ensued. "Sir, did you preach here on a Sabbath evening nine years ago, from such and such a text?" "I did preach here about that time. and probably from the text you mention. But, why do you ask?" "Oh, sir, I shall never forget it. It was then that the Gospel first reached my heart. I was present, as it were accidentally, for I did not commonly come here. But I shall never forget the occasion, but shall have to bless God for it for ever." The reader may form some judgment of the satisfaction, the joy, the gratitude, awakened by this unlooked-for communication. The impression too was deepened by two circumstances. One was, that the stranger's testimony was corroborated by the pastor, who was present, and who described the man as an honourable member of the Church which he had joined shortly after the the time to which he referred his conversion. The other circumstance was this, that the man himself was about to set sail for one of the distant colonies of the British Empire; so that, if this memorable interview had not taken place when it did, the great fact which it disclosed would not have been known to the preacher till the revelation of all things.

Returning towards his temporary home, the writer fell in with a brother-minister, also from the country, who also had been preaching that day in the service of the mission, and, with a heart full of the event just narrated, he could not refrain from telling his friend what had happened. Let the reader, as well as he can, conceive of the surprise and joy, the hallowed delight of the two, when the second had to mention a similar circumstance. He also had been preaching in a suburban chapel, and at the close of the service a respectable matronly looking woman hailed him as her spiritual father, she having received the Gospel message at his lips some years before. May the preachers, converts, and readers too, without exception, all meet before the throne. —Amen!

The writer feels it scarcely possible to close this paper without reminding dear brethren in the ministry how well they will do to remember that as they are in the battle-field, in the very thick of the

fight, they cannot watch every blow that is struck, or notice every foe that falls. Then would it be well, dear brethren, to form your judgment on external appearances? You see it not, but while you are mourning the lack of success, penitents may be mourning for sin. While you, in deep dejection, are asking, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" contrite sinners on either hand may be smiting their breasts, each one with intensity of desire exclaiming, "God be merciful to me, a sinner!" Or there may be a sceptical mind just escaping out of the meshes of that infernal net, or some youthful ingenuous spirit beginning to long for the Saviour's love. Then "gird up the loins of your minds." Be courageous. Be hopeful. Greater is He that is for you than all that can be against you. Again, be faithful and hopeful. Sow the right seed—steer clear of unmeaning and mischievous crotchets. Pamper no false tastes. Draw the pure water of life from the fountain-head.

And forget not that in reference to *ministerial fidelity*, the day shall declare it; while with reference to *ministerial success, that* is not the standard by which you will be judged; while possibly many a bright gem, unseen before, may then shine in the crown of your rejoicing. —Amen.

THE TWELVE PATRIARCHS AND THEIR DESCENDANTS.

FEW men have found the journey of life a more chequered scene than the father of the Twelve Patriarchs found it. For many years it was nearly all sunshine with him. He grew up a quiet, domestic youth, the favourite son of his mother, and till the noon-time of his life he had few causes for tears, but, says the ancient poet—"Count no man happy till he has reached his *last* days." And Jacob is an example of the truth of the poet's words. He probably inherited a portion of the craft and covetousness of his mother Rebecca's family, and those faults proved a fountain of bitter waters to him. Having cheated his brother Esau of the birthright-blessing, twenty-one years of exile were not the only proof he had, that "It is an evil and a bitter thing to sin against God." The quarrels of his children and the deceit they practised, painfully taught him that men not seldom have to "pay in kind" the debts they incur with the Divine law. At times it must have seemed to the afflicted Patriarch as if the day of his life, the morning and noon of which had been so calm, would end in gloom and tempest. "All these things are against me; ye will bring down my grey hairs with sorrow to the grave." Not so; "at eventide it was light with him." For seventeen years he lived in a palace at Ramases and Goshen, his favourite son being the foremost man in the land. "Increasing revelations enlightened the old age of the Patriarch; and at last the timid *supplanter*, the man of subtle devices, dies as the soldier of God, waiting for the salvation of

Jehovah, and uttering the messages of God to his remotest posterity." Those "messages," couched in a poetic form, are recorded in the 49th chapter of the Book of Genesis, and are well worthy of careful thought and copious illustration. "And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." The inspired prophetic vision of the Patriarch reached through a period of nearly 2000 years; and the purport of our remarks upon the important subject will be to compare Jacob's predictions with their historical fulfilment, and thus to furnish an indisputable proof that "Holy men of old spake as they were moved by the Holy Ghost."

I.—Reuben.

"Reuben, thou art my first-born;
My might, and the beginning of my strength;
The excellency of dignity and the excellency of power.
Unstable as water, thou shalt not excel;
Because thou wentest up to thy father's bed;
Then defiledst thou it:—he went up to my couch."

1. Biographical Notice of Reuben.

He was Jacob's first-born child (Genesis, 39th chap., 32), of Leah, and apparently not born for some considerable time after the marriage; which fact will probably account for his name, whichever of its three possible significations we adopt. 1. It may be *Reu ben*, "Behold ye a son!" or 2. *Rûu beongi*, "Jehovah hath seen my affliction." 3. It may mean, as Josephus explains it, "the pity of God." As, among the ancient Hebrew women, to be without a child was looked upon as a great calamity, we can see an intensity of meaning in the words, "She called his name Reuben, for she said, surely the Lord hath looked upon my afflictions." The following interesting sketch of the personal character of Reuben is from Smith's valuable Dictionary of the Bible:—

"The notices of the Patriarch Reuben, in the Book of Genesis, and the early Jewish traditional literature, are unusually frequent, and on the whole give a favourable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disappearance of his brother, and the frustration of his kindly artifice for delivering him (Gen. 37 chap., 22), his recollection of the minute details of the painful scene many years afterwards (43 chap., 37), his offer to take the sole responsibility of the safety of the brother who had succeeded in Joseph's place in the family (43 chap., 37), all testify to a warm and (for those rough times) a kindly nature. Of the repulsive crime which mars his history, and turned the blessing of his dying father into a curse—his adulterous connection with Bilhah—we know from the Scriptures only the fact (Gen. 35 chap., 22). In the post-biblical traditions it is treated either as not having actually occurred (as in the *Targum Pseudojonathan*), or else as the result of a sudden temptation acting on a hot and vigorous nature (as in the *Testament of the Twelve Patriarchs*); a parallel, in some of its circumstances, to the intrigue of David with Bathsheba. Some severe temptation there must surely have been to impel Reuben to an act which, regarded in its social, rather than its moral aspect, would be peculiarly abhorrent to a patriarchal society, and which is specially and repeatedly reprobated in the law of Moses. Another Rabbinical version of the occurrence is very characteristic, and well illustrates the difference between the spirit of early and of late Jewish history. "Reuben went and disordered the couch of Bilhah, which was placed right opposite the couch of Leah, and it was counted unto him as if he had lain with her. And when Israel heard it it displeased him, and he said, 'Lo! an unworthy person shall proceed from me, as Ishmael did from Abraham, and Esau from my father.' And the Holy Spirit answered him, and said, 'All are righteous, and there is not one unworthy among them.' Reuben's anxiety to save Joseph is represented as arising from a desire to conciliate Jacob, and his absence while Joseph was sold, from his sitting alone on the mountains in penitent fasting.

We may add that the oft-quoted phrase—"Unstable as water, thou shalt not excel," does not refer to the supposed *fickleness* of Reuben's character, but to those licentious feelings, indulgence in which lost him the honours of the firstborn; and the words may thus be rendered—

"Boiling (with lust) like water, thou shalt not obtain the birthright blessing."

2. A brief glance at the history of the tribe of Reuben will clearly show how completely the prophetic utterance of the dying Patriarch was fulfilled. The members of this tribe never "*excelled*," never attained to eminence, among the "thousands of Israel." They did not excel in *population;* for the census which was taken of the Hebrews at Mount Sinai (Numbers, chap. i.), proves that the people of this tribe were only *sixth* on the list. Neither did they excel in *social status.* "During the journey through the wilderness the position of Reuben was on the south side of the Tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon and of Gad, and its place in the march was *second.*" Neither did they excel in *national fame and glory.* It is worth recollecting that the people of this tribe never passed the river Jordan, to take possession of the promised land, but, with the tribe of Gad and the half tribe of Manasseh, remained on the eastern bank of the sacred stream. Israelites in name, but not much more; having but little sympathy with the soul-stirring events of their national history, they were ignoble in the midst of illustrious men. The following words contain an excellent summary of the history of the tribe of Reuben, clearly showing how the ancient prophecy concerning it was altogether fulfilled, and as clearly showing the abiding truthfulness of the Divine utterance;—"They that despise Me shall be lightly esteemed":—

"No judge, no prophet, no hero of the tribe of Reuben is handed down to us. In the dire extremity of their brethren in the north, under Deborah and Barak, they contented themselves with debating the news amongst the streams of the Mishor. The distant distress of his brethren could not move Reuben; he lingered among his shepherds, and preferred the shepherd's pipe and the bleating of the flocks to the clamour of the trumpet and the turmoil of battle. His individuality fades more rapidly than Gad's. The eleven valiant Gadites who swam the Jordan at its highest to join the son of Jesse in his trouble (I Chronicles, chapter 12, verses 8 to 15), Barzillai, Elijah the Gileadite, the siege of Ramoth-Gilead, with its picturesque incidents, all give a substantial reality to the tribe and country of Gad. But no person, no incident is recorded to place Reuben before us in any distincter form than as a member of the community (if community it can be called) of 'the Reubenites, the Gadites, and the half-tribe of Manasseh' (I Chronicles, chapter xii., verse 37). The very towns of his inheritance—Hethbon, Aroer, Kirjathaim, Dibon, Baal-meon, Sibinah, Jazer—are familiar to us as Moabite, and not as Israelite towns. The city life, so characteristic of Moabite civilization, had no hold on the Reubenites. They are most in their element when engaged in continual broils with the children of the desert, the Bedouin tribes of Hagar, Jesur, Nephish, Nodad, driving off their myriads of cattle, asses, camels; dwelling *in their tents*, as if to the manner born (I Chronicles, chapter v., verse 18), gradually spreading over the vast wilderness which extends from Jordan to the Euphrates (chapter v., verse 9), and every day receding farther from any community of feeling or of interest with the western tribes. Thus remote from the national seat of the national Government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. 'They went a whoring after the gods of the people of the land whom God destroyed before them;' and the last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half tribe of Manasseh were carried off by Pul and Tiglath-Pileser, and placed in the districts on and about the river *Kratûr*, in the upper part of Mesopotamia—'in Halah, and

Habor, and Hara, and the river Gozan. (I Chronicles, chapter v., verse 26)."

The word Reuben occurs but once in the New Testament (Revelation, vii., 5), and then not as the name of the Patriarch, but of his tribe; and it is noteworthy that the curse of his dying father, recorded in the *first* book of the Bible, follows him even to the last; for his name occurs after that of Judah, who obtained "the blessing" from which Reuben, by transgression, fell. "Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand." Let us hope that Reuben was among the sealed ones, and is now sitting down "with Abraham, Isaac, and Jacob, in the kingdom of Heaven."

FOLLOWING JESUS.

"And immediately he received his sight, and followed Jesus in the way."—MARK x., 52.

DOST thou follow Jesus?
Where does Jesus go?
Onward to betrayal,
Agony, and woe.
Dost thou follow Jesus?
Jesus goes to die.
Farewell, friends, disciples;
Farewell, earth and sky.

Farewell, gathering thousands,
Multitudes to bless;
Weak ones in their weakness,
Sad ones in distress;
Blind, and maimed, and halting,
Wretched and undone;
He that welcomed others
Must Himself be gone!

On the Cross suspended,
Nails will pierce the palm,
Which for these has scattered
Gilead's choicest balm;
And thy voice, Great Teacher,
Silent as the grave,
Shall proclaim no longer,
"I am come to save."

Dost thou follow Jesus?
Sweet shall be the light—
So divine the sunshine
To thy new-born sight!

But the path of service
Shall be dim with shade,
When "the Son of David"
In the tomb is laid.

Yet rejoice, O pilgrim;
Through the darkness lies
Love's true path to glory,
And to cloudless skies.
Surely 'tis not ended,
Only just begun;
Is the race but earthward,
Thou art called to run?

No! beyond the City,
Temple, Garden, Cross,
O'er the narrow limits
Of life's mortal loss,
Spreads the way before thee
Made for foot of faith,
Not for eye of vision:
So the Master saith.

Death not long can hold Him;
Live He must, He will,
But the throne prepared Him
Stands on Zion's hill;
Not on earthly mountain,
"Beautiful for site;"
Rising, re-appearing,
Heavenward speeds His flight.

"In the way" go follow—
His, not thine, the road;
Devious, strange its leadings,
But the guide is God.
Guide, and Friend, and Helper,
Thou who givest me sight,
Trusting, following Jesus,
I shall walk in light.

"Go thy way," thou sayest,
I in peace would go;
But the peace of Jesus
Is His steps to know,
And tread meekly in them,
Till the footprints cease;
Finished all the journey
At the gates of Peace!

J. T.

Great Leighs.

Reviews.

The Doctrine of the Atonement, as taught by Christ Himself; or, the Sayings of Jesus on the Atonement exegetically expounded and classified. By Rev. George Smeaton, Professor of Exegetical Theology, New College, Edinburgh. T. & T. Clark.

The Atonement. By the Rev. Archibald A. Hodge, D.D., author of "Outlines of Theology." Edited by William H. Gould, D.D., Professor of Biblical Literature and Church History, Edinburgh. T. Nelson & Sons.

The death of Christ as a sin-offering is the grand leading fact of Christianity. The Atonement is the central truth in the religion of the Bible. The sufferings of Christ, and the glory that should follow, were the theme both of Old Testament prophecy, and of the discourses and writings of the apostles. To make known to man the way in which he may be reconciled to God, is the design of Revelation. It is therefore of the highest importance that our views on this subject should be correct, and that we should not miss the blessings contemplated by God in the gift of His Son by blindness to the merits of His sacrifice. The grand cardinal truth of the Church of God in every age has been the expiation of sin by the death of His Son; and amid all its corruptions it has ever maintained that salvation is the result of the work of Christ accomplished on the cross. At the same time, from the very commencement, the cross has been an offence to the human mind. A crucified Christ was to the Greeks foolishness, and to the Jews a stumbling-block; and the offence of the cross has not ceased. Of late years the disposition to ignore the Atonement of Christ has been manifested by earnest and learned men, connected with communities esteemed orthodox, both in America and Great Britain. Ill-digested theories respecting the nature, design, and effects of Christ's work have found favour, and the tendency of modern thought has been to despise the truths which by our fathers were esteemed more precious than life. Men of genius and mental power have invested these theories with a false charm, the success of which may be attributed more to the talent of their defenders than to any worth of their own. Their influence, however, is daily diminishing. Many who were captivated by novelty or beauty of composition, are on reflection inclined to return to the good old paths, and to welcome back to their hearts the truths which have nerved and cheered the Church through many a century, and which alone can conduct their own souls into the haven of rest. The rash speculations and bold assertions of their opponents have led the friends of truth to study more diligently the foundations of their faith, and thus to become more thoroughly convinced of their stability. The two volumes on the Atonement before us are an illustration of this statement. They are well timed, and well calculated to meet the evils which called them forth. They are very different in their character, but have one aim. The design of Professor Smeaton's work is to determine by strict exegetical investigation the meaning of the words uttered at different times by Christ Himself relative to the nature and design of His work. The results of exegesis are given rather than the philological process, and from the sayings of the Saviour, the necessity, and nature, and effects of the Atonement are clearly gathered. In these sayings Christ presents His own thoughts on the subject of His atoning death, and reveals the motives by which He was continually influenced. The argument is somewhat new, and is interesting from its freshness; and the cumulative evidence of the sayings collected is overwhelming. They are not very numerous, but considering the opinions of the age, and the fact that at the time of Jesus the expectation of a suffering Christ had become almost obsolete, and therefore

any reference to His sufferings was both unpalatable and unintelligible even to His disciples, these sayings are more numerous than one would have anticipated; and are also comprehensive, suggestive, and conclusive. There is scarcely a point connected with the Atonement to which they do not either expressly or by implication refer. There are separate sayings of Jesus which affirm the necessity of an Atonement; which represent Christ as the Sin-bearer, and as such taking on Himself, during His earthly life and history, the burdens and sicknesses of His people; in which Christ describes Himself as dying to be a ransom for many, represents His death as the sacrifice of the new covenant for the remission of sins, fulfilling the law, and bringing in an Atonement for His people; and in which the life-giving effects of His death, and the relation of His Atonement to the victory over Satan, the world, and death, to His universal dominion, and to the extension and glory of His kingdom, are stated. These sayings are all carefully considered in this volume, and furnish an argument for the doctrine of expiation of sin by the vicarious sacrifice which cannot easily be overthrown. Some of the sayings may perhaps be made to prove too much, but for the most part the legitimate and necessary meaning only of Christ's words is given.

The object of Dr. Hodge's work is to establish the objective view of the Atonement as a real and positive satisfaction to Divine justice, and not an arrangement merely to work upon human feelings, or to give a vague expression of Divine displeasure against sin. It gives a clear statement of the nature of the Atonement, and combats, and in our opinion successfully and triumphantly, the errors of Bushnell, Jowett, Maurice, Robertson and others. The various theories of the Atonement as advocated by these men, such as the Governmental, New England, Moral Influence, and Socinian theories, are fairly stated, and their difficulties shown. The leading points insisted on and argued out in this volume are, that the immutable perfections of the Divine nature demand the punishment of sin; that the Divine law is absolutely immutable; that Adam was the federal representative of the race, and therefore every individual came into this world with an innate tendency to evil, and under sentence of death; that the Scriptures constantly represent Christ as dying, and thus effecting the salvation of His people as a *sacrifice*; that the Scriptures clearly set forth Christ as acting and suffering as the High Priest of His people; that He suffered as the substitute of His people, in their room and stead; that the Scriptures declare that our sins were laid on Christ; that the effect of Christ's death are termed reconciliation, expiation, and redemption; that the union of believers with Christ is of a character which involves His bearing our sins, and therefore His literal substitution and penal sufferings; that the teaching of the Scriptures as to the nature and grounds of justification, and also the nature and effects of faith, and indeed Scripture testimony generally, proves the necessity of the Atonement; and that the doctrine of the nature of the Atonement here vindicated, has been the faith of the entire Christian Church throughout all ages. The chapter on this last point, or the history of opinion, is valuable; not that the opinion of the Fathers would in itself be a reason for our faith, but because of the rash and oft-repeated assertions of Dr. Bushnell and others, that the idea of substitution or expiation of sin by sacrifice was of comparatively modern date.

The prevalence of sacrifices among the heathen and the ancient people of God, from the earliest dawn of history, is surely a proof of the vanity of such assertions. In them surely may be found the idea of substitution and expiation of sin. The prophets and apostles, at any rate, found it; and so did heathen writers in every age; and so also did Jewish Rabbis, and the earliest Christian Fathers. It has remained for the advanced thinkers of the nineteenth century, such as Maurice, Young, and Bushnell, to discover that they were not piacular, but merely a transactional liturgy. Nothing, however, is more easily proved from the Old Testament

Scriptures than that, whilst there were three kinds of offerings, there was *in all* a shedding of blood for expiation of sin, and in the sin-offering the prominent feature was the sprinkling of the blood of the sacrifice upon the horns of the altar, for the expiation of the special sin on account of which it was offered. It was to be offered by the priest, whenever a priest, or the whole congregation, or a ruler, or one of the common people became conscious of a sin, which, if unexpiated, would exclude the offender from the fellowship of the Covenant people. The offerings were to be either sheep, goats, bullocks, or pigeons. They were to be the most perfect of their kind in age, health, and physical excellence. They were called, notwithstanding their purity, *sin* or *guilt*, because they were a substitute for the sinner, and offered for his sin. The hands of the offerer were laid on the sacrifice, whilst he said, "I beseech Thee, O Lord, I have sinned, I have trespassed, I have rebelled, and let THIS be my expiation."

If the sacrifice had reference to the whole congregation, then the elders of the congregation laid their hands upon it. Then the victim was slain to make atonement; the life of the sacrifice, which was in the blood, being accepted for the life of the offerer. The blood was then sprinkled upon the altar, and on the great Day of Atonement it was taken in the Holy of Holies, and sprinkled upon the capporeth, to intimate that the worshipper was vicariously discharged from his penalty and accepted by God. The result of the sacrifice was the forgiveness of sin, and the restoration of the offerer to all ecclesiastical privileges. For ceremonial offences a *real expiation* was thus effected, and a full equivalent for the offender was presented in the substitute.

Now these sacrifices are expressly said to prefigure Christ, the sinner's substitute, who accomplishes for the believer all which they accomplished for the Jew, and in the same manner. In them the Gospel was preached. They all point to the Lamb of God—*the Sin-offering*—the great Saviour of mankind.

The second part of this work, "on the design and intended application of the Atonement," we do not prize so much as the first part, "on the nature of the Atonement." If "the Atonement is sufficient for all, and exactly adapted to each;" if "all legal obstacles are removed out of the way of God's saving whomsoever He pleases," and "it is sincerely offered to all to whom the Gospel is preached," and therefore, "salvation is available to all if they believe;" we are not very anxious to determine what may have been "God's *decretive will* or design in making the Atonement."

The Symbolical Numbers of the Scripture. By the Rev. Malcolm White, M. A. T. & T. Clark.

THIS is the first book on prophecy that we have been able to read through patiently. It finds in the events of Jewish history, and in all nature, a key-note to the numbers found in the prophecies both of the Old and New Testaments. The chapter on the related numbers, seven, three, four, and twelve, is interesting and instructive; and also that on the numbers in the Book of Job. Although it does not attempt to fix the date of the close of the 1,260 days, it suggests a very probable interpretation of the period intended by them. It is pervaded by good common sense, a rare ingredient in books on prophecy, and will repay a careful perusal.

Intelligence.

MINISTERIAL CHANGES.

The Rev. G. Short, B.A., of Tilehouse Street Chapel, Hitchin, has accepted the unanimous and cordial invitation of the Church meeting at Brown Street Chapel, Salisbury.

The Rev. J. D. Williams, of Pembroke Dock, has accepted the invitation of the Church at Upton Chapel, Lambeth Road.

The Rev. C. Graham has resigned the pastorate of the Church at Oaklands Chapel, Shepherd's Bush.

MISCELLANEOUS.

BIRKENHEAD.—The induction of the Rev. W. H. King, late of Thrapstone, Northamptonshire, as pastor of the Baptist Chapel, Grange Lane, Birkenhead, took place on Tuesday, the 23rd June. Devotional exercises took place in the chapel in the afternoon, conducted by the Rev. S. Simpson, Wesleyan minister, and a sermon was preached by the Rev. J. Mursell, of Kettering. Afterwards the congregation adjourned to the large school-room, and partook of tea and other refreshments. At half-past six o'clock the company re-assembled in the chapel, which was crowded in every part. The meeting was presided over by the Rev. S. H. Booth, the late highly-respected pastor of Grange Lane Chapel, and now minister of the new Baptist Chapel in Upper Holloway, London. Mr. John Turner, one of the deacons of the Church, related the circumstances which had led the Church to accept Mr. King as their pastor. The Rev. W. H. King, then addressed the meeting at considerable length, and in the course of his speech he gave an account of his former ministry, and a statement of his views. The Rev. James Mursell, of Kettering, next addressed the meeting, and spoke in flattering terms of the Rev. Mr. King's ability as a preacher, and bore testimony to his high Christian character. The Rev. James Towers, as the representative of the United Presbyterian congregations, gave Mr. King a hearty welcome to Birkenhead. The Rev. H. S. Brown, of Myrtle Street, Baptist Chapel, Liverpool, heartily congratulated the Church in Grange Lane on having settled with their friend Mr. King. For twenty years he had taken a lively interest in the Baptist cause at Birkenhead, and he hoped that God would continue to pour out His blessing upon the Church, and make the labours of Mr. King a fitting sequel to those of Mr. Booth.

SOUTH OSSETT.—A substantial brick Baptist chapel has just been finished at Ossett, and opened for public worship. Mr. Horsfield, Halifax, is the architect, and the cost is £1,200, exclusive of site. The opening services took place on June 25th, when the Rev. J. P. Chown, of Bradford, preached twice. There was a large congregation in the evening, and about £36 5s. was collected. The money realized by the opening services and a bazaar, which was held a short time ago, is about £180.

SWADLINCOTE, DERBYSHIRE.—The immense mineral wealth of the extreme South of Derbyshire, has recently occasioned a very large increase of the population of Swadlincote and its immediate district. To overtake the spiritual wants of the people, about eighteen months since the few resident Baptists undertook the erection of a chapel on a site of land which thirty years previously had been purchased by some who, with almost prophetic faith, had foreseen the work to be done for God here in after years. Towards the close of 1867, the Rev. J. H. Lummis, of Hamsterley, Bishop Auckland, accepted the pastorate, and commenced his labours on the first Sabbath in the present year. Services were held for his public recognition, June 28th and 30th. On Lord's-day, June 28th, two sermons were preached by the Rev. J. C. Pike, of Leicester, and on the following Tuesday a public meeting was held at the Market Hall; after which the recently elected pastor took the chair, and interesting addresses were delivered to a large audience by the Revs. J. C. Pike, Leicester; W. Lees, of Walsall; A. Maccullum, of Melbourne; W. Dyson, of Measham; J. Cholerton, of Ashby; B. Frankland, Swadlincote; J. Buntine, Ashby, and J. Wilemar, Gresley.

CORNWALL ROAD CHAPEL, NOTTING HILL.—On June 30th, the anniversary and recognition services were held, and the occasion drew together large audiences. It will be remembered that this chapel was erected some years ago through the munificence of Sir Morton Peto, and that the pastor until recently was the Rev. J. A. Spurgeon. Some time ago, when the pastor of the Metropolitan Tabernacle was suffering from a severe attack of gout, Mr. Spurgeon was invited by the deacons of the Tabernacle to become his brother's co-pastor. This he did, much to the regret of an affectionate people, who, however, were convinced that their loss would be the gain of the Church of Christ. Some two months ago the Rev. Charles White, Merthyr Tydfil, was invited to supply the pulpit, and having since accepted the charge of the church, the recognition services were held on Tuesday last. In the morning a sermon was delivered by the Rev. C. H. Spurgeon, at the close of which dinner was provided in the school-room, and speeches were made by Revs. C. H. Spurgeon, J. A. Spurgeon; and W. G. Lewis. In the evening the Rev. W. Brock addressed the minister, Dr. Angus the Church; the Rev. S. Green offered the ordination prayer, and other parts of the service were taken by Rev. J. Bailey, of

Cardiff, Revs. W. Roberts, Dr. Underhill, and W. G. Lewis.

SOUTH KENSINGTON.—On June 23rd, the memorial-stone of the new Baptist chapel in Cornwall-gardens, South Kensington, was laid by James Harvey, Esq., Treasurer of the London Baptist Association. Above twenty ministers of various denominations were present, all of whom expressed their great interest in the new undertaking, and their great esteem for the pastor, the Rev. Samuel Bird, who has laboured in the district for many years with great perseverance. R. W. Roberts, B.A., offered a suitable and impressive prayer. The Rev. S. Bird made an explanatory statement, which was listened to with great attention. J. Harvey, Esq., then with due ceremonial laid the stone, which having by him been declared to be in position, "Praise God from whom all blessings flow" was sung. The Rev. W. Brock gave an admirable address. In the evening J. H. Tritton, Esq., presided, and expressed the pleasure he felt in occupying the position assigned to him. The Rev. S. Bird made a short statement of facts, and the meeting was subsequently addressed by Revs. W. G. Lewis, G. Carlyle, M. A., W. Statham, J. Bigwood, Arthur Mursell, B. Bird, C. Winter, H. Cocks, T. Phillips, and also by S. R. Pattison, Esq., J. J. Clark, Esq., treasurer to the building fund. The chapel, which, when, finished, will be a beautiful and commodious structure, will occupy an admirable central position, when the roads in the neighbourhood are completed; and we are informed that it will be completed early in October. The present outlay is £4,000, but the total cost will be nearly £6,000. About £300 was subscribed during the day.

MUTLEY, PLYMOUTH.—During the past few years the district comprising Mannamead and Mutley has been rapidly increasing in population, but in spite of that fact there has not, up to the present time, been any place of worship erected for the accommodation of the inhabitants, who have consequently been compelled to suffer no little inconvenience by proceeding to Plymouth. A short time ago a movement commenced by the congregation of George Street, Plymouth, to obtain funds to supply this deficiency, and the matter was so well taken up that a sum of above £5,000 was readily obtained. Steps were consequently immediately taken for carrying out the undertaking, and a suitable piece of land being secured and plans prepared, the building was commenced, and on June 16th the memorial-stone was laid by Mr. Peter Adams, of Plymouth. The edifice will be in the Venetian-Italian style of architecture, will be about eighty-five feet in length by fifty-five in breath, and will cost upwards of £7,000. It will accommodate nearly a thousand persons, and the schools, which will be below the chapel, are calculated to hold seven hundred children. Mr. J. Ambrose, of Plymouth, is the architect. The Revs. T. C. Page, T. Horton, J. M. Charlton, J. Haydon, J. Wood, C. B. Symes, and Mr. A. Rooker took part in the services.

NORTHERN BAPTIST EDUCATION SOCIETY.—The annual meeting of Rawdon College was held, June 24th. Proceedings commenced at 2 p.m., the Rev. S. G. Green, B.A., president, occupying the chair. After devotional exercises, led by the Rev. J. P. Campbell, of Cambridge, the annual report was read by the Rev. J. P. Chown, of Bradford, secretary. The session had been opened with twenty students, of whom seven were immediately about to leave: Mr. George Knight, to take charge of the church at Stourbridge, Staffordshire; Mr. W. J. Henderson, to undertake the pastorate at Bond Street, Birmingham; Mr. Richard Littlebales, of the church at Briercliffe, Lancashire, and the others to supply various pulpits. To the remaining fifteen were to be added five new students who had just been admitted on probation. The reports of the tutors and various examiners followed, including those of Rev. Dr. Acworth, on the Greek Testament; Rev. Dr. C. D. Ginsburg, on Hebrew; Professor J. S. Baynes, LL.B., of St. Andrews, on Logic and Mental Philosophy; the Rev. S. Manning, of London, on English; the Rev. W. Best, of Leeds, on Greek; J. Collier, Esq., B.A., of Southport, on Latin, and the Examining Committee on Theology, several of them being more than usually commendatory. The adoption of the report and other resolutions were moved by the Rev. G. Oncken, of Hamburg; Mr. George Kemp, of Rochdale; the Rev. W. Walters, of Newcastle, the Rev. W. James Voller, of Sydney, a former student; the Rev. R. Holmes, of Rawdon, and Mr. J. Whitehead, of Bradford. The Rev. W. Howieson, of Walworth, and, failing him, Rev. J. Barker, of Lockwood, were selected to deliver the address to the students in 1869. An essay on the Sermon on the Mount was read by Mr. W. H. Perkins, senior student, and a sermon on Rom. vi. 23, by Mr. Henry Bonner. After tea, an address to the students by the Rev.

J. Makepeace, of Bradford, fitly terminated the day's proceedings, in which those present seemed to be much interested.

UPTON CHAPEL, LAMBETH ROAD.—On June 30th, interesting services were held in the above place to recognize the Rev. John Daniel Williams as the pastor of the church and congregation. A public meeting was held in the chapel, presided over by J. Sanders, Esq., senior deacon of the church. The proceedings were commenced with prayer, offered up by Mr. Dransfield, an elder of the Metropolitan Tabernacle Church. Mr. Cox gave a succinct and deeply interesting account of the progress of the Church from its origin, nearly a century ago, to the present time; and recounted the circumstances under which they became acquainted with Mr. Williams, and which induced them to ask him to undertake the pastoral office amongst them. Mr. Williams, in a speech characterized by deep feeling, stated the reasons which constrained him to accept the invitation. The Rev. T. Davies, D.D., president of the College, Haverfordwest, discoursed at considerable length with great power and effect, taking for his theme "*The Elements of Ministerial Strength*;" and made affectionate reference to Mr. and Mrs. Williams, both of whom he had known and highly esteemed for more than twenty years. Portions of Scripture were read, prayers offered, and congratulatory speeches delivered by the Revs. A. Mursell, W. Howieson, F. Trestrail, G. D. Evans, R. Berry, and M. G. Murphy.

YORK.—A new Baptist Chapel was opened in Priory-street, Micklegate, York, on June 17th. The building will accommodate about 700 persons, and its style is the Early Decorated. The plan consists of a nave and aisles, with transepts. A platform has been provided instead of a pulpit, below the floor of which is the baptistry, made in Ransome's patent concrete stone. The steps from the baptistry lead direct into the vestries without descending from the platform to the floor of the church. The seats are all open benches, with ornamental ends. Behind the church is a lecture-room, ministers' vestry, lobby, and staircase to the school-room. The timber-work of the roof of both church and schools is exposed to view. The exterior of the building is faced with stone. The side of the building next to the street is the principal front. There is a tower at the entrance corner at the height of sixty-one feet to the top of the pinnacles. The building is an elegant one, and has cost with the organ, upwards of £5,000, of which £1,500 or £1,600 remains unpaid. The architect is Mr. W. Peachey, of Darlington. The organ, which cost £190, and has been paid for, was supplied by Mr. Postill, of York. The dedicatory prayer was offered by the Rev. J. Bloomfield, of Bradford, and a sermon was preached by the Rev. C. Vince, of Birmingham. After the morning service, a goodly number of friends sat down to dinner. Amongst them were the Rev. Dr. Acworth (President), the Rev. W. Jessop, R. Green, J. Nance, T. Hindsley. H. Hirst, J. Curtis, of York; the Rev. W. C. Upton, T. Michael, J. Compston, T. Hanson, J. Barker, Mr. Councillor Barran, T. Aked, W. Stead, J. Walker, A. Walker, W. Illingworth, and J. B. Bilbrough, Esqrs. Short addresses were given by the chairman, J. Barran, T. Aked, W. Stead, A. Walker, Esqrs.; Rev. J. Barker, and the Rev. J. F. Smythe, pastor of the church. In the evening at 6.30 the chapel was again well attended, when a sermon was preached by the Rev. J. P. Chown. The services were continued on the following Sunday, when the Rev. G. Gould, of Norwich, preached. The congregations were large, and the collections liberal.

ESHER, SURREY.—On June 18th, the ceremony of laying the memorial stone of a Baptist chapel about to be erected in the picturesque village of Esher, Surrey, was laid by J. Harris, Esq., one of the deacons of John-street Chapel, Bedford-row. Among the ministers and gentlemen present were the Revs. W. G. Lewis, H. Bayley, W. P. Balfern, G. Isaac (Brighton), W. H. Hooper, W. Woods, C. Woollacott, H. White, of Cobham, and F. Baron, of Weybridge (neighbouring Congregational ministers); Messrs. J. Harris, W. Appleton, J. Mote, Edward Leach, M. Murphy, W. Perrin, father of the pastor of the Church, the Rev. J. E. Perrin. The proceedings commenced at half-past three, when, a hymn having been sung, prayer was offered by the Rev. F. Baron. A statement was then made by the Rev. G. Isaac, who said he had known the village for forty years. Up to the present moment there had not been a Nonconformist place of worship in the town, with the exception of a Friends' Meeting-house. This fact added therefore to the interest of the proceedings of that day. A Baptist Church of nine members was formed in 1852, and had been supplied ever since by different ministers, he himself, Mr. Warren, of Hammersmith, and Mr. Whitley, now of Salford, having most frequently preached

to them. About sixteen or eighteen months ago Mr. Perrin, who had been labouring in Suffolk, but in consequence of ill-health had been compelled to resign his charge, began his work in Esher, and under his pastorate the Church had increased. Mr. Harris having laid the stone, and addressed the spectators on the need of London and its suburbs with regard to places of worship, the Rev. W. G. Lewis followed in an address on the principles of Nonconformity. The meeting afterwards adjourned. Tea was served in the grounds which surround the neat little Quakers' Meeting-house, and at 6.30 a public meeting was held in the building, which was kindly lent for the occasion. W. Appleton, Esq., presided. Addresses were given during the evening by the chairman, Revs. W. H. Hooper, J. E. Perrin, H. Bayley, C. Woollacott, F. Baron; Messrs. J. Bacon, J. Mote, E. Leach, and M. Murphy; and a collection was made. The pecuniary results of the meeting were £130. A large portion of the contributions were placed on the stone in bags, the offerings of the members of the Church and congregation. The friends have therefore, notwithstanding that most of them appear to be poor, given nobly towards the new building. The effort is an exceedingly interesting one, and deserves the aid of all who are desirous of seeing new causes planted in untried districts. We most gladly recommend the cause to the sympathy of our affluent brethren.

STOCKPORT.—On July 1st, the foundation-stone of the new Baptist Chapel, in course of erection by the Church under the pastorate of the Rev. J. Pywell, was laid on the site of the old chapel, Greek-street, by Henry Kelsall, Esq., of Rochdale. The building is in the Romanesque style, which is peculiarly well adapted to the plan, which is nearly a square, the extreme external dimensions being 70 ft. by 65 ft. 6 in. The building which it is proposed to erect on this site is intended for the Baptist Church which formerly assembled here; with an open communion and fellowship for all who love our Lord Jesus Christ in sincerity, for which the claims of the denomination, and the increasing population of this district, present the most powerful encouragement. The chapel will be regularly invested in the hands of trustees for the use of the Baptist denomination for ever. The whole expense of the building is estimated at £3,500; and there will be accommodation for a thousand persons. In the evening a public meeting was held, the Mayor presiding. His worship being supported by the Rev. J. Pywell, Rev. Hugh Stowell Brown, Rev. Alexander M'Laren, B.A., of Manchester, Rev. J. Buckley, Rev. A. Clark, Rev. J. Parkes, Rev. J. Thornton, Rev. J. Black, Rev. W. Stokes, Rev. S. Hooper, Rev. W. Urwick, M.A., Rev. H. J. Betts, Rev. Mr. Rowe, of Oldham, &c. Other ministers and influential gentlemen sat in the body of the room.

BIRMINGHAM.—The New Baptist Chapel which has recently been erected in Lodge Road, of this town, was opened on April 21st. The Rev. J. P. Chown preached in the morning, and the Rev. D. Landels in the evening. The collections at the two services amounted to £52 14s. On the school-room, which was built eight years ago, there remains a debt of £450. The builder's estimate for the chapel and additional vestries is £1,875, while extras and architect's charges will considerably increase the liabilities.

RECENT DEATH.

MRS. ALDIS, READING.

Very strikingly does experience exemplify the truth of the prophetic cry, "All flesh is grass, and all the goodliness thereof is as the flower of the field." Many years ago, the writer enjoyed the theological instruction of the Rev. Dr. Steadman, whose uniform kindness to the students under his care rendered him the object of their sincere attachment and grateful remembrance. At the period just mentioned, the six children of the Doctor who attained to years of maturity were in the bloom of life, and most of them enjoying sound health. Now death has stricken down four of their number, leaving only a son and daughter in "the land of the living."

Lætitia, the youngest of the Doctor's four daughters, was born on the 1st of March, 1806. Watched over by parents eminently devoted to God, and surrounded by religious privileges, she had, in her early years, deep convictions of sin, but they did not issue in any real change of heart. Her "goodness," like that of "Ephraim," proved "as a morning cloud, and as the early dew it went away." Alas! that in so many instances such salutary impressions should be stifled and lost, never to return. Happily, it was otherwise in the case of the subject of this memoir. Nevertheless, her mind gradually settled down, for a time, into a state of decided, though unavowed, scepticism. To this intellectual unbelief,

the observed glaring improprieties of some who bore the Christian name largely contributed. While such a result is much to be regretted, it was not, in the case of one so young and inexperienced, very surprising; since a person of her refined tastes and habits instinctively shrunk from that which was selfish and unworthy. Her mistake, like that of many others, arose from not distinguishing between Christian professors and the Christian religion. Our Saviour says, "By their fruits ye shall know *them*," not *it*. Inasmuch, however, as not a few do fall into this injurious mistake, all who bear the name of Christ should, for the sake of others as well as of themselves, heed the Apostolic caution, "See that ye walk circumspectly." It were, indeed, pitiful that the weeds which grow in a plot, professedly cultivated, should smother the hopeful germs peering forth on an adjoining one; that, instead of being "shining lights," any should be like recently extinguished tapers, which are, at once, void of radiance and offensive in smell. Several circumstances combined to rouse our friend from that unbelieving state into which she had sunk. A serious conversation with a friend, in the year 1829, arrested her attention, in virtue of which she became more interested in the means of grace, and which, in their turn, deepened her earnestness. Subsequently, a severe illness broke down the pride and self-righteousness which lurked in her heart. She felt and confessed her guilt and ruin, sought and "obtained mercy" through faith in "the precious blood of Christ." She, likewise, derived great benefit from a thoughtful perusal of "Paley's Evidences," "Gregory's Letters," and "Fuller's Gospel its own Witness." These works put all her sceptical doubts and misgivings to flight; but the prayerful study of the Divine Word was chiefly instrumental in bringing her as a penitent to the Saviour of the lost; and in humble reliance on Him, she realized "the peace of God which passeth all understanding." Early in the year 1831 she was baptized by her father, and added to the Church at Bradford, Yorkshire, over which he presided. In the same year, also, she was united in marriage to the Rev. John Aldis, then pastor of the Church meeting in George Street, Manchester, to whom, as a loving and helpful companion, she was mercifully spared for the long period of thirty-seven years.

The spiritual life of Mrs. Aldis was not marked by the more confident and exulting exercises of faith. Her self-examination was so earnest, her self-consciousness so sensitive, and her humility so profound, that she was always kept low at the foot of the Cross. Yet her views of the design and completeness of the Redeemer's work were so clear, and her sense of His love so absorbing, that, resting on Him as the Rock of Salvation, she did not doubt her safety there. Nothing could more fully express the feelings of her heart than her favourite hymn of Cowper's, beginning with the words—

"There is a fountain filled with blood."

Her life was, to a large extent, one of suffering. From infancy, and throughout childhood, she was frequently under medical care. Her early womanhood was, in the main, bright and buoyant, during which she had only one severe attack of disease; but seven years before she removed to Reading, while not confined to her chamber, she was never able to sit up, but was obliged to recline on a couch all the day long.

Although her health was afterwards much improved, yet she never again became strong. During three months before her death she suffered much from oppressive and persistent drowsiness, which medical skill lessened, but could not remove; in other respects she appeared much as usual. On Sunday, the 12th of April, she attended the morning service, when she heard the truths of the Gospel, ministered by her husband, for the last time in public; still she complained that she had been unable to fix her thoughts steadily on any subject. On Saturday, the 18th, she seemed much feebler; but as she was down stairs throughout the day, and in the evening was somewhat revived, no apprehensions of immediate danger were felt. On the following Lord's-day her weakness and lethargy increased. She requested that several chapters of the Bible might be read to her, especially the fourth in the epistle to the Hebrews, with its blessed testimony that "There remaineth therefore a rest to the people of God." Worn and weary as she was, the hope of that "rest" was very sweet to her soul. She said that those chapters, which she could easily recall, lifted her out of her unconsciousness.

Her bodily as well as her spiritual life seemed to hang on the Word of God. After all communications from her had ceased, and when no earthly care or love could rouse attention, or gain the least sign of recognition, even then, if portions of Scripture or loved hymns were distinctly repeated, her altered respiration betokened that her mind had caught and enjoyed the sentiments. On Monday, she spoke with

much humbleness of her slow progress in the divine life; but, also, of her sense of entire safety through the love and merits of Christ. She repeatedly said that she felt no pain, and was quite happy. Every act, and word, and look was expressive of lowliness and grateful love. The last time she opened her eyes it was to smile, and her last perceptible utterance was, "Thank you." On Tuesday and Wednesday she lay wholly insensible till half-past eleven o'clock on the latter day, when she calmly sunk to rest, yielding another illustration of that welcome "voice from heaven," once heard in Apocalyptic vision, "Blessed are the dead which die in the Lord." She was buried on the 28th of April, in the Reading cemetery; the religious service at her funeral was conducted by the writer, and a discourse in relation to her death delivered by him on the following Sunday, at King's Road Chapel, to a numerous and sympathetic audience, from the words of our Lord (John xi. 11), "Our friend Lazarus sleepeth."

As this brief narrative has shown, our deceased friend was remarkably humble and retiring. Alike from the state of her health and the structure of her mind, she shrunk from the gaze and bustle of publicity. All who were well acquainted with her knew that she possessed a mind in which strength and beauty were blended; she alone appeared unconscious of the fact. The weakness of her frame, at times, somewhat dimmed her intellect. The diamond was pure and clear; its setting was in brittle clay. She was naturally timid; she recoiled from scenes of contention and strife; but when truth and duty demanded it, she never lacked courage. In ordinary life, pliant to the wishes of others; yet, when the claims of conscience were concerned, she was firm and unshaken.

She was eminently distinguished by simplicity and frankness. Simple in her motives, tastes, and habits, she was singularly open and sincere. While she bore no resemblance to the "fool" who "uttereth all his mind," yet what she did utter *was* her mind. She scorned to cover any lurking purpose with a veil of artful policy. Like the element of light, a radiant unity.

It was in the sphere where she was least observed that the departed one was most worthy of being seen: She excelled in the duties of domestic life. She was the pattern of a Christian wife and mother. She took the liveliest interest in everything that related to the present and everlasting welfare of her offspring. Till they were twelve years old they were all taught at home, and chiefly by herself. When, through utter feebleness, she was compelled to occupy her couch all the day, her little ones were clustered round her, drinking in the instruction which flowed from the lips of a loving mother. Their eternal interests lay nearest to her heart. To further them she deemed the prime end of a mother's life. She "had no greater joy" than to see her "children walk in truth:" while nothing so soon awakened her alarm and sorrow as any circumstance which appeared to endanger or becloud their spiritual well-being. And, doubtless, the very high honours attained by three of her sons at the University of Cambridge, and the great moral excellence of all her children, may be attributed, in no small degree, to the careful training, the tender solicitude, and the holy example of a mother.

She was extremely benevolent. Altogether unselfish, her wishes and efforts ever regarded the enjoyment and comfort of others rather than her own. Of worldly distinctions she formed a low estimate; and for personal adornment and self-indulgence she had no liking. Her chief gratification consisted in seeing others gratified. To any one in her circle who was undeservedly slighted or despised, she would be sure to turn. And it is difficult to imagine the quiet delight which she betrayed when she had made some poor sorrowing one happy. She thus resembled her Saviour, "who pleased not Himself," and who "came not to be ministered unto, but to minister." Her likeness is found, not in the absorbing sand of the desert, but in the silent spring of the lonely nook.

Our deceased friend was spiritually-minded. The Bible was the choice companion of her life. She drank deeply of its truths and spirit; and the closet was the place of her loved retreat. There she sought and found sweet communion with God. She highly prized the public services of religion. When unable to walk to the House of God she would be conveyed thither. She never allowed earthly cares or distractions to interrupt the worship of the family altar or the temple. May her example not be lost on those professing Christians who content themselves with being found only once, on the Lord's-day, in the assemblies of the saints!

Patient submission to the Divine will was a leading feature in her character. Severe and lengthened affliction was her assigned lot. She therein acknowledged the wise and gracious discipline of her covenant God. Without a murmur she took the cup of bitterness, and, in the language

of devout resignation employed by the greatest of all sufferers, meekly said, "Not my will, but thine be done."

But while thus adorned with rare excellence, the sacrificial work of Christ was her one hope. "None other name," was her motto; and right well she knew that, of the grace which she possessed, and the glory which she anticipated, He was the sole medium.

Such, and more, was the late Mrs. Aldis. That she was not wholly exempt from the imperfections which attach to our nature, even at its "best estate," is true: for where shall we find one of the "trees of righteousness," while growing in an earthly soil, without a faded leaf? Still, if the writer, who knew her well for many years, were asked to point out any prominent fault in her character, he would be at a loss to give it a name.

May the consolatory and sanctifying grace of our God be copiously vouchsafed to our beloved and honoured brother and his family beneath this bereavement! and may the readers of this sketch emulate the saintly virtues, and share the peaceful end, of our departed sister! J. W.

London, July 20th, 1868.

REV. DAVID BRIDGMAN.

July 4th, at Andover, after a lengthened illness, borne with Christian patience and calm resignation, in the full possession of the peace of the Gospel, the Rev. David Bridgman, for 30 years Pastor of the Baptist Church, Horsington, Somerset, and latterly of Ashley, Hunts, aged 73 years.

Correspondence.

MAY CHRISTIANS BE POLITICIANS?

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

DEAR SIR,—Mr. Govett, an esteemed minister of Norwich, writes a letter in your Magazine for the present month in reply to a paper in May issue, on the question at the head of this article, in which letter he maintains that followers of Christ may not be politicians. I was not, as you know, the writer of the paper to which Mr. G. replies; nevertheless, perhaps I may be permitted to offer, very respectfully, a few words on Mr. G.'s argument.

The definition of politics and politicians which Mr. G. quotes from Webster's Dictionary shall pass unchallenged; and on some of the statements which he makes or implies, I offer no remark—not because I agree with them, or feel their force in the direction in which Mr. G. thinks them forcible and relevant, but because to discuss them here would lead me too far afield.

Mr. G. speaks of oath-taking; of Christ's having repealed "all the rules of justice which stand in the way of mercy—as the main principle which is to regulate the life of all who will learn of Him;" of saints by and by ruling the world; and of Christ's coming, concerning which your readers will be little disposed to indorse the notions which Mr. G. indicates.

Happily his letter reduces the main question to a narrow compass. The followers of Christ, if they be politicians, "are not guilty" he says, "of what is morally evil at all times." They "*offend against their dispensation*," whatever that may mean. This consideration, which is the main idea of his letter, is thus stated:—"*The coming of the Son of God has altered God's arrangements and regulations for His people in nearly every respect.*" The only proof he gives is 1 Peter ii. 21. "*Now*," he asks, *was Jesus a politician*, as if the answer that must be given would settle the whole question in dispute. No, Jesus was not a politician; but neither was He a merchant; nor half a

dozen other things which now His followers may legitimately be, and even must be. Politics were not Christ's business. He had an infinitely higher mission to perform. He came to glorify God in the redemption of sinners, and in destroying the works of the devil. And on this mission His heart was ever set.

It is moreover worthy of remark that as a dweller below, Jesus was one of a people to whom politics, as Mr. G. understands them, were not open. Jews had nothing to do with constructing their form of government. God was their King. The magistrates among them were appointed by Him; and He framed and enforced their laws, in ways in which He does not enact and enforce laws now. God's regulations and arrangements for His ancient people were indeed a great alteration of all that prevailed in other nations, but, with the passing away of Judaism, civil and political matters reverted to what they had previously been, except that in such matters, as well as in matters of every other kind, the laws of Christ were to diffuse their hallowing, sanctifying influence. The Most High was no longer the King of any people as He had been of the Jews. Christianity deals with men individually, leaving to them, under its guidance, to determine and to do whatever pertains to their social and political well-being. Mr. G. speaks of Christ's coming as changing God's arrangements in almost everything, but he withholds all specific proof and illustration of such change.

He says indeed that disciples of Christ are to take him for their pattern, and who will controvert this? But the pattern is in certain things—things in which Christ has set an example that we should walk in his steps. Christ's followers are to be patient as He was, under ill-treatment from the world. They may not resent injuries, nor bring actions against one another, nor return evil for evil. They are not to be of the world as Christ was not of the world. They are not to love the world nor the things of the world. But can these things mean that they are to be exempt from the obligations of citizenship, or to live as if they had nothing in common with other men? Surely this would be opposed to apostolic injunction, Phil. i. 27, and equally to apostolic practice, Acts xxiii. 1, the words employed meaning, in the first passage, *act the citizen;* and in the second, *I have acted* or behaved myself *as a citizen.*

On Mr. G.'s intimation that on a king's conversion to Christ he would surrender his throne if he would listen to Christ's teaching, that he may be altogether a servant of Christ, Paul's language, 1 Cor. vii. 20—24, may be consulted. Christ's followers have to testify of the world that it is evil and therefore exposed to destruction, but surely this cannot require that they should abstain, as Mr. G. intimates, from purchasing property, "building storehouses, striving to be elected magistrates," just as Noah would not do either of these things in the old world, nor Lot in Sodom. Christ bids His followers to do good everywhere. The five talents, the two, the one, are all to be accepted and employed for His honour. But to accept and employ these talents thus, is surely a very different thing from shirking any position in society for which we may be fitted, and from laying aside any office in which we may serve God, and benefit the community around us.

Mr. G. identifies political action with the "fleshly lusts" which Peter condemns, 1 Peter ii. 2; thus begging the question on which he had to offer proof. In the same sentence he refers to the law, 2 Tim. ii. 4, as if what was designed to direct ministers of Christ in their work were equally applicable to all Christians. None will contend for such entanglement in political affairs as hinders spiritual progress, and spiritual usefulness. Political matters are, however, far from being the only matters which may have such an effect, if they lay the whole thoughts and heart under contribution. Business, pleasure, domestic affections, study—almost everything that engages our attention may thus prove injurious. Are these things therefore to be eschewed?

Spiritual progress and usefulness do not require that we should become as-

cetics. We are to be strangers and pilgrims in the world, but not sanctimonious, fanatical, etherial, or visionary. The Spirit of God renews and sanctifies the heart; but those in whom He works are men still, interested in all that pertains to humanity, thinking on and seeking to promote, as the apostle indicates, "whatsoever things are honest (or honourable); whatsover things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report." "A professor of religion," says the late Mr. James of Birmingham, "has duties to discharge as a citizen as well as a Christian, since he is a member of society at large, as well as of the church; and it is a misguided sanctity, a spirit of fanaticism alone, that attempts to dissuade him from discharging the obligation he owes to the community. But then, he should act as a Christian, at the very time that he is acting as a citizen. Instead of making his religion political, he should make his politics religious. Religion should induce a man to carry his conscience with him, as a guide and protector, into all the scenes and circumstances in which he is required to act for his country; and he should ever give his voice or his vote, as he would do if he knew he was to be called to account for the act the next moment at the bar of God."

I shall only add, may every man among us do this in the struggle which now impends, and then we shall have nothing to fear or to regret in relation to either civil or ecclesiastical matters in our land.

Yours very respectfully,

SAMUEL GREEN.

Hammersmith, July 7, 1868.

HEBREWS VI. 4—6.

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

SIR.—I. The writer is describing a true Christian. The opinion advanced by the writer of the paper on page 296 is doubtless the correct one when he says, "If this striking passage be not intended to paint the portrait of a child of God, if this accumulation of expressive imagery does not accurately describe a Christian person, we are sure that the inspired Scriptures do not contain one, and we should almost be inclined to add, that no human language could describe one."

II. The writer is speaking of the sin of apostasy. The language employed to describe the sin is so terrific that it must be one of the most heinous and aggravated character: "Seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Surely the sin thus described cannot be an infirmity, an incidental sin, or declension in any degree; it must be apostasy—an entire renunciation of Christianity, and a return to the world and sin. Bengel, in speaking of the word translated in our version "shall fall away," says, "A word of weighty import, suddenly occurring, strikes us with just terror. It is thus the LXX. translate the Hebrew מעל." The meaning of this word as given by Gesenius is "to act treacherously," "to be faithless." See 1 Chron. v. 25; x. 13. The bare possibility that our translators have rightly rendered *ἀδύνατον* by "impossible," renders any other supposition intolerable. If declension or backsliding be a sin so black and horrid, and if recovery therefrom, if not impossible, be so extremely difficult that the word that *may* be rendered impossible is the most suitable to express it, many in the Church of Christ may well shudder. The sin of declension is a grievous one, against which we must

employ the most solemn words of warning, but the supposition that it is a sin from which recovery *may be* impossible is fearful to contemplate.

III. The writer asserts the impossibility of recovery from such a sin. Two reasons may be adduced why the language of the writer is to be taken in its literal sense—"It is impossible." 1. Because he immediately assigns the reason why it would be impossible. As it has just been said, he represents it as a sin of the most heinous and aggravated character. It would be a reacting, and that with accumulated and aggravated guilt, of the most horrid crime ever committed in the face of Heaven. It would be "crucifying the Son of God afresh, and putting Him to an open shame." If we were asked to describe a sin that we thought unforgiveable, we could not describe a darker; if we were asked to describe a character irrecoverable, we could not describe a more hopeless one. 2. Because the writer teaches the same doctrine in another part of his epistle, in language that will admit of no modification. In chap. x. vv. 26—29, he says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," &c., &c. These two passages teach that, should a man after experiencing the converting power of God's grace, and the saving influences of the redeeming work of Christ, relapse into his former evil state so as to renounce his hope in Christ, and wilfully and deliberately sin against God, his sin would be unpardonable, and his recovery impossible. Reasons may be assigned for this, but they need not be given now.

IV. The lesson the writer wishes to teach in this solemn passage is, that perseverance is the law of Christian life.

1. This agrees with the context. The passage appears in a somewhat extended course of argument, in which the writer is urging the Hebrews to diligence and perseverance. Although somewhat lengthy, a brief examination of it may not be altogether unprofitable, and it may help us to apprehend the use the writer wished to make of it. The time of argument is introduced at the 10th verse of the preceding chapter, where the Apostle having had occasion to speak of Melchisedec, adds, "Of whom we have many things to say," &c. The Hebrews were dull of hearing and slow to apprehend spiritual things, so that instead of progressing step by step in the grand truths of the Gospel, they had actually declined, and required instructing over again. From the reproof which he administers in the 12th verse, it is evident that the cause of this was not from any physical infirmity in them, or uncontrollable circumstances around them, but from culpable slothfulness and negligence on their own part. In the following verses he remonstrates with them on the folly of continuing in a state of babyhood, and then, in the opening verses of the 6th chapter, he urges them to leave the rudiments of the Gospel, and to press on to perfection. In the 3rd verse he seeks to stimulate them by the promise of his own aid and example. He then introduces the difficult passage and "hard saying" referred to, from which he would have them infer that a true Christian such as he describes could not possibly fall away, *i.e.* apostatize, because it would be impossible to recover him again. So that if they continued declining step by step until they fell back again into their former condition, they would give evidence that they were not Christians at all, but that all their profession had been hypocritical and counterfeit. This the writer illustrates in the 7th and 8th verses by an appeal to the unfailing laws of nature. The soil that receives the blessing of God, by which unfailing fruitfulness is secured, is the soil that by the law of its nature drinks in, and so profits by, the fructifying showers that descend upon it, and brings forth herbs: whereas, the soil that is rejected and abandoned is the soil that, by the law of its nature, perverts all fertilizing agencies, and brings forth thorns and briers. So with them, if they continued barren and unfruitful, it would be an evidence that they were still under the influence of their old nature, and strangers to the nature of Christianity, the

law of whose life is perseverance and fruitfulness. Note, the writer is speaking of two distinct soils; not of one that had been made good and fruitful, degenerating into barrenness and sterility, which the opinion generally received logically requires. The argument is pursued to the end of the chapter, but we need not follow it further for the elucidation of our subject.

2. This agrees with the teaching of Christ. In Matt. xii. 31, 32, Christ says, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him," &c. We need not stay to show that it is not blasphemy against the Holy Ghost of which the writer is speaking in the passage before us. Nor can it be supposed that the writer would advance anything contradictory to the words of Christ. For the sake of brevity the argument may be thrown into a syllogistic form.

Christ says, "All possible sin is forgivable."

Our writer says, "Apostasy would be unforgivable,"—therefore Apostasy is not possible.

3. This agrees with the teachings of Paul and the other Apostles. The passages in which the unfailing law of Christian perseverance is distinctly taught are so numerous that we need not quote them, and we cannot suppose that the writer of the passage before us intended to teach a contrary doctrine.

4. This agrees with the law of Christian life as taught in other parts of the New Testament. John teaches in his first Epistle, chap. iii., "He that hath this hope purifieth himself as he is pure." * * * "Whosoever abideth in Him sinneth not." * * * Whosoever is born of God doth not commit sin." * * * "For whatsoever is born of God overcometh the world," &c. (chap. v. 4). * * "For he that hath suffered in the flesh hath ceased from sin. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (1 Peter iv. 1-5). Paul teaches (Rom. vi.) "Sin shall not have dominion over you: for ye are not under law, but under grace." Read the whole chapter. Also Titus ii. 11—14, &c. There is nothing legal, nothing capricious, nothing meritorious in the growth of the Christian in knowledge and in holiness, and consequently in power to conquer sin, and to withstand temptation. These are the natural effects of the active laws of Christian life, the golden grain of the Christian germ, the fragrant flowers of the Christian plant, the delicious fruit of the Christian tree, the lovely development of the Christian babe. In God's counsel it is the law of the tree that it should yield fruit, and so in God's counsel it is the law of Christian life that where it is imbreathed it shall produce progressive fruits of righteousness, holiness, and obedience. The unfailing perseverance of Christian believers is secured, not by any inherent or independent power of their own, but by the unfailing law of Christian life. Hear Paul again. "The *law* of the spirit of life in Christ Jesus *hath made me free from the law of sin and death.*" Is it the law of the sun to dispel darkness, and of light to shine more and more unto the perfect day? So it is the law of real Christianity to dispel the darkness and the night of sin, and to increase in power and purity until the meridian of holiness be attained; and thus Christian perseverance harmonizes with the soundest philosophy, is demonstrable to the strongest reason, and supported by the plainest teachings of God's Word.

I am, yours faithfully,

BENJN. PREECE.

Poplar.

THE MISSIONARY HERALD.

THE BRAHMOS OF BENGAL.

Of the various indirect results of missionary labour in India, not one is more interesting than the rise of the sect known by the designation Brahmos. The word Brahma means the Supreme God, and by assuming the title of Brahmos or Brahmists, the adherents of the sect intimate that they are worshippers of one God, as distinguished from the "gods many and lords many" of their countrymen. The sect owes its origin to the teaching of the late Rajah Ram Mohun Roy. During his life, and for some years after, it made but slow progress. But now that Christianity is openly preached, and education has widely spread, and with these influences a knowledge of European science, and correct information on multitudes of points on which the Shastres are grossly wrong, it is not possible for intelligent men to remain content with Hinduism, to believe its monstrous mythology, to endure its social bondage, or to sanction its immoral customs. Hence Brahmoism appears rather as a protest against Hinduism than as an approach to Christianity, by which nevertheless it is powerfully influenced, and from which it is constrained to draw many of its moral features and intellectual truths.

It is somewhat difficult, without very intimate intercourse with native society, to appreciate the value of this movement, or to calculate its bearing on the spread of divine truth in the country. From time to time some of the individuals who have belonged to the sect have left it, and professed Christianity. But the older men have in the main remained faithful to the naturalism which characterized its founders, occasionally varying their philosophical teachings with the doctrines of transcendentalism or rationalism, and endeavouring to stem the progress of the Gospel by adopting the sceptical teachings of Parker, Newman, and Colenso. Another, but smaller portion, has come nearer to Christianity, and given hopes that by further inquiry, and as the result of the devout and prayerful

spirit they have displayed, they may yet accept Christ as their Saviour and Lord.

Information respecting the progress of this remarkable body of men cannot but be interesting, and we propose to avail ourselves of some passages in a small work lately published by Mr. Tinling, in which are given the thoughts and experiences of an intelligent observer. This gentleman, a graduate of Cambridge, recently paid a visit to India, for the purpose of bringing the truths of the Gospel before the Brahmos and other instructed natives, to whom the English tongue is familiar. He visited Bombay, Madras, the North-West Provinces, and Calcutta. It is to the last place we shall confine our attention.

He thus gives his impressions of the tone of mind which the Brahmos evince:—

"What especially disappoints us in Hindu reformers, and even in their one great leader, is a want of certainty in their first principles—a want of truth at the starting point. It has been proved again and again that the oldest form of Hinduism was Pantheistic, and the present members of the Brahmo-Somaj do not, I believe, offer any contradiction to this statement. The men who are now vehemently preaching "The Fatherhood of God and the Brotherhood of Men," are bowing themselves in the House of Rimmon; for the most notorious among them, while appearing as the champion of liberty and breaker of the chains of caste, is so enthralled himself that he cannot or will not eat with his own wife. To describe the doctrines of Brahmoism is impossible. The followers consider it to be a religion, and talk of it as something not only differing from, but "beyond Christianity;" some, indeed, profess to be seeking and advancing, but the commoner language of Calcutta is that of intellectual pride and hopeless self-satisfaction. The one permanent characteristic of this faith, if for a moment we may allow it the name, is its antagonism to the old idolatry in its belief in one God, while every attempt at defined doctrine, regarding man's human nature, way of acceptance before God, and future life, has been an exposure of darkness and weakness, and an opportunity for disunion and self-contradiction, that testify of the absolute need of revelation more loudly than any voice has done from without."

Mr. Tinling, on his arrival in Calcutta, soon sought an opportunity of intercourse with the eminent leader of the most advanced section of the Brahmos, Keshub Chunder Sen, whose lecture on "Jesus Christ," about two years ago, created so great a sensation."

"We found," he says, "Baboo Keshub in his library, an English room in an Indian house. Two of his reporters or secretaries, as we supposed, were with him; for Baboo Keshub, though a private gentleman, is editor of a newspaper called the *Mirror*, the organ of his own section of the Brahmo-Somaj. This newspaper editing has been for thirty years a favourite business and amusement of the religious leaders of Calcutta."

"Baboo Keshub had an interesting appearance, seated at his English desk and table with bare legs and Hindu costume; for he is one of those who believe very thoroughly in England, yet do not approve of their countrymen denationalising themselves by adopting the foreign European dress; and in this he seems to us more sensible than the native Christians who are in haste to increase the distance between themselves and their fellow-countrymen by the assumption of a dress which to them is neither useful nor becoming.

"We had but little conversation at this time. I told Baboo Keshub my object in visiting India, and how I wished to meet such men as himself in public; but he was very reticent, and would not be drawn into much conversation. I observed that he had taken a very prominent position as a reformer, and spoke of his praise of Jesus; but Dr. R., who was with us, remarked, 'he has withdrawn all that,' and the Baboo did not deny it. He gave me a copy of his celebrated lecture, and we left him; nor did I see him again till I was far from Calcutta."

This meeting was in Allahabad, whither Baboo Keshub had gone to deliver a lecture. After a service in the Baptist Chapel, which the Baboo attended, the Brahmos assembled in the engine-room of the railway station. Mr. Tinling thus describes the scene and the lecture:—

"Baboo Keshub opened the meeting with prayer—such a prayer as would have satisfied a Unitarian in England. He then commenced his missionary address.

"If I had not already concluded that the present leaders and spokesmen of the educated Hindus had been greatly overrated by those who are interested in them in England, I should have had no doubt of it after this evening. The lecturer commenced with a definition and description of conscience. He said it was the same all over the world: in the Englishman and in the Hindu. It was the king; the judge; the executioner within the man. Dwelling upon this last character of conscience, he described the pains and horrors of remorse as the constant attendant of crimes. 'But,' he said, 'conscience has become vitiated; conscience has been dethroned; now it sometimes even says right is wrong and wrong, is right; or rather,' he added—apparently with a little confusion at the manifest contradiction of what he had said before about the unerring direction of conscience,—'our passions speaking in the name of conscience and as if they were conscience say so.' In the further course of his address he dwelt upon the moral degradation of India, and expressed his desire that it might rise and retake the position of which it was worthy. He used the word *dead* in describing it much in the same way as the Scriptures do of every natural man, and then he called upon his hearers for their own sake, and for the sake of their country, to rise and obey their consciences. His last position was again inconsistent with this, for he told them of themselves they could do nothing—they were powerless; only God could give any help, not the god of idolatry, but the one God after whom he himself was seeking more and more, and to whom he desired to direct them. His last appeal was an urgent call to prayer—to intense, honest, persevering prayer that God would show to them the way of truth. He closed as he began with prayer.

"The moment he sat down, and before the audience had time to move, I rose and addressed myself to Baboo Keshub. I told him how his name was familiar to me before I left England, and how I had sought an opportunity of meeting him in Calcutta without success; and I asked permission to reply to the lecture which he had just delivered. After a moment's hesitation he said that he had no objection if the audience had not, and the latter loudly expressed their wish that I should speak.

"The Brahmos listened with the deepest attention throughout my address of about twenty minutes, and the appearance of interest on the faces of their leaders, and particularly that of discomfort in one, made me hope that the truth had told upon some hearts and consciences. Keshub offered no reply; but another Brahmo, the secretary of the Somâj at Allahabad, said he felt himself called upon to speak, as he had convened the present meeting. Instead of dealing with the statements already made, he said that he would draw 'a comparison of the three principal religions of the world—Mahometanism, Hinduism, and Christianity.' An English missionary who was present objected aloud to the speaker as taking up the time of the meeting irrelevantly, but the audience, as I supposed, feeling the desirableness of an indirect answer to take off the edge of Gospel truth, espoused the cause of the speaker, and called upon him to go on.

"After a few words from the Baptist missionary, pithily illustrating the boasted light of nature by the thousands at the adjoining mêla who were worshipping the waters of the Jumna and the Ganges, Keshub rose and said, 'My brethren, I see you are getting excited; allow me to offer another prayer.' This prayer, with which he closed the meeting, breathed a spirit of touching sadness. In it he confessed his own ignorance and helplessness, and besought God to show him the light of His revelation and grant him His salvation.

"Such were the principal incidents of my only public meeting with Keshub Chunder Sen—one of the noblest opportunities I had of offering God's salvation by Jesus Christ to the Deists of India."

Space will not allow us at present any further extracts from this interesting journal. It must suffice to say that the impression made on Mr. Tinling's mind was not favourable as to the sincerity and real knowledge of the Brahmos. "The Deists of Calcutta," he says, "are interesting, perplexing, and disappointing. If not strong in mind, they are ingenious; if not logical, they are subtle. Few of them have read the evidence for Christianity; most of them have read much against it. Paley and Butler are almost practically unknown, while to thousands the name of Thomas Paine is a household word." Still the movement is an important one. It cannot avoid Christianity. It is constrained to entertain it, to discuss it; and in the agitation of mind thus produced not a few are led to acknowledge Christ as their Lord and their God.

CONVERTS IN JESSORE.

BY THE REV. W. A. HOBBS.

JUCCHEMUDDEEN.

This young man was a Mussulman. He came amongst us towards the close of 1866. He has been tolerably well educated (for his father is a respectable landowner), but is somewhat wanting in that natural energy of character, the possession of which by our converts we so much desire to see. After living amongst us for three months, during which time his outward conduct was consistent, whilst the sincerity of his professions was indicated by repeated refusals to listen to the most flattering offers from his relatives if he would return to his home and Mahomedanism, he was at length baptized in the river at Magoorah, and added to the Church. Some time after his baptism I induced him to return to his village, hoping that he might be received by his friends and be permitted to dwell amongst them as a Christian; but the persecution he suffered, and the distress to which he was reduced (not the least bitter element in it being the defection of his wife, who returned to Mussulmanism), completely broke him down, and in great trouble he returned to Magoorah. After a brief stay he again started off for his village, to induce his wife to join him—with what success I have not yet heard.

DRUPOTTE.

This woman, also a convert from Mahomedanism, was brought in towards the close of last year by the Bible Women, and was alluded to as a new nominal Christian in last year's report. She was baptized at the same time as Jucchee-

muddeen, and like him subsequently went back to her village, where she was strongly urged by her relatives to keep secret the fact of her baptism, and renounce all connection with the Christian faith. For several months we lost sight of her, for she did not long stay in her own village; but at last she returned to Magoorah, vowing that she would never venture to live away from Christians again, it being impossible for a lone person to dwell amongst those of an opposite religion and yet retain faith and piety unimpaired. She is now in service, doing well, and respected by us all.

BHAGEVDHOREE MA.

This woman was a Hindoo, and belonged to the musician caste. Her attention was first drawn to Christianity some years ago, by her son-in-law embracing and professing its doctrines. In process of time she, too, saw its excellencies, and began to submit her mind to its teachings; but whether from half-heartedness on her own part, or from the faulty manner in which she was instructed, for she lived in a village ten miles from Jessore, the light of truth dawned very slowly in her mind. Soon after her removal to Jessore, she expressed a wish to be baptized; but on examination, her knowledge of some of the cardinal doctrines of our holy faith was so imperfect, that it was thought advisable for the present to decline her application. This seems to have set her thinking more deeply upon what true and God-acceptable religion consists in: and when again in June last she was re-catechised, her answers were so perfectly satisfactory that she was welcomed to the Church, after baptism. She is a quiet, good woman, and will, I trust, honour her Saviour in her life.

OOMACHARAN

Is the younger son of a former Native preacher, and brother to the young preacher Mathoor, who is now supported by the Stoke Green Church, Ipswich. He is a quick, intelligent youth, and came to Magoorah some months since, that he might the more readily make progress in English. His intercourse with us seems to have been blessed to the good of his soul, so that when, recently, he asked to be baptized and received amongst us, the Church, believing in his love to the Redeemer, gave him a hearty welcome. Madhob, the newly-elected pastor at Magoorah, baptized him in the magistrate's tank on December 1st. As he is a youth of considerable promise, I have advised him to enter the Theological Class at Serampore, which suggestion falling in with his own inclination, he has just applied to Brother Pearce for admission, which I hope will be accorded to him. If the Lord restrain his youthful passions, and he walk humbly with his God, I have great hopes that he may eventually become a Gospel workman of whom the Mission will not be ashamed.

CHILDREN ADDED TO THE LORD.

BY THE REV. J. LAWRENCE, OF MONGHYR.

For many months symptoms of deep seriousness appeared amongst some of the older children of our Native Christians. A class was formed for their special benefit, and for some weeks I met them regularly to catechise and instruct them in the most important truths of the Gospel. At length it was agreed that seven of the members should be proposed to the Church. They were accepted, and on the 4th July they openly professed their faith in the Redeemer by being baptized in the name of the Father, Son, and Holy Ghost. In May, a young Native woman was baptized, but did not join the Church then, as she left the station soon after her baptism, but in July she returned to Monghyr, and was admitted to the

fellowship of the Church; thus eight new communicants were united with us at the Lord's table for the first time, on the first Sunday in July. All are Native females. The young woman baptized in May is the same who, as a girl, was rescued by Mr. Toogood, the magistrate, from a house of ill-fame in the bazaar. For some years she gave my late dear wife much trouble, by her high and imperious temper; but at length it pleased God to change her heart, and to make her a new creature in Christ Jesus. She then became mild and gentle as a lamb, and manifested much grateful feeling to her benefactress, who she acknowledged had been the means, in the hands of God, of saving both her body and soul from destruction.

THE MUSSULMANI.

One of the seven had been a Mussulmani, and the kept mistress of an European. She was subsequently married to him, and left a widow. God, in His good providence, brought her into the midst of our Native Christians, where she had ample opportunities of becoming acquainted with Christianity. But for some years no saving impression was made on her heart; it was not until about a year ago, when she was engaged to watch beside the sick couch of my late beloved wife, that she began to feel really concerned for the salvation of her soul. From that time she sought the Saviour, and at length found rest in Him.

THE BANIYA'S WIFE.

Another of the seven is the wife of a Hindoo baniya, of the oil-men's caste. Her husband broke caste by professing himself a Christian about three years ago, and made a considerable stir in the bazar at the time. But he afterwards became insane, and his profession became a dishonour to us rather than otherwise. After some hesitation, his wife joined him, and lost caste; but in his insanity he treated her so ill, that she fled to us for protection, as all Hindoos refused to help her. She was an ignorant heathen woman, but she was simple and teachable in spirit, and the grace of God has changed her into a truly sincere, humble believer in Jesus. Here the *last* has become *first*. The husband is still in darkness, but the wife has found joy and peace in believing on the Saviour. The other five are the daughters of our Native brethren—two are the daughters of Sudin, our senior Native preacher, and two are the daughters of our late native preacher Bandhu, and one is the daughter of our Native deacon, Purson. Thus God has been pleased graciously to fulfil His promise, and to pour out His spirit upon the offspring of His people, and has called their seed to serve Him. Much instruction has been given to these young people, and many the prayers offered on their behalf. Oh, that they may continue to grow in knowledge and grace, and to adorn the doctrine of God their Saviour by the holiness of their lives!

ALL ONE IN CHRIST.

One young lady, the daughter of an European, not fourteen years of age, was baptized by me in March, and her sister, who is a year or two older, would have been baptized had not illness at the time prevented. Both of these young persons gave the most intelligent and satisfactory account of the faith which influenced them, and the hope which inspired them. They have not joined the Church at Monghyr, as they left the station at the end of March. But I am happy to say they still continue to follow the Lord, and to maintain a consistent Christian life. There are four other young Natives who have applied for baptism, of three of whom we hope well, and trust it will not be long ere they are admitted to the privileges of Church fellowship. Long have we seemed to till for nought, but this year the Lord has been graciously pleased to permit us to gather the fruit of many years. To Him be all the praise. May we, His servants, be more than ever devoted to His glory.

A PASTOR'S WORK IN JAMAICA.

BY THE REV. B. MILLARD, OF ST. ANN'S BAY.

FROM a conversation had with some fellow-labourers, and from two or three incidents, it has occurred to me that it may not be uninteresting nor unprofitable to review our missionary labours during the past year—not with the view of securing any commendations to any one, but more to render praise to the great Head of the Church for the blessings He has bestowed, and for any good He has granted to His people.

2. It is a source of gratitude that though my family has been visited by sickness, and death has removed a beloved child from our circle on earth, yet our heavenly Father has permitted me to enjoy a good measure of health, and I have been able to attend to 256 public services during the year, when opportunity was had to present Christ and Him crucified to perishing sinners.

3. We have also been called to promote the *general interests of the Mission* away from our own district. On looking at my record, I see that 48 days have been devoted to the general interests of the cause of Christ. This is a serious portion of time to be absent from one's own people; but this, under existing circumstances, is needful. Another consideration is the time additionally consumed in travelling. I see, during the twelve months, I had to journey over 1750 miles, which consumed, at the fewest, 314 hours—a heavy tax this, but unavoidable if we are to attend to the welfare of other churches—and this is a question which, I apprehend, does not admit of much doubt.

PASTORAL INTERCOURSE.

4. But what intercourse has the pastor had with his people? Is there any *private personal interview* between the missionary and his people? Some may suppose that they seldom see each other in *private*. A reference to my book shows that during 1867 I had 410 visits from the members of my congregations and others, each one extending from ten minutes up to three hours, and on all manner of subjects—some on personal religion, others on a great number of questions, such as disputes between husbands and wives, advice about children, advice about children, land, law, sickness, rents, injuries (supposed or real), produce, taxes, and a host of other matters. The memoranda would supply us with many lessons, and, at times, with some amusement. In addition to this, the pastor has paid 234 visits to his people at their houses in times of sickness, and on other occasions; and over 57 days, of 12 hours, have been devoted to other times of intercourse with his flock, when they have come to the vestry—chiefly on Saturdays and Fridays—on matters chiefly pertaining to more practical Church matters. From this you will see how far the pastor sees, converses with, visits and knows his people, and in some measure what influence is brought to bear on them for their spiritual and temporal good.

CATECHETICAL INSTRUCTION.

5. But it may be asked what other strictly religious instruction *in classes* do the congregations receive? Is instruction imparted otherwise than in the pulpit and in private interviews? Any one acquainted wth the work would inform you that, in addition to formal pulpit duties, as often as possible in the afternoons, from half-past one to three, the whole congregation is formed into classes to read and learn portions of God's Word, and go through a regular catechetical exercise in plain language, and as familiar a style as possible. This service is, I believe, doing much good, though it is at times heavy work; yet it is interesting to see 600 or 700 people at one place, and 300 or 400 at another, gathered as a

family, and with Bibles in hand, answering questions and receiving counsel from one whom they regard as their father. We have also *Leaders' Bible-classes*, when on a week-day—Friday at Ocho Rios, Saturday at St. Ann's Bay—and only once a month, these good labourers are met to receive Bible instruction. At the two stations we have 69 leaders (male and female). These come in daily contact with the people. They are the pastor's right hand. Much therefore depends on their Scriptural views, and I am pleased to see how attentive they are. A remark by one will show the influence of these classes. "Minister," said he, "formerly when we told the people anything we used to say 'Brethren, *minister* says, or the *Church rule* says, so-and-so.' Now, by God's blessing, we are able to say, '*the Bible* says.'" I have met these leaders' classes 23 times in 1867. We have also *Inquirers' Bible-classes*. My rule is that every inquirer must, when practicable, meet once a month, in the week, to receive Bible instruction and pay church subscriptions. Last year I met those at St. Ann's Bay and Ocho Rios 29 times, and took the Sunday School Union lessons as our task. The young people learn and repeat passages of Scripture and hymns, and generally they do this satisfactorily. Then we have our *Juvenile Bible-class*, for children from four years and upwards. These lambs are met (56 at present) once a month, learn verses of the Bible, and receive Catechetical instruction. This class I commenced only about September, and wish, if time allows, to extend to the country districts. Mrs. Millard has a *Maternal Class*, which consists of 47 mothers, who meet her regularly, and I am sure this is a power for good. Many mothers have been greatly benefited by the instructions and counsels imparted. This class I regard with much interest, and as of first importance. My dear wife has also a *Young People's Class*, consisting of 40 of the eldest daughters of the members of the Church. It is a pleasing sight to see these young people, most with their Bibles in their hands, respectfully listening to Mrs. Millard. When we know that these young girls will in a few years become the wives and mothers in the district, I do not think we can over-estimate the importance of bringing them under Bible influence. Then one of our daughters is keeping a small *Training-school* for elder girls, who receive also domestic training from Mrs. Millard; and another of our daughters has an *Old Women's Bible-class* and a *Singing-class*; and thus we strive in one way and another to do good.

VISITS TO THE AGED AND SICK.

6. But there is a great number of *old and sick members* who cannot come to the House of God, and these need our care. To meet their case, we divide the district in this neighbourhood into four circuits, and, whenever practicable, I once a quarter, in each circuit, call all the old, infirm, disabled members together. We then have a prayer-meeting and the ordinance of the Lord's Supper. Oh! you would pity some of the poor people with sores and diseases, some lame, others blind, some very old. They at times find it hard work to kneel down when praying, but will try, when able to kneel, though with much inconvenience. Their prayers are at times touching appeals to Him whose name is love; and generally they are pleased to have the opportunity to "remember Him" who died for them. In one district I have only three old and sick, seven miles from St. Ann's Bay; in a second district 9; in a third 23; in a fourth 11. Surely these good old people—worthy members, most of them—demand a pastor's attention.

VILLAGE WORK.

7. Whenever possible during the week, when the moon is out, we have *village services*. There are eight villages which the pastor visits, and generally these are well attended. The service is informal, conversational, plain; and many wild, wicked men and women are thus at times led to hear the truth. I am, however, obliged to admit that I am beginning to feel these services. To be in a heated,

sometimes crowded, class-house, perspiring profusely, and as we in tropical climates can only understand, and then to take a ride at nine or half-past nine several miles in the night air, tells upon one. Some people may laugh to see the thick rug wrapper round the night traveller, but this is needful.

CHURCH DISCIPLINE.

8. But with all this we find that discipline has to be exercised, and much time is consumed in keeping the churches pure. Last year we had to attend to 33 leaders' meetings, and as many as 89 cases came before us. Some of these were painful, others pleasing cases. Some evidenced the strictness of the leaders to have matters looked into; but without these meetings, you know, the Church could never be kept pure.

9. To keep each other up to our work, we have also *Leaders' Quarter-days*, when once a quarter, on a Wednesday at St. Ann's Bay, and Friday at Ocho Rios, all the leaders are to meet to review the labour of the quarter, to consult how they stand with one another, and to discuss what they have to do during the next quarter. The returns show that the deacons and leaders are actively engaged in assisting their pastor, who has to prevent any from going to sleep, and stirring up others. Well, I may state that these men and women (and many of the latter work well) have during the past year held 2772 class and prayer meetings in the villages. They have also paid 846 visits to families specially to counsel, advise, and encourage, and to pray with them. They have also paid 510 visits to the old and sick people in their districts. When it is remembered that every one of the leaders is among the labouring people, you will, I am sure, feel thankful, that they render to their pastor, to the Church, and to their Master, such valuable aid. I thank the Lord for them. At times I have to reprove, and stir up, but mostly I have to commend these brethren.

SABBATH SCHOOLS.

10. Our *Sabbath-school teachers*, too, are not inactive. We have two Sunday-schools with 516 scholars (exclusive of 69 adults) and 53 teachers. These latter meet once a quarter to report and consult, and I find that in addition to their Sunday work, they have had 16 district meetings on week-day evenings. They have visited 125 parents and 153 scholars at home, to press on them the need of personal religion. Our teachers need to be more active in this department of labour, and some of them need very close looking after; but generally they manifest a good spirit when the pastor speaks to them.

MEMBERS.

11. Thus, you see, we are striving to do and help others do something in God's cause. Oh, that we could report hundreds converted! But, alas! we cannot. We have rather to mourn over much deadness, much worldly mindedness. Our hope, however, is in the Lord, and to Him we will look for His blessing. I find that during last year we baptized 19, of whom 16 were Sunday scholars; we restored 17. On the other hand, 13 have been removed by death, and 17 have been excluded, giving a nett increase of 7. Our members number 689, and inquirers 82; of the latter 41 have been added the past year, and all save two are young, and able, save three, to read the Scriptures. We have four day-schools, with 178 children on the books and 79 average daily attendance. Mrs. Millard has formed *a Dorcas Society*, which numbers 47 members (mostly in humble life), who have collected £7 11s. 4½d., and made 94 garments for the destitute. Our missionary collections have not yet come in, so that I cannot say as yet how we shall stand.

12. Now I have given you a few *facts*, without much note or comment. Glad should we be to have been able to present a more encouraging report, but "he that goeth forth bearing precious seed," &c. On this promise we rely. Our hope and help are in the Lord. May He bless His own work and word.

JOURNEYS OF ELIACINE CAJOUE.*

BY THE REV. W. H. WEBLEY, OF JACMEL, HAYTI.

A FEW months ago Eliacine's father was taken ill, and appeared to be near his end. His daughter determined to pay him a visit, and make a last effort with him for his soul's salvation, hoping, at the same time, to do some good on some of the plantations that would come in her way. She started, therefore, with a good supply of tracts and Scriptures, intending, if possible, to reach Leogane.

On the road she came up with three persons, to whom, as was her wont, she spoke of religion and delivered her message of life. The parties seemed pleased, accepted some tracts, and might have purchased Scriptures, had money been at command. Her father, too, received her gladly, appreciating her attention. Even hope of his conversion was entertained. This was no sooner engendered than dissipated. With the return of health came the old indifference; yet other good was effected. Four Sabbaths were spent by Eliacine on her father's pen. Morning and evening she assembled the hands for prayer and exposition. From twelve to fifteen persons would be present. On each Sabbath afternoon, also, between the hours of two and four, she had nice little meetings for the study of the Scriptures. Eighteen or twenty people would join in the exercises, evidently approving what was thus done for their spiritual benefit.

EFFECTS PRODUCED.

The Parable of the Sower, on one of these occasions, brought tears to many eyes. In fact, some of these mountaineers are very sincere. Ignorance keeps them back. They are the dupes of priests in town, and of Obeah men in the country. As few, too, can read, they take all for gospel that the emissaries of Rome deal out to them. On the second Sabbath an old man was present, who had never read the Bible. "It would make him tremble too much; he should never get over it; besides, people who pried into the secrets of the Bible soon became mad." Eliacine told him that the trembling would be good enough, provided it came from God's Spirit. As to the madness, it remained for the priests to explain why so many Catholics, who had never seen the Scriptures, had gone mad, whilst that among the Protestants there were no mad people at all. The Bible, she told him, would be the means of his soul's salvation, if he would read it. On promising to read a New Testament, Eliacine made him a present of one. On leaving, her father and all hands expressed what appeared to be real regret at her departure. She had been with them nearly a month, toiling night and day, and praying for the salvation of their souls. She left them for the heights above Léogane. Here she had other members of her family. These were sick, many in body, and all in soul. The object of her visit to them was thus twofold. As her horse climbed the mountain, she, a lonely woman, and almost amidst savages, so much are the people here given to Wanga (Obeah), offered her Scriptures at every plantation gate or door. None bought.

* This interesting woman was the first convert of the Haitian Mission, and for some years past has been engaged as a Bible reader among her countrywomen.

THE HARVEST IS GREAT.

Few had money. What they do with their cash is a marvel, for they never seem to have any on hand. Presently she gained the top of the Sugar-loaf (Pain de Sucre) mountain, noted for its views of seas and towns north and south of our peninsula. Grand and Petit Goave are seen on the north, and Bainet on the south. As she lookod down, she says, she wept at the thought that here were thousands of houses to which the Gospel would never be carried, and thousands of souls who would never know of life's way. Yet, as she descended, she began her visits from property to property, exhorting the people to repentance, and trying to induce them to purchase the priceless Pearl, Twelve plantations were thus visited; four days were given to the work; four Scriptures were sold, three given away. As she could easily gain Cabaret from this point, she spent a Sabbath with the Wesleyan Church there. This has twenty-five members. Only fifteen were present at the services. An unhappy division has occurred amongst them, their leader having become an Episcopalian. Their rural chapel is wattled and plastered, the whole covered in with Guinea grass. Here the people seemed greatly in love with the Word. Eliacine was soon surrounded, and questioned on all sorts of religious questions or difficulties. One woman sought to be immersed. She was referred to her pastor, Mr. Bird, who had engaged to immerse any of his converts who might request it. With these good people Eliacine remained long enough to pay eighteen house-to-house visits, holding a reunion for prayer and exhortation in each family.

Eternity must disclose the result.

SEED SOWN.

Before continuing for Leogane, our sister returned home. In a few days she was off again. It turned out that little was to be done at Leogane. The place is wholly given up to idolatry and devilry. Revolutionary projects, too, were on the tapis. All was uproar. As well might Love's message have been proclaimed in "Vanity Fair." Fire and sword, and pillage were uppermost in the majority of minds. This is one of the first outposts of the Wesleyans, and one of the last places as to results, as yet.

Later her visit to Bainet was interesting. For these trips she had her own horse. A little economy had enabled her to procure this. As usual, and as soon as she arrived, she went from house to house, giving or selling tracts, and offering Scriptures for sale. The tracts were read and re-read. Some said such teaching could hardly be from the pen of man. Something about it went straight to the heart. As she went into the church she found seven altars there. At first she deemed it prudent not to divulge the secret of her being a Protestant. Only a few were aware of the circumstance, and these were young men from Jacmel, who had gone to reside at Bainet. Amongst these was one in particular, who had helped to keep up our services here, after the death of Francies, reading portions of Monod's and Vinet's sermons, under the guidance of the then Miss Harris. He is now an infidel. Some of the devotees of the place seemed especially pleased with the prayers and teaching of Eliacine. All was so new and fresh; all, too, responded to the inner want. Yet all would have been spoiled, had the secret of her Protestantism transpired. One of these, close by the Calvary, was an interesting case. The woman even bought a Testament. More than once Eliacine read and prayed with her. Our sister is still at Bainet, with a box of Scriptures just sent to her by sea, and a stock of tracts and religious publications. At some future day I may report further on her visit.

A MISSIONARY JOURNEY IN AFRICA.*

BY THE REV. ROBERT SMITH, OF CAMEROONS.

I seem moved to write you a letter under rather novel circumstances. I am out with my missionary brother, Mr. Fuller, on a preaching tour. I would that you could take a bird's-eye view of our position, but you cannot, so I will try and describe it. We are in our travelling boat, or, as the natives call it, our walking house, and I am not surprised at that, seeing that we live and sleep in it during our journey. It requires some care and forethought to provide for ourselves and crew for several days, and with me there is a little anxiety at night, lest the natives should pilfer, or a huge hippopotamus should rudely introduce his unwelcome legs through the bottom of our boat. The beautiful moon is shining down upon us in all her tropical glory, but the evening song of the many immense frogs on the beach is anything but enchanting; I would fire my rifle to frighten them away, but doubtless they would return with increased confusion. The scenery in this part of the country is very beautiful. Standing on a high hill, and looking away to the opposite hills, on the slopes and in the valley are numbers of African villages, in some instances almost buried among the numerous plantain-trees, while many large trees and immense bush fill up the background. Above our heads fly numbers of parrots and strange-looking birds. While I review the same, the following lines come into my mind:—

> "We see our God's great goodness, where'er we turn our eyes;
> 'Tis shining all around us, in earth and air and skies."

But, alas! how sad is the condition of the people who inhabit this vast and undeveloped continent; a country which, if cultivated, might pour immense riches into England. It was from this part of the country that many of the slaves were procured that supplied the Cameroons market; and who can tell when the brutalizing effect of that accursed system will be removed from the people? We preach the gospel of peace to the people, and they seem to hear it with gladness for the time being, but, alas! how soon it seems to pass away!

NATIVE QUARRELS.

This tribe has been quarrelling with its neighbour for several years; each party having lost several of their promising sons; they refuse to be friendly again until their sons are paid for, either in slaves or English goods; and this is the state of society throughout much of this part of Western Africa. After a service in the town this afternoon, Mr. Fuller and I had a long conversation with the chief and people, about making peace with his neighbour. We told him we intended going on through the country to see the other chief. At first he said he couldn't allow us to do so, he would first make his enemy come and ask for food, or something equivalent to it. After reasoning with the man and his company for some time, he gave his consent. So, God willing, we are off through the bush in the early morning to see and reason with the other party. May the Good Master whom we serve bless our mission of peace and declaration of the Gospel to them; and may we be protected from evil around us, and the scorching sun above.

A RIVER SCENE.

I think there is nothing very special to record respecting our journey. We slept in our boat off one of the slave towns last night. In the morning, while our food was being prepared, Mr. Fuller addressed some men from the boat, which re-

* This communication is very nearly a copy of a letter written by Mr. Smith to the young people of Westbourne Grove Chapel.

minded me very much of a New Testament narrative, and from the questions and answers of the people, I could tell that they knew the way of eternal life, but, like too many in Christian England, refuse to lay hold of it. We travelled up a creek some ten miles in length, and every now and again passed some small towns and villages, where we promised to call on our return. It was amusing to see men paddling their own canoes—canoes that were scarcely large enough for little boys, yet they were balanced with much precision, and travelled swiftly. Those who had not been favoured with a sight of a white face or our strange-looking boat before, escaped into the bush, leaving their canoes in the water. In several places we saw poor women and girls sunk over their knees in thick black mud, seeking after fish for their evening's meal. Poor creatures, how unwomanlike they appeared. When will they be elevated by the mighty influence of the ever-powerful Gospel?

OPPOSITION.

5th. What a day of adventures this has been! Yes, and of mercy, too. God's goodness has been very great. It is impossible to convey to you the scenes we have witnessed to-day. I have been much grieved and vexed with the people. But let me try and give you an idea of our circumstances. After partaking of our cup of coffee, we started on our journey (that I spoke of yesterday); we left about 6 a.m., said good morning to the chief, and then made for the village in the valley, from which we were to enter a small ravine. Along the way we heard much confusion and noise, and ere long, to our astonishment, saw a number of armed slaves and boys with sticks, swords, and other weapons of warfare. They were blocking up the narrow pathway, while some advanced towards us yelling, and in a fighting attitude. We knew directly they were trying to frighten us, and to get us to run back. The head man had evidently deceived us, or else was afraid to tell us on the previous evening, and had ordered the foolish demonstration to frighten us, or else his people were stronger than he. Instead of turning back, we went directly to them, and remonstrated with them for their folly and unwillingness to have the long-standing palaver settled. We thought it wise to return direct to our boat, and leave without bidding adieu, that they might learn better manners when we visited them again.

We returned to another large town, some three miles distant. After ascending a steep hill, we came upon the town, and had an interview with the chief and a number of the people. We told them our business, and asked permission to travel through the country and visit the above-named chief. The man, African-like, wanted to know what we would *pay* him. We told him we wouldn't pay him anything, but if we pleased we might give him a small present on our return. So, after much palavering, he consented, and gave us a guide; therefore we hoped to accomplish our object, and preach in the villages by the way. As we journied through the town, immense numbers of men, women, and children came out to see so great a curiosity as a living white man. Some shouted and laughed, while numbers ran on before and stood on a little rising of the ground until we had passed, then they would run on again and have another good look, and if I made the least sign or movement they would go tumbling over each other. We journeyed on some two miles in the heat of the day, when, to our surprise and great annoyance, two messengers came from the chief demanding our return—I believe to see what he could extort from us. We were compelled to comply, and, as a punishment, we passed by his palaver house, and went direct to our boat and left him to see his folly, and to be more respectful when we returned. To you, dear friends in England, this may seem rather singular behaviour, but not so here. Were we to give way to their demands and foolish fancies, they would take everything from us. The aim of nearly all is to try and intimidate, and beg for all they see. You will also perceive what difficulties we have to contend against in endeavouring to preach the Gospel in the interior of the country.

THE RECEPTION.

We travelled on to the next village, hoping for a better reception. After ascending the hill, we asked for the head man, when a young man called him by means of a drum, and a man appeared, who we supposed was the head man. After shaking hands and conversing with him, we told him that we wished to preach to the people. A company was gathered, and we had nearly finished, when I saw a man approaching with a knife in his hand. Not suspecting anything, I continued, but in a moment he pushed the people on one side, and forced his knife at one of our young men who was by my side, and who instantly fell back to avoid it, when the fellow brought it within a few inches of my chest. I was so taken by surprise, that I didn't know what to do for the moment. I was about to seize my heavy walking-stick, which lay at my feet with my umbrella, when the man instantly seized both stick and umbrella, and walked away with them. It was the coolest piece of impertinence I have seen for some time. My brother Fuller and I were afraid to follow, lest our tempers should get beyond our control. We gave them ten minutes to return the things, which they wisely did. Jealousy was at the bottom of this daring behaviour. The man was jealous because we had not gone to his street to hold our meeting, and this was his way of showing his power and displeasure. Poor people! my heart pities them. They put eternal life far from them. After leaving this village, we called and preached at a number of villages, where the people paid much attention to our message. One small village we entered, we found the houses all closed, and the grass growing in the streets; the only sign of life was two goats, which looked astonished at our intrusion. The reason of the deadness of the scene was—a few months since the chief of the village died, and all removed but the aged mother and two slaves, who remain behind to mourn for the departed. Night and morning this poor creature pours forth her bitter lamentations, having no sweet Gospel consolations to cheer and comfort her.

We were very thankful to return home in peace and safety. God is very good unto us, in caring for us at home and abroad.

I would that we had young men that we could leave at some of these large towns as schoolmasters and native preachers; they would be the foundations of small stations, which we want all over the country. But, alas! we haven't the men. Therefore we must still pray to the Lord of the harvest for more labourers.

HOME PROCEEDINGS.

The demands on the Mission House for deputations are becoming difficult to meet. The brethren who are home from the foreign field, are nearly fully engaged for the coming three months. We are glad to notice that, in almost every letter, there is the request—"Send us a missionary." But we cannot multiply them at will; and our friends who have to make the arrangements for public meetings will have to summon some of our well-known pastors to their aid.

Mr. Thomson has visited Montrose, Aberdeen, the Elgin district, Inverness, Grantown, Tullymet, Lockgilphead, Millport; and at Dunoon, he will have the advantage of Mr. Birrell's presence and assistance. Dr. Underhill has advocated the Society's interests at Penge, and Mr. Trestrail and Mr. Hume at St. Albans. A very interesting meeting has been held at Great Leighs, Essex; the Treasurer in the chair, and attended by Mr. W. G. Lewis and Mr. J. T. Wigner; and at Chipstead, Sir Morton Peto presiding, Mr. J. A. Spurgeon, Mr. Trafford, and Mr. Baynes affording information as to the Society's present condition and prospects.

We shall be obliged if our brethren who have made arrangements for public meetings, irrespective of any communication with the secretaries, will kindly forward such reports to them as may appear to them expedient, for notice in the HERALD.

Some sime since, a zealous friend in the north addressed a letter to the *Freeman*, on the subject of getting young men in our churches to take up the Mission, and to endeavour to obtain, or to subscribe, a guinea per annum to its funds. We

were disappointed, and we fear he was too, that no response was made to his appeal. But the matter has not been allowed to sleep; and we are glad to find that the committee of the Young Men's Auxiliary are taking the matter up. Whether they will confine their efforts to the young men in our London congregations, or extend their efforts to the country as well, we do not yet know. But, whatever way be their decision, we heartily wish them success in this new and promising effort.

Mr. Trafford's sermon is in the press, and will shortly be published. We trust it will have an extensive sale, and that its striking statements will be duly pondered by our friends.

CONTRIBUTIONS

From June 1st, to July 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

	£	s.	d.
Annual Subscription.			
Hookway, Mrs. E, Clevedon	2	0	0
Donations.			
A Friend	1	0	0
Bacon, Mr. J. P., for *Rev. J. Smith, Delhi*	10	0	0
For *Bible Woman, Emma, under Mrs. Hobbs, Jessore*, by E. D. B.	9	0	0
Dent, Mrs., Milton, near Northampton, by Rev. F. Trestrail, for *debt*	10	0	0
Gurney, Miss, for "*Ruth*," *in Mrs. Heinig's School, Benares*	3	10	0
Matheson, Mr. R. W., Dublin	1	0	0
Students at Regent's Park College	4	0	0
London and Middlesex.			
Camberwell, Denmark Place Chapel—			
Sunday-school, for *N P, under Rev. J. Sale, Calcutta*	20	0	0
Do. for *support of child in School, Ceylon*	6	0	0
Do. Mansion House Chapel	8	5	4
Camden Road Sun. Schl.	9	3	1
Chelsea	7	11	0
Kennington, Charles St.	5	5	3
Maze Pond	6	8	3
Romney Street, Westminster	2	10	0
Shepherd's Bush, Oaklands Chapel	4	3	3
Spencer Place, Sunday School	5	0	0
Stockwell, Sunday School	2	11	7
Upper Holloway, Sunday School	4	15	7
Vernon Chapel	9	11	10
Walworth Road	51	2	2
Beds.			
Biggleswade	5	5	0
Bucks.			
Chesham	11	5	0
Great Brickhill	3	0	0
Princes Risborough Sunday School	3	19	0
Cambs.			
Cambs., on account	96	15	9
Caxton, for *W & O*	0	14	0
Devon.			
Plymouth	2	0	0
Do. for *African Orphans*	5	6	3
Essex.			
Great Leighs	9	7	3
Plaistow, Union Church	3	16	2
Thorpe-le-Soken	2	8	4
Hampshire.			
Crookham	1	13	8
Southampton, for *N P, Ram Canto*	4	10	0
Herts.			
St. Albans, for *support of Benjamin Launton, Cameroons*	5	0	0
Kent.			
Bexley Heath	1	13	6
Broadstairs	0	19	5
Woolwich, Queen Street	5	14	6
Lancashire.			
Liverpool, Pembroke Juvenile Society, for *Rev. W. Dendy's Maldon School, Jamaica*	10	0	0
Do. Richmond Chapel Juvenile Society	7	6	0
Northamptonshire.			
Blisworth	13	0	4
Do. for *China*	0	10	0
Bradden	1	11	6
Braunston	2	0	0
Broughton	0	13	5
Burton Latimer	6	10	5
Desborough	1	1	7
Hackleton	13	3	1
Harpole	7	13	10
Hartwell	10	0	0
Kettering	98	14	4
Little Brington	4	7	1
Long Buckby	20	3	8
Northampton, College Street	144	9	6
Do. Far Cotton School	2	2	6
Do. Nelson Street Infant Class	0	5	5
Do. Princes Street	23	7	6
Pattishall	13	0	0
Ringstead	8	14	0
Do. for *N P*	0	12	2
Roade	9	10	8
Rushden	19	0	0
Spratton	2	5	4
Weston by Weedon	13	11	6
	396	7	10
Less expenses	1	9	9
	£394	18	1
Shropshire.			
Market Drayton	3	17	9
Somersetshire.			
Beckington	9	6	0
Burton	2	15	0
Frome, Badcox Lane	21	15	0
Do. Lock's Lane	3	8	7
Do. Sheppard's Barton	54	6	6
Do. for *support of Jane Bunn, in Mrs. Hobbs' School, Mageorah*	6	0	0
Do. for *support of John Sheppard, in Rev. A. Saker's School, Cameroons*	6	0	0
Wells Sunday School	4	16	7
Surrey.			
Upper Norwood	3	3	0
Sussex.			
Hastings and St. Leonards Ladies' Auxiliary	3	8	6
Warwickshire.			
Birmingham	1	10	2
Wilts.			
Shrewton	3	14	0
Trowbridge, on account	27	0	0
Westbury, Providence Chapel	5	1	4
Whitbourne	1	17	4

	£	s.	d.
WORCESTERSHIRE.			
Pershore	5	0	0
Westmancote	4	0	0
NORTH WALES.			
CARNARVONSHIRE.			
Roshirwaen, Bethesda	0	16	0
SOUTH WALES.			
MONMOUTHSHIRE.			
Abertillery, English Church	3	11	6
Llanthewy	8	3	0
Newport, Charles Street	5	14	1
SCOTLAND.			
Montrose	18	12	2
Paisley	1	1	0
IRELAND.			
Portglenone	1	0	0
FOREIGN.			
CHANNEL ISLANDS.			
St. Heliers	1	10	0
JAMAICA SPECIAL FUND.			
Allen, Mr. J. S.	1	0	0
Allen, Mrs. J. S.	0	10	0
Bacon, Mr. J. P.	10	0	0
Banbury, by Rev. G. St. Clair	1	0	0
Benham, Mr. Jas.	2	0	0
Butterworth, Mr. W. A. Surbiton	0	10	0
Cobb, Mr. F. W., Margate	5	0	0
Hill, Miss M. A., Hull, for *Chapels*	5	0	0
Proctor, Mr. Jas., Whitby	25	0	0
Rochdale, West Street, by Messrs. Kelsall and Kemp	5	0	0
Smith, Mr. W. L., St. Alban's	10	0	0
Stevenson, Mrs. Blackheath	1	0	0
Woolley, Mr. G. B. Hackney	5	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—
- AMBOISES BAY, Pinnock, F., May 25.
- CAMEROONS, Fuller, J. J., May 28; Smith, R., May 26, 29, June 11; Saker, A., May 25, June 10.

INDIA—
- AGRA, Gregson, J., May 16.
- CALCUTTA, Lewis, C. B., May 21, June 4, 5, 11; Robinson, J., May 20.
- DACCA, Bion, R., May 16, June 8; M'Kenna, June 23.
- DINAPORE, Brice, Mrs., June 8.
- JESSORE, Ellis, R. J., June 10.
- RHOTUCK, Williams, J., May 15.
- SERAMPORE, Anderson, A. H., June 4.

EUROPE—
- FRANCE, Paris, Robineau, M., June 18, July 16.
- PARIS, Vines, Mrs., June 8.
- MORLAIX, Jenkins, J., July 3.
- ROTTERDAM, Stuart, M. C., June 24.
- STOCKHOLM, Harris, Mrs., July 6.

WEST INDIES—
- BAHAMAS, INAGUA, Littlewood, W., June 5.
- NASSAU, Davey, J., June 27.
- TRINIDAD, Law, J., June 8.

JAMAICA—
- BROWN'S TOWN, Clark, J., June 7.
- KETTERING, Fray, Ellis, June 22.
- KINGSTON, Manning, G. G., June 6.
- RIO BUENO, East, D. J., June 22; Roberts, J. S., June 6.
- ST. ANN'S BAY, Millard, B., June 4, 16.
- SPANISH TOWN, Phillippo, J. M., June 8, 20.
- MONTEGO BAY, Dendy, W., June 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Cross Street, Islington, Juvenile Auxiliary, per Mr. W. H. Thornton, for a box of clothing for *Rev. E. Fray, Jamaica.*

Mrs. H. E. Wilkinson, Upper Norwood, for a box of books for *Calabar Institution, Jamaica.*

Baptist Tract Society, per Mr. E. J. Oliver, for a parcel of tracts for *Rev. J. J. Porter, Jamaica.*

Mr. Sturge, Birmingham, for a school-bell for *Rev. J. Maxwell, Jamaica.*

Stockwell Sunday-school, per Mrs. Perrin, for a parcel of clothing for *Mrs. Fray, Jamaica.*

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO. Hon. Secretaries, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following:—

Cambridge—			
Ladies' Association, by Mrs. Shippey.			
Contribution	9	17	0
Mr. Charles Foster	1	1	0
	10	18	0

Bristol—Buckingham Chapel—			
Ladies' Association, by Mrs. Penney.			
Additional contributions	1	0	0
By Mrs. A. A. Croll—			
"A Friend," Hampstead	0	10	0
Mrs. J. W. M'Laren	0	10	6
	1	0	6

Mrs. A. A. Croll begs to acknowledge, with thanks, the receipt of a parcel of useful clothing for *Delhi*, from the Ladies of Union Chapel, Manchester, per Miss Norris, Secretary (value £8 5s. 2d.)

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.



AUGUST, 1868.

HOME MISSION WORK IN LARGE CENTRES OF POPULATION.

By Pastor G. D. Evans, Grove Road Chapel, Victoria Park Road, London.

The work of the Mission is not confined to rural districts or sparse populations where the painstaking evangelist pursues his labours with unremitting care. It finds an appropriate sphere amid larger centres, in the towns and cities, among the thronging multitudes of people. Evangelistic at first, there are places where it must soon become pastoral; the work is consolidated; churches are formed; believers are built up; modes of usefulness are instituted, and the body of Christians gathered together become themselves in time a Home Mission after the true apostolic fashion. This indeed is the result we look for, and thank God we have not looked in vain. If the funds of our Society were increased, there are numerous large stations that might be occupied thus; and although the work would involve self-sacrifice on the part of those who labour—for the raising of a new society of believers is not always an easy or a thankful work—the harvest reaped would amply repay the toiler's care. As an instance of this kind of work, we notice the chapel in Grove Road, Victoria Park. The writer has now laboured there for twelve months. During the first year of his work, he received joint assistance from the London and the Baptist British Mission. The guarantee of the Association ceased at the year's end; and the Church now intends, with help to be continued from the Mission, to support the cause in a satisfactory and liberal manner. This Church was formed about five months ago, of fifty members. It now numbers over eighty. The Sunday-school consists of some 300 children, and an earnest band of Christian teachers. It is expected that a Tract Society will be at work by the time this report reaches our friends. One marked feature of importance is the success that has attended open-air services in connection with the place. On a piece of ground at the side of the chapel, upon each Sabbath evening after the services within (when circumstances are favourable), and upon some evening during the week not otherwise employed, the pastor takes his stand upon a pulpit kindly made for the purpose, announces a hymn to be found upon a paper printed for these occasions, and then, after prayer, or prayer and reading, preaches the Word. He is sometimes followed by a brother, a member of the Church; and frequently several hundreds of people come to hear. Many will stay and listen most attentively, during the whole service; a large number will be detained for a few minutes. A larger number still, numbering sometimes several thousands, who are return-

ing from their evening's amusement in the park, will catch some of the preacher's words, which, with the Divine blessing, may spring up again when quiet thoughtfulness once more resumes its sway over their hearts. One out of several instances of conversion may be given. A young man who had been a Romanist from his childhood, was induced to stand and listen for a short time at one of the week-night services held last autumn. He attended the chapel on the following Sunday morning. In the evening, he had determined to return to his Roman Catholic worship—indeed, he was upon the eve of being received a member of their communion. Passing the door of the chapel however, he was, by a mysterious impulse, which was very strange to him, compelled to enter. Ever since then, he has been devoutly attached to the place, and has just been baptized and received into fellowship with the people of God. He was afraid to read his Bible before, lest "a bird of the air" should tell the matter to the priest; but now, he loves it with an affection that defies all the hatred of Rome herself. A simple-minded Christian, he is a pattern to many in the regularity of his attendance, and the devoutness of his zeal. Who can but pray that such cases may be multiplied, and that the evangelists and pastors connected with our Mission may receive constantly such tokens of the Divine blessing?

ITINERANT LABOURS IN IRELAND.

Among the subjects which were discussed at the recent conference of Baptist missionaries in Ireland, was the desirableness and practicability of spending a month in itinerant preaching in some parts of the west and south of the island, which we have not been able to reach. It was suggested that the brethren should follow the apostolic plan of going forth two and two; that their efforts should be free from everything conventional and official, and that they should labour exclusively among those who do not hear the Gospel. As to the desirableness of such a movement, there could be but one opinion; but the present embittered state of the public mind towards England, and the strong party feeling which the Irish Church question had called forth, made it questionable whether the present time was not particularly unfavourable for such an aggressive undertaking. There seemed to be a large collection of combustible materials, which a stray spark from the fire of missionary zeal might easily inflame. On the other hand, it was urged, that if brethren who went on this Mission exercised ordinary prudence, and confined themselves simply to the preaching of the Gospel, avoiding all controversy, *some* good would result from the effort; and if they encountered opposition, and were exposed to insult and ill-usage, such things, and far worse, had been endured by the servants of Christ, from the first preachers, down through the ages, till our own day. Our Lord told His disciples that He sent them forth "as sheep in the midst of wolves." The fact was, that if the servants of God had suffered themselves to be swayed by timid counsel, the world would never have heard the Gospel. Millions in Ireland were without Christ, and at all personal risks, it was a solemn duty to make the attempt to preach repentance and the remission of sins in the name of Christ, regardless of consequences. After much anxious deliberation, two Brethren offered themselves for this work, and were solemnly commended to God. The reader's attention is respectfully invited to the following:—

JOURNAL OF PART OF A MISSIONARY TOUR.

"We arrived at D—— on Thursday, July 9th, and selected a favourable point for preaching in the open air. We both addressed a large assembly,

the greater part being Roman Catholics. G. says he never met with such a people in all his travels. During the service there was a constant hooting, cheering, and talking. One man offered me some tobacco. Another cried, 'Turn the tune; it's long enough; give us the chorus.' It was given out that there would be a service on the same spot the next evening. Then we were followed down the street by a large crowd, who hooted and cheered so loudly, that the whole town might have heard the noise.

"*Friday*, 10*th*.—Preached at the same place. Before going there, we were advised by some constables to try a more quiet locality; but having made the announcement the night before, we felt bound to keep our word. Meeting much larger than last evening. A few Christian people stood by us the whole time. Both G. and myself had a good hearing till towards the close. The Romanists were ten times as numerous as the Protestants. Near the end of the service, a man took hold of G. and ordered him to leave the place. G. took no notice of him, and went on preaching. There were two men who made themselves conspicuous in trying to hinder us from delivering our testimony. Apart from this interruption, the preaching seemed to tell upon the people.

"*Saturday*, 11*th*.—We had been advised by many not to preach this evening, or if we did, to ask protection from the authorities; but as we were not engaged in Cæsar's work, we were not careful to ask his aid. We put our trust in the Lord, knowing that with His help we should not be confounded. The place selected was near the Corporation Hall. At first, we were alone; but in a short time tens, then fifties, and soon hundreds gathered round us. While I was speaking, a stranger would have thought we had a large assembly of Protestants, but there were hundreds of Romanists present, and among them were fallen women. Before we left the place, some persons acknowledged that the Word had been blessed to them. Just as G. was concluding his discourse, some one cried out, 'It is blasphemy.' A man then drove a car through the crowd, and the noise became so great that we deemed it prudent not to prolong the service. But for this interruption, all would have gone off quietly; as it was, the place was soon in an uproar. The multitude was divided, and some fighting took place. We took refuge in a house close by, where we remained till the crowd had dispersed, when we returned to our lodgings unharmed. All praise and glory to the Lord! The police took the carman into custody, and he was kept in prison till Monday morning, when he was released on bail.

"*Lord's-day*, 12*th*.—Having given notice on the preceding evening, that we would preach on the bridge to-day at four o'clock, some gentlemen who were friendly to our Mission urged us not to attempt it without a strong body of police. Next, the constables said we would lose our lives. Christian friends were unanimous in their opposition to our project. All this, combined with the weakness of the flesh, was a great trial to us. We laid the matter before the MASTER, and resolved—in his strength—to take our stand on the bridge. We knew the enemy would rejoice if we did not appear, and some had ventured to predict that we should not. At the appointed hour we went to the place, and felt remarkably free from fear of any consequences which might follow what we considered to be our duty. A number of Christians, among whom were some ladies and gentlemen, followed us, and the Romanists came in hundreds. The commencement of the service was the signal for all kinds of interruption—screaming, cheering, swearing, and blasphemy. The Lord enabled me to

preach on, but for some time I could not be heard, but presently I obtained a good hearing. G. followed, and was listened to till the close of his address. As we were leaving, the crowd got between us and our friends, some of whom received blows. The usual insults were offered, and offensive epithets bestowed; but all sense of fear left us, and we passed through the crowd unhurt. The same evening, G. preached a good sermon in the Victoria Hall, to an attentive congregation.

"*Monday*, 13*th*.—Preached in the Hall, to a sympathizing audience.

"This large place is in a fearful state. Thousands of souls for whom no one seems to care. We believe that a suitable evangelist ought to be sent at once. There is more work than half-a-dozen faithful men could do. Remember us in prayer. We need much grace."

No!

At a recent meeting of the Committee, four applications were made on behalf of important towns in England. The first was for *South-molton*, where there is a good chapel, with a minister's house, and a wide field for missionary work. The Church cannot raise half enough to support a pastor, and unless help is given from some other source, it is feared that the efforts of past years, so far as building up a permanent interest is concerned, will be lost, and the property alienated. The Committee were compelled to say No!

The second case was *Aylesbury*. A gentleman who has recently settled in that town came up to plead in its behalf. The Buckinghamshire Association is anxious to erect a chapel, if means can be found for the support of the Ministry; but the Committee were not in a position to incur fresh liabilities, and a second time, they reluctantly said No! A letter was then read from an influential minister in one of the Midland Counties, asking the Committee to send an able man to *Buckingham*. The Baptist cause in that town had reached a crisis in which immediate help was needed. It was now, or never. If the present opportunity was lost, it might not occur again. The reader may imagine with what feelings the third No! was uttered.

Then came a fourth application, and there was no alternative but to meet it with a similar reply to that which had been given to the former appeals. It was No! No! No! No!

How long will the Churches in England and Wales allow this painful state of things to continue? There is wealth enough in the denomination to meet all its obligations, but the difficulty is to induce *all* who have the silver and the gold to believe that it is the Lord's, and to lay it on the altar of his Service. If we had time to make a personal application to every non-contributor in our churches and congregations, there would be no doubt as to the result. But this is an impossibility. The Mission seems to need an agency that shall be devoted to the special work of increasing its permanent income.

[*List of Contributions unavoidably postponed.*]

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. Woolley, Esq., Treasurer, and by the Rev. Charles Kirtland, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1868.

FOOTPRINTS OF THE BAPTISTS IN OLD LONDON.

I.

THE reflection is certainly tinged with a sadness which awakens many mournful emotions, that a Christian Church, after having once been planted, should ever in after time cease to reflect an ascended Saviour's glory by disseminating the news of the Cross. Yet numberless sanctuaries of old London have been swept away, apparently to clear the area for the remorseless encroachments of commerce. The last trace of many an ancient chapel has been most completely effaced by capacious ware-rooms, cranes, and counting-houses. Concerning this subject many questions will crowd into the mind, there to remain unanswered. What occasioned the extinction of these Christian institutions? Was their life-vigour dried, as was that of the barren fig tree, because they bore no fruit? Did their light burn lower and lower with the roll of years, for lack of sustaining faith? Did slothful pastors encourage an indifference in the people; or did the cause of decay lie beyond the remedial reach of either? What man can tell? Yet the old landmarks have been removed, and the sites of their erection have still a sacredness attaching to them, no modern circumstances can dispel.

One of these spots is Crutched Friars. A visit to the neighbourhood will serve to recall some memories of an era of gloomy superstition, when the land was darkened by the shades of ignorance. In those days the brotherhood, after whom the place is named, were wont to emerge from their sombre haunts, into the City thoroughfares; each with a blood-red cross upon his habit, and a crucifix of iron or silver in the hand, to betoken his order. The regimen of the monastery included the daily invocation of blessings upon the Capital. Yet, as it happened in the majority of instances, an increase of wealth fostered corruption, and the scandal of the monks' dissolute lives hastened the confiscation of their patrimony. Henry the Eighth conferred the estate upon Sir Thomas Wyatt,

who erected upon the site his town mansion. In subsequent years the premises were metamorphosed into a glass manufactory, which was burned down in the time of Elizabeth.

Some few years after the accession of the Stuarts, one of the earliest distinct societies of Baptists had its meeting-house in Crutched Friars. The chapel was opened by some of the people who separated from John Lathrop's congregation of "Independents." The most celebrated seceder was William Kiffen. Only second to the hero of Devonshire Square was Paul Hobson, who took a principal share in establishing the Baptists as a distinct denomination. The last-named "joined with Mr. Green and Captain Spencer," says Thomas Crosby, our trusty guide, "who raised a Baptist Church in Crutched Friars." The persons referred to at that time were leading men amongst their brethren in London. Hobson assumed the honours and duties of the pastorate; but upon the outbreaking of the civil wars, his functions as a divine in no way interfered with his seizing a sword, with which to fight as a captain in the Parliamentary army. No man understood better than did Paul Hobson how to shout defiance at canting cavaliers, or to frown with withering contempt upon those whom he regarded as servants of Baal. The fury with which he sought to annihilate malignants in the field corresponded to those other attributes of the religious zealot which he manifested in preaching or in disputation. His perseverance in denouncing other sects, allied to a violent abuse of the Commons, was at length made an excuse for lodging Hobson in Newport Pagnell gaol, the agent being Sir Samuel Luke, alias Sir HUDIBRAS. Hobson returned to London a prisoner; but, through the aid of some connections of rank and influence, his incarceration was ere long a thing of history. Upon regaining his liberty this military divine resumed his preaching with great assiduity, "to the great mortification of his persecutors." This formidable being, whether in soldierly or polemical art, also for a time officiated at a meeting in Moorfields. Subsequently he obtained the chaplaincy of Eton school, from whence he was ejected at the Restoration.

The neighbourhood of Mark Lane is rich in Nonconformist associations. Here that poet of the universal Church—Isaac Watts—inaugurated his ministry in London. In the parlour of a private house, wherein the people then assembled, we may fairly suppose some of his hymns were first introduced to the Christian world.* In Rood Lane, close at hand, in the olden time, the Weigh House pastor was content to own a manse. Not far distant, in Philpot Lane, there formerly stood one of those old halls which, besides being attached to the City Guilds, so frequently served as Dissenting chapels. The building now particularly alluded to belonged to the Worshipful Company of Turners, and has long since been demolished. Like the Stationers—who also at one time possessed a hall in this vicinity—the Turners provided themselves with a more pretentious council-room elsewhere. The one, however, that now concerns us had

* Just to show what universal admiration this great and amiable man commanded, the verse below is quoted from a poem upon Nonconformity in London, which appeared in the *Gentleman's Magazine* for July, 1736, and written as some suppose by Richard Savage:—

". . . The gentle Watts; in him we find
The fairest picture of an humble mind;
In him the softest, meekest virtues dwell;
As mild, as light, as soft as evening gale."

a diversified history belonging to it. At the downfall of the Stuart dynasty in 1688, the Baptists took possession of the premises. Next followed Quakers; these were succeeded by Independents; then came Baptists again; and finally the Independents once more held the sanctuary.

At the era of the Revolution a controversy regarding the Imposition of Hands divided the London Baptists. The Arminian section of the denomination was very strongly attached to the custom; and scarcely rated its importance below that of any Christian ordinance. A society professing this strict regimen established themselves in this locality, their chapel being in White's Alley. These people even separated from their pastor, Richard Allen, because he failed to see with them regarding the observance in question. By this division was originated the Church in Turners' Hall.

If he did not exactly correspond to what would now be called a popular preacher, Richard Allen sustained a good reputation, and was much esteemed in Nonconformist circles of that period. He owed neither his literary acquirements nor his means of usefulness to any academical institution for ministerial training; yet, these disadvantages an indomitable perseverance more than repaired in maturer years; and he rivalled at length the ablest of his compeers, either in general knowledge or philological acquisitions. In the days of Charles the Second, Allen had manfully resisted the force of persecution, and few were found who excelled him in moral bravery. His Christian experience included the roughest discipline. He had known what it was to be interrupted, even in a week-night service, and be carried away, by military intruders, to prison. Other events connected with his history serve to graphically illustrate London pastoral life two hundred years ago. For an example let us take the following: Allen and his people have assembled for worship at five o'clock on a Sabbath morning. With apparent reason, the worshippers expect that at so early an hour they will enjoy immunity from legal interference; but they are destined to suffer a grievous disappointment. While the service progresses, soldiers rush into the room. Their inhuman roughness and coarse speeches are a strange contrast to the reverential mien and looks of the preacher, as he placidly stands watching the military rabble tear down the galleries and abuse the people. Anon a certain son of Mars seizes a form to send it whirling across the chapel; and, although he makes a false aim at the pastor's head, he unmistakeably demonstrates by the action that his brains are weaker than his arms. Whether any serious injury was done to the people upon this occasion does not transpire; the meeting-house, however, suffered damage to the extent of fifty pounds.

The Church in Turners' Hall, although composed of General Baptists, scarcely differed in faith from the sister-societies, who believed in Particular Redemption. The people's religion was of the most evangelical type; and their pastor chiefly mixed with divines who professed the Calvinistic tenets. This Church was one of the earliest to promote the singing of hymns among Nonconformists, and a stern controversy raged for many years, ere the prejudices of the stricter sort were overcome. After the completion of the Revolution, when the Augustan age had fully set in; when every clique possessed its public haunt, the ministers of the

Baptist denomination realized some social enjoyment by meeting together at the Hanover Coffee-house, Finch Lane. Of this club Allen was a leading member; and that he stood in high favour with the sedate conclave, is evinced by the fact, that in 1704 his people were received into the London Association of Baptist Churches. When the pastor died in February, 1707, he left a large congregation.

Turners' Hall was vacated in 1695, and the people removed to Barbican. The old room, in consequence, became used for less honourable purposes. One George Keith gathered a number of persons together who, assembling here, were content to accept as mental fare his eccentric harangues. He boasted of being a "reformed Quaker;" such reformation consisting of an union of the faith of Bunyan, with the eccentricities of Penn. This "Church" was attacked in print by Calvin Philanax, who, shielded by his *nom de plume*, volunteered to make the people a laughing-stock by exposing their fantasies. This preacher appears to be identical with the George Keith of whom Noble supplies a sketch in his continuation of Granger's Biographical History; and if so, he ultimately found a home in the Fleet, and, while there, was excommunicated by his diocesan on account of his profligate effrontery.

A man who in all respects outdid his predecessors by his singularities next occupied Turners' Hall. This man was Joseph Jacob. He had been reared a Quaker and a linen-draper; yet neither the religion nor the trade of his fathers discovered to him any scope worthy of his genius or eccentric predilections. Therefore was it, that he sought out other avenues for the venting of his capacities. It is so far satisfactory to find that he had sufficient patriotic blood in his veins to prompt his galloping westward, to share the national greeting to William the Third, in 1688. When Jacob began as a preacher he did so at a meeting-house in Thames Street. There he ere long offended his audience by the severe language by which he condemned the actions of persons eminent alike in station and influence. Among his congregation was a certain member of the Commons named Shallet, by whose exertion Jacob was finally ejected from the pulpit. Upon leaving this sphere of labour our divine manifested his contempt by literally shaking the dust from his shoes.

After leaving Thames Street Jacob erected a chapel in Southwark, and there ministered to a "reformed Church." The society's regimen was ludicrously strict; yet candidates who sought admission to the communion were required to conform to the articles of government, and pledge their honour by affixing their signatures to them. Of what the pastor's numerous vagaries consisted, it were useless to explain. Although a fanatic, he may not be charged with any endeavours to either anticipate the dreams of Swedenborg, or the impudent heresies that are flaunted by modern Plymouthism. Jacob nevertheless exercised a jurisdiction over his adherents which to us must appear excessively singular. Such a reformer would occasion considerable consternation among our too fashionably apparelled Christians of to-day.

Posterity has nevertheless sanctioned in part the innovations imagined by the fertile brain of Jacob, e.g., standing during the singing of praise, and cultivating "whiskers upon the upper lip," both of which he rigidly enforced. Some carefully

prepared rules were also drawn up for the becoming control of female attire. None will be found to regret that the custom of so onerous an oversight died with its originator. The "reformed" people were never allowed to worship with others of a different order. They all engaged not to wed themselves to any outside the pale of their own society; and Joseph Jacob was only competent to fasten the hymeneal knot. Notwithstanding the benefits which may have attached themselves to such a discipline, it proved a weariness to the flesh. The congregation gradually dwindled away. Still undaunted, however, Jacob removed to the City and into Turners' Hall. He remained there until 1722, in which year both he and the "reformed Church" found a common grave when the pastor's remains were deposited in Bunhill-fields.

In 1704 the Baptists again made a home of this time-honoured meeting-place. In Spitalfields there existed an old society, which at about this date lost its pastor, William Collins. The members agreed to migrate citywards for the purpose of amalgamating with some others of corresponding faith who met in Lorimers' Hall. The majority decided to introduce the practice of psalmody; but a minority protested against the innovation, and retired into Turners' Hall. They found a pastor in Ebenezer Wilson, son-in-law to the heroic Fownes, of Broadmead, Bristol, and father of the afterwards well-known Samuel Wilson. The elder Wilson, who died in 1714, was reputed to be a good scholar and an able divine. He never enjoyed much popularity, but many of his hearers were wealthy, and well supported him.

Wilson's successor was Thomas Dewhurst, a native of North Britain, but about whom scarcely anything is known. Following, in 1725, came the learned physician, Dr. Rudd. Having already twice alluded to this divine, to say anything further would be superfluous. He and his congregation removed to Devonshire Square in 1727, and had the entire premises there delivered up to them. In consequence of this proceeding, Mr. Henderson, of Devonshire Square Chapel and his people are the lineal descendants of the Church in Turners' Hall. After the Baptists had finally forsaken this last-named place, some persons entered into possession who called themselves Independents, though they do not appear to have been recognized by that denomination.*

The efforts made by our forefathers to provide for the religious necessities of the era they lived in, if not so energetic as they should have been, were not so disproportionate to their abilities as we, in these happier days of improved opportunities, may sometimes imagine. The Londoner of two hundred years ago supposed himself to be living in a city as populous as is our present Metropolis. The more thinking portion of the Christian community, through indulging such a fantasy, must have been deeply impressed by the little progress that religion, and especially religion as represented by Nonconformity, made among such im-

* One day in September, 1739, John Wesley preached in Turners' Hall. During the progress of the service, the beams which supported the floor, upon finding their strength overtaxed, by bearing the weight of two thousand auditors, suddenly gave way, to the no small consternation of everybody concerned. Fortunately however the cellars beneath had only recently been filled with casks of tobacco. These therefore caught the sinking floor. The people were rejoiced to find themselves more alarmed than injured. As it was the boards sank "a foot or two," says Wesley, "and I went on without interruption."

agined crowds. Our ancestors' notions concerning the then magnitude of London entirely corresponded with the calculations they made in regard to the City's future growth. In the time of Charles the Second, Sir W. Petty, a member of the Royal Society, produced some careful reckonings which he had made in the matter of population. His ingenious reasonings tended more towards alarming than edifying his hearers, for he proceeded to explain what London would expand to in their own time. Equally fitted to awaken consternation was Sir W. Petty's portrayal of London as it would be. In the year 1800 the inhabitants would number five millions, three hundred and fifty-nine thousand. In 1840—so exact was Sir W. Petty that he reckoned to ten souls—the numbers were to increase to ten millions, seven hundred and eighteen thousand, eight hundred and eighty. Vast therefore as is our Capital of to-day, it is only a little more than a quarter of the importance that our Puritan ancestors supposed it would by this time have attained to.

Such things are merely by the way. We must proceed onward to Gracechurch Street; for in Gracechurch Street are some legible footprints of the Puritan Baptists. The exact site of their settlement cannot now be pointed out; but that is owing to the historian's remissness. Mr. Crosby is sadly addicted to breaking off his narrative, just when we, his humble readers, would know more, and the present instance is no exception to his rule.

A meeting-house once existed in the last-named thoroughfare; and, in the days of Puritanism, the place became celebrated on account of its connection with an able physician and Baptist minister, Dr. Carolus Maria De Veil. Having been born a Jew, he aroused all the revengeful passions of his friends by embracing Christianity; yet his experience was only analogous to what others suffer under similar circumstances. The elder De Veil manifested his hatred of the Christian tenets by attacking his son with a sword. When the convert first received the Gospel light he could only grope his way into Roman Catholicism. With their usual readiness at making all events if possible redound to the spreading of error, his new allies sought to turn the abilities of so able a convert against the Huguenots. The researches which such a task entailed brought new truths to light which, upon a heart so susceptible of their influence, took immediate effect. The result was De Veil relinquished popery for the purer communion of the Anglican Church. He came to England and made friends with Tillotson, Stillingfleet, and a number more. Upon taking holy orders he accepted a chaplaincy in a nobleman's family. He therefore lived among the best society.

This last change in De Veil's life occurred in 1677. His chief business amidst his new surroundings was the study of English. He never sufficiently mastered the pronunciation of our language to be able to declaim with fluency in public. He applied himself, however, very closely to the study of our literature. In the library of Bishop Compton of London, he first met with some publications of the English Baptists. These books more than interested him; they awakened a desire after an interview with the denominational leaders. At that time there was living in the house of Dr. Tillotson a maid-servant, who communed with a neighbouring Baptist society, and her faith drew down upon her many banterings from her fellow-

workers. De Veil expressed to this girl the wish he had for an introduction to Hanserd Knollys. The sequel to all this was that the two eventually met at the house of a nobleman in the vicinity, where Knollys was frequently entertained. The latter, after this, very naturally introduced his newly made friend to his compeers—a noble galaxy, e.g., Kiffen, Keach, Gosnold, and many others, who were fathers in their denomination. Being delighted with his new associates, De Veil set himself more diligently to examine the differences which separated such men from other Christian bodies; and ere long he declared his acceptance of the tenet of Believers' Baptism. The thorough honesty of the man's convictions and motives cannot be doubted; for the immediate temporal loss his conversion occasioned him constituted little short of pecuniary ruin. With the exception of the amiable Tillotson, De Veil was forsaken by his friends; he now therefore sought to divide his time between literary pursuits and the practice of physic. At about this time the Baptists in Gracechurch Street had lost their pastor. In an evil hour he had quailed before the persecution of the Restoration. Through fear, he had given place to the enemy by relinquishing his belief. This action occasioned a sequel of remorse so intense, that the unhappy man escaped from a world where each day was a diurnal of horror, by taking his own life. The people invited De Veil to take them in charge. He consented, yet only being able to speak English very brokenly, his immense acquirements never sufficed to sustain any popularity. The Church apparently ceased to exist as a separate society after the pastor's death, at the close of the seventeenth century. De Veil's writings are chiefly commentaries upon various books of the Bible. He wrote with fluency either in Latin or English. May this recutting of his forgotten name not prove altogether an unprofitable labour.

G. H. P.

(To be continued.)

CHRIST'S PREPARATION OF HIS DISCIPLES FOR HIS ASCENSION LIFE DURING THE "FORTY DAYS."

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THAT the disciples needed to be prepared for the final withdrawment of our Lord, and that the entire Church to some extent needed the same through them, requires probably but little consideration for all to admit.

To believe without seeing was to be the condition of their life as of our own. In view of that it would seem both appropriate and desirable that some kindly training should be experienced, that so there might be a greater fitness for such a spiritual exercise.

The analogy of our Lord's dealing with His disciples would appear to show the probability that this would be enjoyed. If we carefully observe His habit of teaching we may judge He would not require suddenly or

hastily the faith to which He would ultimately lead them, but that by a gradual and gentle process He would strengthen them to exert it.

Most of the great truths which our Lord sought to teach He aimed to inculcate in a progressive manner—at chosen times, in chosen ways, by gentle approaches He endeavoured to impart them.

Take the truth of His divinity. This did not burst upon the disciples at once, full orbed in all its glory. It was not revealed to them in all its completeness at the commencement of the three years' ministry. There were glimpses, half-views, augmenting impressions. Perhaps it was designed to be impressed on them most at the mount of transfiguration. Then as His glory appeared, and the voice spake, those who were permitted to be there were most deeply convinced. But this event was not allowed till after more than two years' moral training. And if we look to the chapter immediately preceding the vision we find our Lord had elicited a distinct avowal, "Thou art the Christ, the Son of the living God." Thus He prepared them, and so they were ready to behold His glory.

Or take again the prediction of His sufferings. Our Lord designed they should not hear of them till they were fortified by the persuasion of His Deity. He intended that this truth, however much they failed to realize it, should be a support and comfort to their minds. Hence it is we read, after they had declared their confidence, "From that time forth Jesus began to show unto His disciples how that He must go unto Jerusalem and suffer." He sought to prepare them to receive the announcement, as He also sought they might not be taken by surprise when the events themselves would come.

We might see further how our Lord, by His promise of the Spirit's advent, and His representations respecting His work, prepared for His descent; and the same is true with regard to the after experience which the disciples should meet with in the world.

Mental and moral education was the kindly purpose of our Lord—not to demand too much till the way had been opened—not to call to higher efforts till a readiness for them had been imparted. And so with regard to the truths which they were afterwards to hold, and in which we now trust, in reference to the ascended Saviour. While it was necessary that our Lord should be withdrawn, it would appear desirable and probable that after the resurrection the disciples, and ourselves through them, should be prepared for the future. The transition would thus be easier from sight to faith—from personal familiar fellowship to spiritual communion.

Now, we think there are traces and proofs of such a design. Even before, our Lord had frequently spoken of His return to the Father, but in that forty days during which He still lingered on the earth we believe we may find in the appearance and nature of the conduct of Christ, in relation to His disciples, a special discipline, in order to meeten them for His final removal.

We desire to make it our endeavour in this paper to unfold this. The subject will afford to a thoughtful mind many pleasing and useful suggestions. Perhaps the most suitable method to pursue will be to inquire what, in anticipation of our Lord's ascension-life, were those views and that confidence it was intended the disciples and ourselves should entertain? We can thus see, touching on each point, how the need was met.

For one thing, then, all will agree that the *certainty* of our Lord's life

and identity was an essential point; that He had indeed taken again the life He laid down; that it was the "same Jesus," not one who would simulate Him. Manifestly the disciples, if they were to exercise a sound faith in Christ after His departure, must be thoroughly persuaded as to this. It must be *their* Master and Friend whom the heavens had received. This lies at the basis of all. No doubt must exist—a full ascertainment must be enjoyed.

Now, the proof furnished was most satisfactory and complete. We clearly see not a shadow of uncertainty, not the remotest questioning remained. Many "infallible proofs" combined. It was not one alone who saw the risen Lord, but all at different times. It was not in the dusk of the evening merely, but also in the broad bright day. It was not at one time only, but on several occasions. It was not to them as expecting and credulous that He appeared. They ought to have expected, but they did not; and this renders it the more certain they were not mistaken. It was with the marks of the nails in His hands, and the scar of the spear-thrust in His side, that they beheld Him. They eat with Him, walked with Him, conversed with Him. They recognized His familiar voice and aspect. He was identified by them thus, and without the smallest motive to the course of life they afterwards pursued apart from this, they lived and died bearing witness to Him. The women who held Him by the feet and worshipped Him knew well it was no stranger or phantom, but the Lord whom they honoured. The tears of Mary Magdalen were not stayed by a voice any other than that which conveyed the deepest conviction. Peter, in the interview he enjoyed on the first day, of which no minute record is left, but which must have been deeply touching, was not mistaken. The disciples, when met in full assembly, and Christ suddenly appeared, owned Him as their Lord. All the appearances established and corroborated the fact, and not a moment's doubtfulness was left. So it was that, when at last He was removed, they were prepared unhesitatingly to believe that the heavens possessed the same Jesus who had been with them—the very one whom they had sat with at the supper—who had died on the cross—who had been laid in the Arimathean's grave. And we, receiving the truth through them, feel that nothing could be more clearly authenticated. We look up to the ascended Lord without a misgiving or suspicion.

But while the disciples were thus to be assured of His life and identity, they needed to be prepared habitually to exercise this trust, though He should not visibly be with them. Before the death of Christ their fellowship with Him had been uninterrupted and intimate. They were with Him daily, beheld His works, heard His instructions, were indulged with His friendship. But now, in anticipation of His ascension, they needed to be weaned from this. Soon, no more after the flesh they should know Him. The support their confidence would derive from any further appearance would be withdrawn, yet they were not to fail in faith. Their realizing assurance must be unimpaired.

Now there was preparation for this—a gradual fitness experienced.

What was the character of our Lord's dealing with them after His resurrection. Was He always with them as before? Were there no breaks in the reunion? Not so. The appearances in all were but ten. Five of them occurred the very day of the resurrection, the others at intervals of several days throughout

the forty. Now, what was this for, but to make them ready for His withdrawal? What was it but a training of their faith, that so it might not be a shock when He should be finally taken, but that their confidence should continue unbroken. He had proved Himself alive again, but He left them to exercise their own minds and hearts upon the truth, that so they might be better prepared to do so after He was gone. He was not always before them, thus He gave scope for the development of that state of thought and feeling which was to be habitual to them afterwards, and to ourselves. We have an instance showing us how this succeeded. The incident will be remembered at the Lake of Tiberias, when after toiling all night, in the grey light of morning, Christ stood on the shore, but they could not distinctly discern Him. It will be remembered how He helped them, prepared a meal for them, and invited them to partake. We are told "None asked Him who art Thou, *knowing*," it is written, "*that it was the Lord.*" Now, what is this but an interesting proof of the process that was going on? Evidently they were more ready to recognize and own Him than at first. They had thought about it; faith was stronger; and so our Lord designed it should be, and by such a method was leading them on to exercise an unwavering and undying trust when no more He should be seen.

But another need was confidence in Christ's continued and changeless sympathy and power. The fact of an ascended Saviour would be precious to the disciples as to ourselves, because of the persuasion that He had the same tenderness, love, willingness to bless as before. If it were not so what value could be attached to it? A Saviour without sympathy would leave us as creatures without hope. The same power also He must possess to be exerted for His people's welfare, and to secure the interests of the Church. When He should be remembered thus, and faith should be exercised, the assurance would content and encourage. How did our Lord prepare for this?

It may be remarked, that as to His sympathy, the very kindness of His manner was enough to persuade that this was unaltered. Did not the special mention of Peter, in the first communion to the women, betoken this? The bruised reed still He would not break. Go tell my disciples *and Peter*. Did not the full forgiveness He extended to that fallen apostle complete the proof here? Did not the voice with which He addressed the disciples, "Peace be unto you," breathe all its former love, and remind them of when He said, "Peace I leave with you, my peace I give unto you"? Did not His invitation to the incredulous Thomas show His unchanged pity, as at the grave of Lazarus, for human infirmity? While He spoke to them also of the Kingdom of God, must not the past have returned to their minds, and must they not have felt that it was in the same spirit He taught them? It was while He was yet blessing them—an unfinished act, leaving them to feel it would be continued when He was gone—that He was taken up. These signs, and others—for a mere verbal record can never convey impressions made by expressive looks, tones, gentlenesses—must have convinced them that His tenderness was undiminished, and so afterwards it would be a vital conviction with them that His love would remain as real and deep.

Then as to His power: the miracle He wrought at the Sea of Galilee was of the same kind as one before, and must have recalled the past incident

with the same impressions to which it gave rise. Unweakened miraculous energy belonged to Him still. Angels, too, were made subject to Him. One mighty one amid the reverberation of an earthquake had rolled away the stone. Others had sat in the sepulchre and borne witness to His resurrection. Others appear at Olivet and speak to them of His return. What must have been the impression? Not as after the temptation, and in the garden, did they appear to comfort Christ, but to honour His triumph, and to cheer the disciples. Clearly they must have been convinced that principalities and powers in heavenly places were put under His control. Spiritual intelligences were attendants upon His will—servants obedient to His authority. And if such glorious beings were thus submissive to Him, must not He be infinitely more glorious, and capable to any extent to effect the purposes of His intent? The natural inference would be, as Himself said, "All power was given Him in heaven and on earth," and this would be inseparably connected with Him—inalienably His own. Thus was the way prepared for all to feel that H is heart is still framed to feel for us, His arm mighty to work. We can rest in Him as to every qualification to be a Saviour, "the same yesterday, and to-day, and for ever."

But to touch on a further point, it would seem necessary that the disciples should be trained to become familiar with the perfect spiritual freedom of action which would thereafter more especially characterize their Lord. They required to be assured that after a more spiritual manner than they had been accustomed to He would be able to convey Himself or His agents whither He would. That He should intimately know, too, at all times what the circumstances of His people were—what their state of mind—what instructions were good for them—what manifestations would be useful. They needed to feel that no obstacle could stand in His way, but that He could alway come to their help, that as by one wave of His hand He could subdue or surmount all impediments, and cause His presence to be felt. Previously some proofs had been given, but now more fully.

The disciples would be thus impressed as He entered in through the closed doors into their midst. On two occasions, when special mention is made of the doors being shut for fear of the Jews—doubtless bolted and fastened—it is indicated that in a spiritual manner He entered in. "They supposed they had seen a spirit." Quietly, invisibly He passed through, revealing himself He startled them by His presence. When, too, He departed from them on these or other occasions they probably saw no retreating form—no gradual retirement—suddenly He would vanish from their gaze and render Himself absent from them. This would help to produce an increasing sense of His spiritual action. Then when He appeared on the mountain to the five hundred it was probably as though He walked out of the air towards them; and at the ascension, rising lightly, without effort, from the ground, He exhibited His divine superiority to all the common forces to which our gross humanity is subject. The disciples would thus be prepared habitually to think rightly of Him in His invisible life. They would feel how able He was to verify all His promises and carry out all His designs. Had He said, "Whenever two or three are met together in my name" I will be among them, He was able to fulfil His word. Had He said, "Lo, I am with you alway,"

He would have all capability of redeeming His assurance. Had He promised to succour them in trial, to interpose for them in difficulties, His perfect knowledge of all, joined to His power to help, would be a satisfaction for them that would never lose its blessedness.

And all this may contribute to make to us a living truth the fact that the Holy Spirit is the spirit of Christ. "The Lord is that spirit." "We have the mind of Christ." Christ is still able, in the means of His appointment, to cause His very presence to be realized, and in the rich wide influences of His expansive grace, all His people can be visited, all their circumstances known, all their spirits comforted.

Here, however, another preparatory lesson meets our view. One of the most delightful truths the soul can rejoice in—one that to the disciples must have been most refreshing and encouraging as it is to ourselves—is that, though we may not know it at the time, yet Christ is often with us to animate and quicken in life. It may be, in some veiled and disguised circumstances, we are not impressed with the fact—we may not distinguish His presence at the time—but yet there is ministering kindness enjoyed, and sweet after-conviction and remembrance. Many would be the times, when in the experience of the disciples and of the Church, the reflection would be very precious.

Now, we cannot read that incident of our Lord's joining the two going to Emmaus, yet concealed from their knowledge, without feeling that this was designed to prepare beforehand for such an occurrence. They thought a stranger was with them during the journey. Their hearts glowed under His explanation of the Scriptures; the dawn of spiritual light arose upon their minds; but they failed to recognize Him. Afterwards, however, he declared Himself, and they hastened back to Jerusalem to tell "what things were done in the way, and how He was known to them in breaking of bread." This was suited to be a life-long lesson to all and to the whole Church. We are often sad-hearted — some trial comes—our souls are grieved. But in the ministries of Providence we are mercifully visited. Succour is afforded—comfort inspired. Are we not to trace this to Christ? We are often in difficulty about some mysteries in life or perplexities in the Word of God, but amidst our musings some thoughts are suggested, some explanation comes. We find our trouble cleared away. It may not have come to us in the scene of worship, or at times of prayer; it may have been granted to us by the way, or at the meal; but though experienced in other ways than those we have been familiar with, we have afterwards felt it "was the Lord." And the memory of secret feelings flashes into evidence to affirm and bear testimony to our trust. "Did not our hearts burn within us?"

We believe that thus Christ acted that we might be the better fitted for such confidence. So we are enabled to sing His praise and to repose more implicitly in His faithfulness.

Once more, both the disciples and the Church needed to be persuaded of the truth that the Great Mediator would be accepted in His sacrifice and advocacy by the Father. When He should ascend on high, full assurance must be possessed that He would be welcomed, and that all prevalence should be granted in regard to His desires for human salvation.

Now, especially His resurrection triumphantly demonstrated this. We have but to notice how afterwards the disciples referred to it to feel how

convinced they were that, because God had raised Him from the dead, He had in all things accepted Him. "This Jesus hath God raised up and by His right hand has exalted." "Therefore, let all know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ." It was ever their proof. They dwelt upon it, rested on it, reiterated it. Thus was He "exalted to be a Prince and a Saviour, to give repentance and remission of sins." This conviction was growing during the "forty days." Preparation for its eventual force was made then; at last, quickened by the influences of the Spirit, it became the mighty evidence we find it to be, and the powerful stimulus to the entire course of labour and suffering which lay before them from the Pentecost.

We may add to this, must not His sublime calmness throughout those days have been afterwards a memory of power? Did He not, in His composed majestic bearing, leave a remembrance and complete a persuasion that all that had occurred were but parts of a great plan that now was perfected, and the results of which were sure? "He bears victory written on His brow," was said by one of a great conqueror. Much more truly might it be said of Him who had "spoiled principalities and powers, and made a show of them openly." The serene confidence that was within produced the Divine tranquillity that was without.

And surely the presence and testimonies of heavenly immortals would give depth and firmness to this belief. Whence came these but from the Father? For what purpose did they appear but to bear witness to His infinite favour? What did they mean when they declared that He should come again? What but that, received on His departure into the honours and blessedness of heaven, complete access to the throne should be allowed Him, that the kingdom of righteousness and truth should be established, that He might appear at last for the everlasting salvation and joy of His redeemed? If before the voice had been heard, "this is my beloved Son," well might it be understood and felt afterwards to have spoken a perpetual benediction during those forty days. And thus was there a preparation for the most unquestioning faith in the success of His work and the glory of His reward. We, too, in the retrospect, bring our confidence and place with Him our cause. He invites, encourages, and will supply us with all those spiritual gifts He is exalted to impart.

Thus, kindly and gradually, we believe there was a combined preparation for transition to right views and feelings after the ascension of our Lord, and when the Spirit was given these were among "the things of Christ which He has taken and showed unto us."

What a glorious Saviour we have for our hope! How real, how gracious. how "mighty to save." Do we grasp the truth as we ought? Do we live upon it as we might? Let us seek to give it a fuller admittance to our souls, that so the word respecting Him may be verified as to us: "Whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

THE TWELVE PATRIARCHS AND THEIR DESCENDANTS.

II.—SIMEON AND LEVI.

WHEN Jacob "was a dying" he spoke thus concerning his two sons (Gen. xlix. 5—7:—

"Simeon and Levi are brethren;
Instruments of cruelty are in their habitations.
O my soul, come not thou into their secret;
Unto their assembly, mine honour be not thou united:
For in their anger they slew a man,
And in their self-will they digged down a wall.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel.
I will divide them in Jacob,
And scatter them in Israel."

We will glance at the chief points in the *personal* history of the two men, looking at Simeon first. Simeon was the son of Leah, and was the second of Jacob's children. His birth is recorded in Genesis xxix. 33. His name is derived from the Hebrew word *Shama*, which means to hear. The mother's words are—"Because the Lord hath *heard* that I was hated, He hath therefore given me this son also: and she called his name *Simeon*." In the New Testament the word sometimes assumes the shortened form of Simon, as in the well-known name *Simon* Peter; though in the Acts of the Apostles, (chap. xv., verse 14), the Apostle is called Simeon. The inspired *personal* history of the Patriarch Simeon is very brief. He was associated with Levi in the massacre of the Shechemites (Genesis xxxiv. 25), a deed which drew on them the remonstrance of their father; and, probably, also his dying curse refers to that sad event. The only other personal incident related of Simeon is the fact of his being selected by Joseph, without any reason being given or implied, as the hostage for the appearance of Benjamin (Genesis xlii. 24). As usual, the traditions of the Jewish commentators have amplified and perverted these simple facts. One tradition says that it was Simeon and Levi who were the enemies of the youthful Joseph; that they counselled his death, and that it was Simeon who bound him before he was lowered into the well at Dothan. Hence Joseph's selection of him as the hostage, his binding and incarceration. Another tradition represents the strength of Simeon as so prodigious, that the Egyptians were unable to cope with him, and at the mere roar of his voice seventy valiant Egyptians fell at his feet, and broke their teeth! In another apocryphal account, called "The Testament of Simeon," his fierceness and implacability are put prominently forward, and he died warning his children against the indulgence of such passions.

Very little is recorded concerning the *personal* history of Levi. He was the third son of Jacob, by his wife Leah. The word probably means a *joining* or *union*, and like most other names in the Patriarchal history, was connected with the thoughts

and feelings that gathered around the child's birth. It gave utterance to the hope of the mother, that the affections of the husband, which had hitherto rested on the favoured Rachel, would at last be drawn to her, or as the sacred record expresses it (Genesis xxix. 34), "This time will my husband be joined to me, because I have borne him three sons." The new-born child was to be what Josephus terms him, "A bond of union," a new link binding the parents to each other more closely than before. The other references to him are briefly stated. He was associated with his brother Simeon in the massacre of the Shechemites already alluded to. He stood by the death-bed of his illustrious father Jacob, but the place of his own death is not recorded; and in Exodus vi. 16, we are told that "the years of the life of Levi were a hundred thirty and seven years." The dying words of Jacob tells us, "Simeon and Levi are brethren." They were certainly brethren, as being the sons of the same mother; but probably the words have a deeper meaning than that, and were intended to signify that they were brethren in crime—villains both; for "instruments of cruelty are in their habitation;" and, as a prophetic curse upon them, the dying Patriarch adds:—

"I will divide them in Jacob,
And will scatter them in Israel."

As the Patriarch foretold, so it was, for the descendants of the two men were thoroughly separated; the tribe of Simeon being located in the extreme south, and the possessions of the tribe of Levi were "scattered through the land." Even in the march through the desert the two tribes were not allied, for the tribe of Simeon was associated with those of Reuben and Gad—those two Patriarchs being not the whole brothers of Simeon, but the sons of Zilpah, Leah's maid. The subsequent history of the tribe of Simeon was for the most part ignoble and obscure; the name of JUDITH being almost the only famous one which the ancient history of the tribe supplies. "The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the last of his descendants of whom there is any express mention in the sacred record. Whether the book which bears her name is a history or an historic romance, Judith will always remain one of the most prominent figures among the deliverers of her nation. Bethulia would almost seem to have been a Simeonite colony. Ozias, the chief man of the city, was a Simeonite, and so was Manasses, the husband of Judith. She herself had the purest blood of the tribe in her veins. She nerves herself for her tremendous exploit by a prayer to 'the Lord God of her father Simeon,' and by recalling in the most characteristic manner, and in all their details, the incidents of the massacre of Shechem." We may remark, in passing, that the name Simeon or Simon occurs nearly twenty times as the name of persons more or less celebrated in sacred history; but as there is no proof that the majority of these belonged to the tribe of Simeon, we may conclude that the name was given to them in honour of their common ancestor. It is curious that the impetuosity of the son of Jacob was a strong element in the character of that apostle who has made the name of Simon famous through the world; but as there is no proof that Peter belonged to the tribe of Simeon, the fact must be regarded as a coincidence merely. We must now attempt a sketch of the history of the descendants of Levi, the other

of the two "brethren" to whom this paper is intended to refer.

The descendants of the Patriarch Levi are known in Scripture by the familiar word Levites; but the word, when carefully examined, has other and sacred meanings. That it means (1) the general descendants of Levi is evident from Exodus ii. 1: "And there went a man of the house of Levi, and took to wife a daughter of Levi." That passage clearly means that the parents of Moses were Levites in the generic or tribal sense of the term. As this tribe was honoured to supply the priesthood of the nation, the word Levite comes (2) to mean priests as such. In this sense it is employed in Josh. iii. 3: "When ye see the ark of the covenant of the Lord your God, and the *priests, the Levites,* bearing it, then ye shall remove from your place, and go after it." Then because there were degrees of rank among the priests, the word Levite comes (3) to mean an assistant priest, something like a deacon or a curate in the Church of England; and those who are familiar with Macaulay's *History of England* will remember that the word Levite was generally applied, two centuries ago, to an inferior clergyman of the Anglican Church. That this third meaning of the word Levite existed among the Jews down to the time of Christ is evident from the parable of the Good Samaritan (Luke x. 31—2), in which the Saviour speaks of "a priest" and "a Levite," both of whom neglected, with cruel unconcern, their wounded and desolate countryman. We have to note several interesting facts concerning this famous tribe, a right understanding of which throws light upon many portions of the inspired Scriptures. When the land of Canaan was divided among the descendants of Jacob, the tribe of Levi had no share in it, in the sense in which the other tribes had, and thus the "sons of Levi," as the Patriarch had predicted, were "scattered in Israel," thus becoming "lackland" among their brethren. As a partial compensation for this loss, forty-eight cities were given to them in different parts of Canaan, in which were included the "Cities of Refuge." Besides these sacerdotal cities which the tribe of Levi possessed, they were endowed with more than a "tithe" or tenth part of the annual produce of the land, as well as of the increase of the flocks and herds of the people. The members of this tribe are not often referred to in the New Testament. Matthew, the Apostle and Evangelist, was also called Levi (Luke v. 27), but there is no proof as to which tribe he belonged. The parable of the Good Samaritan (Luke x. 32) contains a reference to the Levites, which proves, as we have said, that their names are to be looked upon as "the type of a formal, heartless worship, without sympathy and without love." In the first chapter of John, 19th verse, we read of "priests and Levites from Jerusalem," who were sent as a deputation to John the Baptist, "To ask him, who art thou?" And in the 24th verse we are told—"They which were sent were of the Pharisees." Now as the Pharisees were believers in the Messianic predictions of the Old Testament, we can see the logical force of John's reply to them contained in the previous verse: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said *the prophet Esaias.*" The well-known Barnabas, the friend and fellow-labourer of St. Paul, was a Levite (Acts iv. 36), and one of "a great company of the priests who were obedient to the faith."

We may also believe that "their influence may have led many Levites to follow their example; and thus the old psalms, and possibly, also, the old chants of the Temple service, might be transmitted through the agency of those who had been specially trained in them, to be the inheritance of the Christian Church." The Levites, as a tribe, have long since passed away; but the familiar name Cohen, which is the Hebrew word for priest, and the equally familiar name Levy, which evidently means Levite, are a shadow of the honours which formerly belonged to the once illustrious sacerdotal tribe.

"The extinction or absorption of a tribe which had borne so prominent a part in the history of Israel was, like all other such changes, an instance of the order in which the shadow is succeeded by the substance — that which is decayed, waxing old, and ready to vanish away, by a new and more living organization. It had done its work, and it had lost its life. It was bound up with a localized and exclusive worship, and had no place to occupy in that which was universal. In the Christian Church—supposing, by any effort of imagination, that it had had a recognized existence in it—it would have been simply an impediment. Looking at the long history of which the outline has been here traced, we find in it the light and darkness, the good and evil, which mingle in the character of most corporate or caste societies. On the other hand, we must not forget that they were chosen, together with the priesthood, to bear witness of great truths which might otherwise have perished from remembrance; and that they bore it well through a long succession of centuries. To members of this tribe we owe many separate books of the Old Testament, and probably also, in great measure, the preservation of the whole. The hymns which they sang, in part probably the music of which they were the originators, have been perpetuated in the worship of the Christian Church. In the company of prophets who have left behind them no written records they appear conspicuous, united by common work and common interests with the prophetic order. They did their work as a national *clergy*, instruments in raising the people to a higher life, educating them in the knowledge on which all order and civilization rest. It is not often in the history of the world that a religious caste or order has passed away with more claims to the respect and gratitude of mankind than the tribe of Levi."

We need scarcely remind our readers that the Book of Leviticus is so called because its contents chiefly refer to the priestly tribe; nor of the important fact that the Epistle to the Hebrews is an inspired commentary upon it, intended to remind us of the Divine dignity and infinite efficacy of the Lord Jesus Christ, "the great High Priest of our profession." "We may not always be able to say what the exact relationship is between the type and the antitype. We may hesitate to pronounce, with Jerome, that 'every sentence, nay, almost every syllable—the garments of Aaron, and the whole Levitical system—breathe of heavenly mysteries.' But we cannot read the Epistle to the Hebrews and not acknowledge that the Levitical priests 'served the pattern and type of heavenly things;" that the sacrifices of the Law pointed to and found their interpretation in the Lamb of God; that the ordinances of outward purification signified the true inner cleansing of the heart and conscience from dead works to serve the

living God. One idea, moreover, penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic signification. Holiness is its end. Holiness is its character. The tabernacle is holy, the vessels are holy, the offerings are most holy unto Jehovah, the garments of the priests are holy. All who approach Him whose name is 'Holy,' whether priests who minister unto Him or people who worship Him, must themselves be holy. It would seem as if amid the camp and dwellings of Israel was ever to be heard an echo of that solemn strain which fills the courts above, where the seraphim cry one unto another, 'Holy, holy, holy!'"

BAPTISM FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they, then, baptized for the dead?" (1 Cor. xv. 29.)

THIS passage of Scripture has received several interpretations, and probably some of our readers would like to see a condensed statement of the attempted explanations which thoughtful commentators have put forth. The difficulty of the passage lies in the three words, ὑπερ τῶν νεκρῶν "*for the dead*;" and the chief part of the difficulty centres in the word ὑπερ (*huper*), which our translators have rendered by the word "for." To bring the matter clearly before those of our friends who cannot read the Greek Testament, we must pen a few words concerning the different meanings of this term ὑπερ (*huper*). It is worth bearing in mind that all words, originally, had a physical or material meaning; and this word *huper* at first signified *over* or *upon*, exactly answering to the Latin word *super*, to the German *über*, and to our English word over. One example of the use of the word in its first or physical sense will be sufficient. Xenophon, speaking of the sun, says, "It goes *over* (ὑπερ, *huper*) us and our dwellings." Branching out from this primary meaning the word gets to mean, "*in the place* of," "instead of," "*on account of*," "*for*;" and it is this diversity of meaning which renders it difficult to understand in what exact sense the apostle uses the phrase "baptized *for* (ὑπερ) the dead." These preliminary remarks will enable our readers to judge of the value of the different interpretations which have been given of this difficult passage.

1. An ancient commentator, called Epiphanius, who lived in the fourth century, supposes that St. Paul was thinking of converts who were baptized when not very far from the time of their death. "What shall they do who are baptized when death is close at hand?" This interpretation is favoured by Bengel among

the moderns, who therefore gives to ὑπερ the sense of *near, close upon.*

2. As in the third and fourth centuries the practice was sometimes adopted of baptizing persons near to the tombs of those who had suffered death for the sake of Christ, the words have been translated, "What shall they do who are baptized *over the graves of the martyred dead?*" But as it is very unlikely that any such practice existed so early as the apostle's time, this interpretation is not of much worth.

3. Some understand the plural number, "the dead," to be used rhetorically for the singular, "the dead one," and apply the words to Jesus Christ—"What shall they do who are baptized *on account* of a once dead Saviour?"

4. Olshausen translates the words thus—"What shall they gain who are baptized for the sake of the dead in Christ?" That is, that the "fulness" (πλήρωμα) of believers may be made up; or, as the English Prayer Book expresses it, "that God may complete the number of His elect and hasten His kingdom." It is thought by those who give this interpretation that Hebrew xi. 40 throws some amount of light upon it: "God having provided some better thing for us, that they without us should not be made perfect."

5. The generally received opinion of the passage is the one adopted by the judicious Dr. Doddridge—"What shall they do who are baptized *instead* of the dead?" That is, who, as the ranks of Christians are thinned by death, come forward to be baptized in order to take the place of departed believers. This meaning is thus paraphrased by the Doctor: "Such are our views and hopes as Christians; *else,* if it were not so, *what should they do who are baptized* in token of their embracing the Christian faith *in the room of the dead,* who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight? If the doctrine I oppose be true, and *the dead are not raised at all, why are they nevertheless* thus *baptized in the room of the dead,* as cheerfully ready, at the peril of their lives, to keep up the cause of Jesus in the world?"

6. It is curious that Dr. Alford, in his Commentary, leans to the idea that the apostle is referring to what has been termed *vicarious baptism* —the baptism of a living person for the spiritual benefit of one who had died unbaptized. Several of the Fathers of the Church mention the existence of this strange custom. Tertullian refers to it as existing among the Marcionites, and St. Chrysostom relates of the same sect that, "when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized. The living man answering that he did, they then baptized him in place of the departed." This curious custom seems to have originated in the idea that baptism was absolutely essential to salvation—or, at least, that those would suffer punishment of some kind at the time of the resurrection who had neglected to be baptized. It was thought by some of the so-called Fathers of the Church—St. Ambrose among the number—that this vicarious baptism existed from the earliest times, and that St. Paul refers to it in the passage which we are now considering. If St. Paul did use the words in that sense, he, of course, refers to the practice as an *argumentum ad*

hominem; and St. Ambrose thus explains the argument:—"The apostle adduces the example of those who were so secure of the future resurrection that they even baptized for the dead, when by accident death had come unexpectedly, fearing that the unbaptized might not rise, or rise to evil." But it seems much more likely that these words of St. Paul gave rise to the strange practice of vicarious baptism, than that the inspired apostle should refer, with even partial approval, to a practice for which there is no Scripture warrant. We conclude with the remark that the almost obvious meaning of the passage is the correct one—namely, "What shall they do who are baptized *instead of* the dead, if the dead do not rise?" As each new convert enters the baptismal waters, he thereby takes his place in the rank which has been thinned by death, that he, like the departed crowned warrior, may be "a good soldier of Jesus Christ," may "fight the good fight of faith, and lay hold upon eternal life."

ON ONE METHOD OF CHRISTIAN GIVING.

THE formal method of all action must be determined by its purpose and its principles, and Christian giving must depend, for its manner, upon its objects and its spirit. These, therefore, must be our first inquiry.

In basing my argument upon the teaching of Scripture, I have passed by the whole of the Old Testament, because the new wine of Christian giving ought to burst the old skins of Jewish habit and custom.

I.

The objects of Christian giving.

When Christ was on the earth the ministries of the infant Church were devoted to His person and to the poor. And His injunctions are very plain, that what was rendered to the temple of His body should be given to the members of His body, the Church. "Dying, He left the poor His heirs." "The poor ye have always with you." "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

As the Church grew, its resources were increased, its gifts were multiplied, and its objects were defined. At first large sums were deposited with the apostles by men who had sold and sacrificed their all for the brethren; but this violation of true economy soon remedied itself, so that within thirty years it was as unusual for a man to bestow all his goods to feed the poor as it was to speak with the tongues of angels.

Our Saviour's dying provision for His own widowed mother probably made "the widows" the earliest objects of the Church's care; but persecution and famine rapidly increased the numbers of the destitute, and their claims became so urgent that it was an express arrangement with Paul, when set apart to the work among the Gentiles, that they

should always remember the poor. Even before this, the distribution had become so onerous that special officers were set apart for the service, who, in the union of recognized piety and kindly wisdom, are the earliest examples of that most useful and much abused class who have the bag, like Judas, but spend its contents like one who did "what she could."

The extension of the Church involved larger claims upon the funds at its disposal. The men who travelled from place to place to preach the Gospel often needed some support in addition to the occasional profits of their own craft. How useful and welcome such help was, we may learn from Paul's hearty thankfulness for the gifts of the Philippians. And although those who devoted themselves to the work in one place might have fewer expenses in travel, they had greater claims on their hospitality, and such, too, were worthy of their hire.

I find no express mention of expenses for "the erection and maintenance of the fabric" of the Church. At first, indeed, the Christians worshipped in the synagogue, and doubtless contributed their share to its funds; but when afterwards they gathered in the house of one and another of the brethren, or met in the room of one Tyrannus, it is reasonable to suppose that the expense did not fall wholly on the host or the proprietor.

II.

The spirit and principles of Christian giving.

The spirit of our giving is laid down more clearly even than its objects.

It is to be in some measure without respect of persons, that we "may be the children of the Highest, who is kind to the unthankful and to the evil." It is to be with judgment: "Cast not your pearls before swine." It is to be unobtrusive: "Not to be seen of men." The spiritual necessities of men are to take the precedence of the material fabric,—for Mary, who sat at Jesus' feet, chose a better part than Martha, preparing His supper. Absolute need must have our first regard, but graceful superfluities are not to be despised; for the women who followed Christ and ministered to Him of their substance were not nobler than that one who poured the precious spikenard on His feet. And everything is to be done as the natural outflow of a heart that "loveth much." "A new commandment I give unto you, that ye love one another; *as I have loved you*, that ye also love one another."

A similar spirit marked the giving of more organized communities in the age of the apostles. It is ranked with "faith, utterance, and knowledge. The gift is valued according to a man's property—"what he hath." It is determined by his own conscience—"as he purposeth in his heart," not "grudgingly but cheerfully." It may be offered in hope of all "the grace which God is able to make abound." And it should be given because he knows "the grace of our Lord Jesus Christ — that though He was rich, yet for our sakes became poor, that we through His poverty might be made rich," and because he gives thanks unto God for His "unspeakable gift."

III.

The formal method of Christian giving.

Does the New Testament prescribe any precise method—one or more—of Christian giving? I confidently answer, *No!* and that any method which does not neglect the

poor, the missions, the ministry, and what building may be needed, and does not violate the spirit and principles already laid down, cannot be wrong; whilst of such methods that will assuredly be the best which shall combine the largest possible results with the greatest possible culture of spiritual life in the giver.

Twice only is a formal method recorded with precision: that of Barnabas and his companions, and that which Paul advised to the Corinthians. The first was not binding, as we learn from the story of Ananias, and the practice soon fell into entire disuse. The second has been so often urged in defence of the weekly offering, as to require a more detailed consideration.

It is quoted not only as an instance, but as an example,—not only as an example, but as an ordinance of "The Weekly Offering." It is an instance. It may be an example. But it is not an ordinance. Indeed, it is not a weekly *offering*, but a weekly *storing*. "On the first day of the week let everyone of you lay *by him in store*," not bring to the common treasury.

And if this were a commandment it was certainly disobeyed by the Corinthians. They expressed great willingness to contribute; indeed, they were so zealous in their promises as to provoke the Macedonian churches to give more than *they* could well afford; but more than *a year after* Paul had to send a deputation to urge them on in this matter, because they were behind. This hardly looks as if it were a fixed order.

And further, when he wrote to them again about this matter, he was very careful not to press their contributions by command. But if he only *advised* the *gift* itself, would he have laid the stress of an *order* on the *method* of it? The words, *I have given order* (διέταξαι), must therefore be taken in the milder sense, which they will bear, of "I *arranged*."

Besides, Paul was the last man to have imposed a *binding* form of any kind upon the churches. He encouraged the utmost freedom of action in the discharge of Christian duty, and was more liberal as to outward ordinances than many of those who glory in holding the Pauline doctrine.

The weekly offering, therefore, and its kindred only find an *instance*, and not a binding ordinance here. For the essential elements of Paul's direction are the object—*poor saints*, and the spirit—*as God has prospered them*.

Nevertheless, if the method which Paul suggested to the Corinthians, but which failed because they declined it, be the best or among the best, then we have here another illustration of the practical shrewdness and the organizing power of the apostle. Is it so?

Two conditions are required, *large results combined with spiritual growth*. Large results cannot be secured without regularity and system, and these are eminently characteristic of the weekly offering. Spiritual growth will be encouraged by a constant recognition of all property as God's gift, and of giving as a Christian duty. "*As God hath prospered*" affords the one, and "*on the first day of the week*" the other element; and these also form a part of the weekly offering system.

Yet no method can be universally binding; for giving must be the product of Christian love, and love's gifts cannot be conveyed by any iron pipes we may lay down as channels of communication. There is no rigidity in the stream that winds amongst the moors,—runs singing by its banks of purple heather, and leaps cheerily over mossy stones and

round grey boulders; but yet there is a law of movement. So the letter of the law may be fulfilled by some formal method of duty, but the behests of the spirit of the Gospel can only be fulfilled in the free unfettered action of love.

Man is not made for giving, but giving is made for man. The method which is one man's spiritual food may be another's spiritual poison.

These, then, are my conclusions:—

1. No single method of Christian giving can be binding upon all;
2. No precise methods are definitely prescribed in Scripture;
3. The weekly offering, or something like it, was suggested on a special occasion by Paul; and
4. The weekly offering, if not the *best* method of Christian giving, is certainly a *very good* one.

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NEW TESTAMENT GREEK.

BY J. WAYLEN.

WE lately heard it somewhat loosely stated, that in the process of changing the Holy Scriptures from the original tongue or tongues into a modern language, "every word should be translated—not transferred." All that such an assertion was meant to convey was, we presume, that the sense of the original text should be faithfully rendered; and that, instead of endeavouring to acclimatize foreign or antique forms, we should adopt, by preference, those vernacular phrases which most familiarly represent the mind of the ancient writers. In the pursuit, then, of this great primary object, in which we are all agreed, namely, that of faithful rendering, the question as to whether or not we shall retain Greek and Hebrew forms of speech is answered by another question,—Do any of these Greek and Hebrew forms possess in modern usage exactly their original powers? Because, if they do, there is no reason why we should discard them. There is, on the contrary, a *primâ facie* propriety in still further stereotyping them. Possessing an inherent and veracious vitality, they seem to plead their own preservation; and their native value is enhanced by the fact that they have survived the wear and tear of centuries. That many of them, after their incorporation into the languages of modern Europe, have thus retained their primitive significance, is a fact known to all linguists. In some instances—constituting, we freely admit, a large class—their meaning has become modified, in others obliterated, and in some totally reversed. Hence arises the necessity for the exercise of a wise discretion on the part of a translator, neither to be led astray, on the one hand, by his love of antiquity, nor, on the other, for the mere sake of change, to substitute a vulgar expression meaning exactly the same thing. In any case, a translator will be sure to find himself environed by difficulties arising out of the poverty of all modern dialects compared with the Greek. And although it be in reference mainly to the language of the New Testament (and not the Old) that the present observations are made, the Biblical student will at once perceive that the problems suggested by a study of that incomparable language are numerous, important, and highly interesting. Some of these we now propose

briefly to consider; not in the vain hope of exhausting an inexhaustible theme, but just to invite a more general attention to the treasures which underlie the written word; and also, as we would fain hope, to offer a few practical hints to our missionary translators.

First.—The principle of "translating, and not transferring" can never be made to apply to phrases such as the following—Christ, Messiah, Hosannah, Hallelujah, Pentecost, Sabbath, Corban, Mammon, Manna, Rabbi, Rabboni, Paradise, Apollyon, Abaddon, Golgotha, Amen, including also the terms of St. Paul's Anathema. All these have become so irrevocably associated with Bible history, that any attempt to disturb them by translation may well be viewed with alarm. Neither can it be questioned that, so far as practicable, proper-names of persons and places should remain untouched, except in cases where the name is regarded as a purely descriptive epithet, as in the substitution of Augustus for Sebastes.

But in order more effectually to clear the ground on this point, the sequel of the present paper will exhibit a list of about 350 English words (exclusive of proper-names) derived directly from the Greek Testament;—not all of them, perhaps, standard English words at the period of King James's translation, but all of them in the process of becoming so, and in many instances already well-established. Of these our authorized translators have judiciously availed themselves of several. Possibly they might with advantage have preserved a still larger number. On looking down the list, with the aid of a Greek Concordance, two things will be principally observable—First, that of those words which have been thus preserved, few if any could be improved by the substitution of Latin, Gothic English, or what we are in the habit of calling "Anglo-Saxon" terms; and, secondly, that the remainder (which also are the majority), though they in like manner are legitimate English forms, yet they cannot in all cases stand for their derivatives, modern usage having wandered away from their strict classical meaning. Thus, Cathedral is good English, but could not now apply to the seats of them that sold doves. Elephantine is good English, but indicates something besides ivory (Rev. xviii. 12).

Secondly.—In advancing to the next inquiry—viz., Might not additional Greek words have been advantageously retained over and above those still in use?—it may be laid down as a general rule that Greek forms would have preserved and transmitted their true meanings in all those cases where no priestly end had to be answered by corrupting them. Nay, we ought rather to take higher ground, and say, that in the presence of every conceivable form of corrupting agency, the Greek would constitute a surer defence than any other language. And why? For the very same reason which appointed it in the first place as the medium of Divine Truth. The Greek tongue, "the richest and most delicate that the world has seen, became the language of Theology." Thus we read in Conybeare and Howson's *Life and Epistles of St. Paul*, i. 12. And not only was the Greek language the richest and most delicate, but its various shades of meaning were already stereotyped and accepted among the learned. The language of the orators of Rome was in a state of transition, but the illustrious authors of Greece were dead, and the style of their works was to become the model for future Latins and Gauls. Hebrew might possibly have met the requirements of Rabbinical proselytes, but the standard works in that tongue were far too contracted both in number and circulation to constitute an authority of interpretation for scattered Gentiles. For these reasons therefore it was, we may reverently assume, that the Greek tongue, rather than Hebrew or Latin, was the ordained vehicle for the Divine oracles of the New Covenant. Could any better argument be advanced to induce us to prefer an original term when the choice lies between the Greek and a Latin or Gothic equivalent? No one need remain in ignorance of the Greek term, for it is engraven, as it were, upon a rock with the point of a

diamond, fixed and ratified to all coming time; whereas it may happen, and often does happen, that the meaning of the Gothic term has to be fetched out of the obscurity of unwritten tradition and the ever-shifting habits of warlike nomads. This will be best enforced by a few examples.

Had the three phrases—Hades, Gehenna, and Tartarus—all been preserved intact, the lessons taught by their distinctive use would have been palpable; but our translators, by rendering them all indiscriminately Hell, have only perpetuated and enhanced the ignorance and superstition which darken the future state. A kindred term, viz., that of "the Abyss," which in Luke's Gospel and the Epistle to the Romans is translated "the Deep," is in Revelation designated "the bottomless pit." Here also the original form were vastly preferable, sufficiently and gloomily suggestive as it is, without our attempts at definition. Possibly this word had a narrow escape from being absorbed, like the other three, in the one general phrase of Hell. Our translators seem to have thought, too, that the word Devil was more suited to the common understanding than Demon; and yet there are in Matthew's Gospel (as Henry Craik has pointed out) seventeen passages, in Mark sixteen, in Luke twenty-two, in John six, in 1st Cor. two, in 1st Tim. one, in James one, and in Revelation three, in all of which it would have been preferable to retain the original form, indicating as it does an important distinction from that which, in other places, is rightly translated Devil. The word Demon denotes a kind of beings intermediate in power between God and man; and although in Scripture generally applied to evil spirits, yet in one or two passages it seems to denote deified men,—rendered "Gods" in Acts xvii. 18, and in other places, as in 1 Cor. x. 20, 21, 1 Tim. iv. 1, and Rev. ix. 20, xvi. 14, xviii. 2, where it is applied to the objects of heathen worship, and should undoubtedly be rendered Demons. Then, again, we greatly need in our language an equivalent formed out of the word Soul, to indicate that which is animal and intellectual as opposed to that which is spiritual. In James and Jude we have it "Sensual:" in the discourse on the Resurrection in 1 Cor. xv. it is "Natural." But Natural does not convey it, nor does Sensual, nor Sensuous (which is a little nearer), nor Intellectual, nor indeed any English term. We ought to have been still using Psuchical or Psychical, the true meaning of which would, in course of time, have become thoroughly established and universally recognized.

Canon is, and always was, a good English word, and if adhered to wherever the Greek text uses it, need not have acquired the purely ecclesiastical tone which it now wears. To translate it Rule in one place, and in another to talk of a "man's line of things" is not judicious. See its use in 2 Cor. x. 13—16, Gal. vi. 16, and Phil. iii. 16. So also is Climes, a good Greco-English word, and need not have given place to the two different Latin words Regions and Parts. The compound word Gospel, in use in England, has always stood in need, and continues to the present hour to stand in need, of a glossary, vastly more so than the Greek "Evangel," which for a while kept its place in Scotland. It is almost to be wondered at that King James did not command its transplantation into the new English version. Had the Greek words Scandal and Scandalize (which, indeed, met with partial favour at first: see Cruden) been uniformly made to keep pace with the original text, in place of such doubtful phrases as offence, stumbling, and stumbling-block, we should not have been perplexed by the same expression standing for transgression, as in the passages "The free gift is of many offences," "In many things we offend all," "If any man offend not," "Nor against Cæsar have I offended," &c. Scandal is a very expressive and comprehensive term, and the Bible use of it would have kept it in its right place for ever. Moreover, there is a distinct word for stumbling-block, viz. "proskomma." Confounding the "Magic"

of Simon Magus with pharmacy or poisoning, and embracing both under the common title of "Sorcery" (except in Gal. v. 20, where for sorcery we have witchcraft) seems in like manner a mistake.

Nor does there appear any fair reason why the oft-debated word Baptism should form an exception to the rule. We are well aware that in consequence of the doubts which sophistry and the practice of corrupt churches have thrown around the office of Baptism, many worthy men are of opinion that some other name for it should be substituted — some word possessing the two-fold attribute of being popularly understood, and of being historically unassociated with any cabalistic formula. To this end the Latin term Immersion seems to be the one generally selected, to supply the place of the Greek term Baptism. But we would courteously submit to these friends of truth, whose abhorrence of the abuse of Baptism we cordially share, whether Immersion, or Submersion, or the Gothic Dipping, or in fact any term which is simply descriptive of the physical action, can fairly and fully represent the Baptism of the New Testament. As this is a very interesting point, we must be rather explicit. The early practice of Baptism involved immersion in water, and nothing short of it. This was true Baptism, but it did not comprehend all that Baptism meant. Baptism is the condition of being overwhelmed, permeated, enveloped. Hence Christians are baptized in the Holy Ghost, the disciples on the Mount were baptized in the cloud, the martyrs at the stake are baptized in fire, and the martyrs' Lord was baptized in blood. In whatever form the all-pervading influence comes upon us, we are baptized in it. It is not necessary that we should descend into it. Furthermore, as a natural sequence to the practice, and in close alliance with its literal meaning, Baptism in New Testament phraseology possessed the metaphorical sense of transition out of one moral system into another. Hence the children of Israel were all baptized out of Egypt's rule into that of Moses, and Christians are said to be baptized by one Spirit into one body. Apollos' "Knowing only the baptism of John" meant knowing only so much of the Kingdom of God as that into which John's teaching introduced his followers; and possibly, also, there are one or two other uses of the word in St. Paul's writings containing primarily this metaphorical sense, and only obliquely referring to the physical action. Now, before abandoning the comprehensive Greek term which embraces all these thoughts, we may well pause and put the inquiry, Would it be quite safe to commit ourselves to a Latin term of more limited range, simply because ignorance backed by fraud has for a time corrupted the original? Can any one doubt that the pure meaning of the Greek will long survive all the fraud and ignorance of the world? And is it not a fact that the process of disinterring and parading that true meaning is most energetically pushed by professors of Anglican theology? That they thereby condemn their own practice is (as logicians) no business of ours. Truth will lead them captive in spite of their oaths; and we rejoice to anticipate the renewal of her triumphs when great multitudes of the priests shall become obedient to the faith. Ought it not, therefore, to be rather a matter of congratulation to us than otherwise, that modern Theology, in place of retaining a Latin phrase of restricted capacity, has recovered and reinstated the original Greek phrase, the full value of which can never be permanently obscured, but will triumphantly defy and assuredly outlive all the dishonest quibbling to which an unholy practice has given rise?

Thirdly.—The uniformity characterizing the use of any particular word in the original Greek should, whenever practicable, be adhered to in the translation. The constructors of our authorized version seem to have allowed their love of euphony perpetually to override this important rule, and thereby to weaken the force of several passages; thus—"If any man defile the

temple of God, him will God destroy," whereas it should be defile in both cases, or destroy in both cases. "And when I saw her I wondered with great wonder" (Rev. xvii. 6). Thus it should be rendered, not, "with great admiration." The Philippian gaoler, aghast with terror, exclaims, "My lords, what must I do to be saved?" The evangelists reply: "Believe on the Lord Jesus Christ." The epithet applied in the last verse of Matthew xxv. to punishment on the one hand, and life on the other, should either be Eternal in both cases, or Everlasting in both cases. The interchange of these two terms is frequent elsewhere. "Sinners, of whom I am chief," says the Apostle Paul, "Howbeit for this cause I obtained mercy, that in me that chief of sinners," &c.—not, "in me first." The word Love, a very suitable translation of Agapé, and valuable also as being the form of the verb as well as of the noun, gives place in several passages to that unhappy term Charity, derived through a Roman medium, and so long rendered familiar to the eyes of our ancestors by the language of tombstones, "Of your charity pray for the soul of the defunct," and such like appeals, that at last it came to represent the Queen of all the virtues. It is indeed the Queen of delusion, and covers, though it cannot hide, a multitude of abominations. People and Priests are for ever "charitably assuming" that black is white, that the plausible is to be preferred to the real, and that credit shall be given for attributes which it might be inconvenient to ignore. The base coinage thus freely proffered is also willingly received in exchange; the spurious becomes confounded with the genuine; and the Agapé of the Gospel is mistaken for a harlot.

Whether or not there exists sufficient warrant for changing Spirit into Wind in the conversation with Nicodemus in John iii. 8, is a perplexing question. True, nearly all the versions in the world are unanimous in adopting the change; and, apart from this, no thoughtful mind can ever be otherwise than tremblingly alive to the reverence which hedges about the theme there discussed. But as words are the vehicle of the theme, we cannot be wrong in endeavouring to be honest with the words. Now, the object of that pregnant discourse is to set forth the fact that Nature can never rise above her own level; that as is the parent, such also is the offspring—that the product of earthly parentage must needs be earthly, and that Spirit alone can generate spirit. Such being the line of argument, the necessity for calling the listener's attention away to the attributes of the wind does not at first seem very apparent. By the form of translation now in use, the argument is supposed to run thus, "The Spirit in his influences resembles the wind, and the offspring of the Spirit in his influences in like manner resembles the wind." But this is merely our inference: it is not so stated; nor can it be asserted that any such resemblance is instituted except on the assumption that the Spirit and the wind are identical agencies, and absolutely interchangeable at the will of the reader. But if wind be only a natural agency, why introduce it into such an argument? Should it be replied that "the Spirit having just before been compared to water, there is no impropriety in comparing Him to the wind," a rejoinder is furnished by the fact that in the only passage where the action of the Spirit is unmistakeably compared to the wind—viz., on the day of Pentecost, a distinctly different word is employed for wind. There is moreover a third word used in twenty-five other places by the New Testament writers for wind; and it is observable that in no passage except the one under review have our translators treated wind as interchangeable with spirit. But here, in the course of a controversy in which the key-word (pneuma) occurs five times, that same word is just in one instance made to stand for something else—with what necessity will best appear by reading the verse simply as it would present itself to the eye of a Grecian: "The Spirit breathes where He wills, and thou hearest His voice, but canst not tell whence He cometh nor whither He goeth.

So is every one born of the Spirit." If the passage be difficult, we have no right to render it still more difficult by the substitution of a duality of terms for the uniformity of the original.

In like manner it is certainly open to criticism, whether translators are at liberty to enhance (as they conceive) the solemnity of Matthew xvi. 26, and the kindred passage in Mark, by the sudden adoption of the word Soul, when Life is the theme throughout the foregoing verses. Had there been any necessity for breaking uniformity in this instance, surely the Divine Speaker would have indicated it?

The Greek term "Throne" is very properly allowed to keep its place almost universally in our version. In the places where it is not, injustice is done to the text; as in Rev. ii. 13—"Thou dwellest where Satan's seat is," should be, "Satan's Throne;"—and in Rev. iv. 4, "Round about the Throne were four-and-twenty seats," should be, "four-and-twenty Thrones." And so we might go on to instance many other unnecessary varieties standing for one Greek word, as, Presbyters and Elders, Areopagus and Mars-Hill, Gospel and Good Tidings, Martyr and Witness, Bishop and Overseer, Sanctuary and Holy of Holies, Passover and Easter, Creature, Creation, and Ordinance, Sorcery and Witchcraft, Hell and the Grave, &c. Putting both these two last phrases out of court, and replacing them by the Greek original, does not the Apostolic pæan awake a profounder echo when thus presented, "O Death, where is thy sting: O Hades, where thy victory"? And would it not then stand in more fitting accordance with the kindred declaration that the gates of Hades should never prevail against the Church? "Children of light," "Children of the day," "Children of disobedience:" this expressive Biblical form is generally preserved in our translation; but in 1 Peter i. 14, "Children of obedience" is changed into "obedient children," conveying to some extent a wrong meaning. In Romans xv. 4, we have "that we, through patience and comfort of the Scriptures, might have hope," but the next verse translates the same words, "patience and consolation." In Rom. xv. 12, "In Him shall the Gentiles trust" is immediately followed by "now the God of hope;" trust and hope being thus made to look like different terms, which they are not in the original. So again, the term "hid," in 2 Cor. iv. 3, "But if our Gospel be hid" should be "veiled," looking back as it does to the theory of Moses' veil, just before discussed. In Galatians v. the alliance is lost between the "obedience" of the seventh verse, and the "persuasion" of the eighth. In Matthew xxii. 16, instead of "Master" it should be "Teacher, we know that Thou teachest." In 1 Peter ii. 4, "To whom coming as unto a living stone" is immediately followed by "lively stones." But the fact is, our translators seem to have had quite a horror of reproducing the Greek idioms in this respect; and for fear of repeating the same word too often, or too soon, they go palpably out of their way, they imperil their own credit for veracity, and they emasculate in many cases the vigour of the original thought. Sometimes, of course, it is unavoidable; and few will be disposed to underrate the difficulty which they had, for example, with the word Dialogismoi; and which, while generally translating it "thoughts," they have also been under the necessity of explaining by the five other terms, "reasonings, imaginations, disputations, disputings, and doubting." The general meaning seeming to be vain or criminal reasonings—"Why do thoughts arise in your hearts?" But it is not so easy to understand why our translators, while shunning this repetition of sounds in cases where the Greek warrants it, occasionally adopt it unlawfully, as, for instance, in "Jesus I know, and Paul I know," instead of "Jesus I acknowledge, and Paul I know." This properly belongs to our next section. But before advancing to that section, a brief reference may be first made (as inclusive under the present head) to the rhetorical element called Paranomasia, occasionally wielded with great skill by the Apostle Paul. To define it popularly, paranomasia may

be said to be that treatment of compound words whereby the same root does duty in different parts of the same sentence, to indicate a thread of relationship running through those different parts. A verbal process of this kind cannot always be reproduced in a translation, but sometimes it may, as in the opening salutation of James' Epistle, where the substitution of "wisheth joy" instead of "greeting," suggests the following thought—"James to the scattered tribes, wisheth joy—not the joy which men of the world are by this phrase in the habit of invoking for one another; but I would rather say to you, my brethren, count it all joy when ye fall into divers afflictions." In 2 Cor. i. 21, Chrisas (translated Anointed) evidently reflects the preceding Christou; but this was an instance of the impossibility of preserving the philological analogy, for the epithet "christened" was clearly not admissible. Neither could our translators preserve it in Ephes. iii. 14—"For this cause I bow my knees unto the Father (pater) of our Lord Jesus Christ, of whom the whole family (patria) in Heaven and earth is named." These examples will suffice to show the value of paranomasia, where practicable.

The principle of preserving in their integrity verbal affinities, while it is true with regard to words, should not be lost sight of in the treatment of tenses. A single specimen may serve. "It is impossible for those who have been once enlightened, and have fallen away," not "if they shall fall away," an alteration evidently dictated by dogmatic considerations.

Fourthly,—The same English word should not unnecessarily be made to do duty for several distinct Greek words. Here also we might multiply examples, but a few will suffice. The figurative stake wherewith the Apostle Paul was impaled was designed to represent something far more acute than the prick of the acanthus; and should not therefore share with the acanthus the name of "Thorn." The indiscriminate use of "Servant" to designate a slave, a hired assistant, a performer of liturgy or worship, a deacon, and above all the honourable and responsible office applied to Moses in Heb. iii. 5 (in accordance with its usage in Numbers xii. 7, and Joshua i. 2) is, to say the least of it, a very slipshod mode of interpreting Scripture. In Galatians vi. 2, the exhortation to "bear one another's burdens" is followed in the fifth verse by the announcement that "Every man shall bear his own burden," an incongruity which the Greek text does not warrant; for the word first used means difficulty, and the second responsibility. In Heb. iii. 19 the statement that "they could not enter in because of unbelief" is repeated six verses afterwards, where, instead of unbelief, it ought to be disobedience. In Philippians iii. 11 and 12 the double use of "Attain" is unwarrantable. The word "Ordain" is one which we might naturally expect that Anglicans would regard with special affection; and, true enough, they have brought it into use for no less than eleven different Greek terms. "Ordinance," again, is the English word they have chosen to represent four Greek terms. Without citing all the passages, let the following be noticed: Rom. xiii. 2, "Whoso resisteth the power resisteth the ordinance of God"—Eph. ii. 15, "The law of commandments contained in ordinances"—Heb. ix. 1, "The first covenant had ordinances"—1 Peter ii. 3, "Submit yourself to every ordinance of man." Here, in every instance, a different Greek word occcurs; and yet, perhaps, there is not much room for cavilling at the authorized translation in this instance, for all the four words were designed to convey the idea of an authoritative edict, and the word "Ordinance" has ever been associated in the English mind with "Act of Parliament." So let this pass.

Lastly,—Some few errors in our version are possibly traceable to prelatic prejudices. For instance, an advocate for the compulsory payment of tithes would be loth to admit the rendering of Philippians iv. 5, "Let your yieldingness be known unto all men. The Lord is at hand." The Greek term, as Henry

Craik observes, "strictly and properly denoting that disposition of mind which would lead an individual not rigidly to exact even that which lawfully belongs to him, but to yield up his right to others. The fact that "the Lord is at hand" must operate as a powerful motive to produce such a beautiful feature of character in those whose affections are set on things which are above." (*Improved Renderings*, p. 30.) Of the three versions of which 2 Timothy ii. 6 is susceptible, the aforesaid exactor of tithes would prefer that which secures the wages before the work is undertaken; although such a mode of translating the verse manifestly clashes with the context. Possibly, also, he was not unwilling that the obscurity resting on the phrase "handling the Word of God deceitfully" should disguise its real and trenchant meaning, which forbade his "making a gainful market" of that Word. In like manner the lover of ecclesiastical forms would be ready to adopt or coin the absurd expression 'robbers of churches" in Acts xix. 37, though no fabrics called churches stood in the Apostolic age, and though not the remotest reference is made to churches in the passage in question. Neither would he see any impropriety in substituting Easter for Passover in Acts xii. 4; and perhaps the recommendation to hold fast the profession of our faith, instead of the profession of our hope, in Hebrew x. 23, points to a similar source; for which reading we believe there is nothing worth the name of authority. In short, while the oft-paraded statement may stand unchallenged, that our authorized version in its delivery of essential truth is one of the best in the world, it is at the same time a version so extensively faulty in the grammatical points above recited, that no missionary should consider himself qualified to undertake the task of translation who has not carefully studied the original tongues.

The following List of English words derived exclusively from the Greek of the New Testament might have been somewhat enlarged, had the Septuagint version of the Old Testament been also brought into requisition:—

Absinthe
Abyss
Acanthus
Acme
Adamant
Agony
Air
Alabaster
Aloe
Amaranth
Amen
An, in the sense of if
Analogy
Anathema
Anchor
Anethos, or Aniss
Angel
Antagonize
Anthracite
Antichrist
Antithesis
Antitype
Apocalypse
Apocrypha
Apollyon
Apology
Apostasy
Apostle
Archangel
Architect
Arithmetic
Artemon, mizen-sail, used by early English poets
Aroma
Asbestos
Asp
Atheist
Atom
Austere
Authenticate
Automaton
Axe
Aye, in the sense of ever
Baptize
Baptism
Barbarous
Basis
Bathos
Bay, to cry out for succour, as a dog is said to bay the moon
Beryl
Bible
Bias
Blaspheme
Boat, if Kiboton be admitted
Botany
Brew
Brose, used in North Britain
Cacoethes
Call
Callous
Calumny
Camel
Camp
Canon
Catastrophe
Cathechist
Category
Cathedral
Catholic
Cauterize
Cedar
Centurion
Cesar, Kaiser, or Czar
Character
Charity
Charter
Chasm
Cherub
Chorus
Chrism
Chrysolite
Chrysoprasus
Cinnamon
Climate
Clime
Cochineal
Colony
Coffin
Coin (Koinos?)
Coity, marriage-bed (Kit's Coity House, in Kent)
Cosmical
Cranium
Crime
Crisis
Criterion
Critic
Crystal
Cube
Cubidge, cheating at play, from Kubos, a cube or die. In modern slang, Cabbage
Cummin
Custody
Cut
Cymbal
Dactyl
Dæmon
Deacon
Demiurgos
Despot
Devil
Diadem
Dialect
Diagnosis
Diagonal
Dialogue
Diamond
Didactic
Diegesis
Differ, Difference, and Diverse, all from Diaphoros
Dilute
Dogma
Dogmatize

Dome
Dowry
Drachm
Dragon
Dropsy
Dyke
Dynasty
Dysentery
Ease
Ecstasy
Elect
Eleemosynary
Elephantine
Emit
Emporium
Endue
Energy
Ephemeral
Epigraph
Epiphany
Episcopate
Epistle
Esoteric
Ethnic or Heathen
Eucharist
Eulogy
Evangel
Evangelist
Exclude
Exoteric
Face
Fame
Felon
Filial
Flagellate
Foul
Freeze, to congeal with terror (Jas. ii. 19).
Fuel
Gall
Game
Gangrene
Genealogy
Gloss, in the sense of dialect
Glue
Gnome
Graphic
Gymnasium
Hades
Hall
Hallelujah
Harass (from Tarasso?)
Heathen
Hence
Heterodox
Heretic
Hilarity
Holocaust
Hole
Homily
Horizon
Hour
Hosanna
Hyacinth
Hymn
Hyperbole
Hypocrite
Hypothecate
Idea
Idiot
Idol
Idolatry
Implicate
Index
Indigent
Iota
Jasper
Knee
Lamp
Laity
Larynx
Leave, to
Legion
Leper
Linen
Lion
Loosing
Majesty
Magi
Magic
Mamma
Mania
Manna
Mansion
Martyr
Membrane
Messiah
Metamorphose
Metaphor
Metathesis
Mete
Meter
Method
Miasma
Mile
Mill
Mimic
Moon, and New-moon
Myriad
Mystery
Nave
Nautical
New
Oil
Olive
Orator
Orphan
Parable
Panoply
Parabola
Paraclete
Paradise
Paralytic
Parallax
Pard
Paschal
Pathos
Pater, as the root of such words as Patriarch, paternity, patrician, patriot
Pause
Pedagogue
Pentecost
Phantasm
Phantom
Phantasy
Pharisee
Pharmacy
Phenomenon
Phial
Philanthropy
Philosophy
Phœnix
Phosphorus
Physic
Pinakin
Planet
Plastic
Pleura
Poet
Polity
Porphyry
Presbytery
Procure
Prognosis
Prophecy
Prophet
Prophetic
Prosecute
Proselyte
Prow
Psalm
Pyre
Quadrant, fourth part or farthing
Rabbi
Rain
Rake, worthless
Rhetorician
Rip
Sabbath
Sack
Sanhedrim
Sandal
Sapphire
Sardine
Sardius
Sardonix
Satan
Scale, in the sense of plucking off the hair
Scandal
Scandalize
Scene
Scheme
Schism
School
Scollop
Scope
Scorpion
Sky
Spend
Sperm
Spiral
Sponge
Stadium
Stalk, of corn
Star
Stem
Sterile
Stigma
Stoic
Stole, a garment
Stomach
Stage
Strategy, movement of an army
Strengthen
Strow
Style
Sycamine
Sycamore
Sycophants
Sympathy
Symphony
Symposium
Synagogue
Synod
Tact
Talent
Tavern
Technical
Tetrarch
Theatre
Theologian
Thorax
Throne
Throw
Title
Toll
Treasure
Tremble
Tribulation
Trouble
Trough
Upper
Vials
Vine
Wine
Wet
Whole
Woe
Woven
Zeal
Zealot
Zest
Zone

ORIGINAL LETTERS BY THE REV. PHILIP HENRY.

To the Editor of the "Baptist Magazine."

My dear Friend,

Recently, in reading through a very ancient volume given to me by a man of God now gone to his rest, I met with the following letters, addressed by the Rev. Philip Henry to the Rev. F. Tallents, who, like himself, was separated from his flock on the fatal Bartholomew Day, 1662. The second letter, as you will see, has no date, but on the top of the original there is, in the handwriting of Mr. Tallents, this note:—"Answered April 7th, 1696." As Mr. Henry died the 24th of June following, I think it may be reasonably concluded that this second letter was one of the last productions of this devoted and excellent man. No wonder that those to whom the name and offices of Jesus were thus valuable and precious could "suffer the loss of all things" for His sake. Surely to them will apply, and that moreover with singular force and propriety, the words of the apostle, "Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." It strikes me that the insertion of these letters in the Baptist Magazine would be a means of instruction, and comfort too, to your readers; hence, if the same be your opinion, please let them appear, and thus oblige,

Yours most sincerely,
John Teall.

Charlton, S.E., July 27th, 1868.

Letters of the Rev. Philip Henry.

Nov. 1st, 1695.

My dear brother Tallents,

You do, in all your letters, *spirare Christum*, which, I thank God, besides your love to me, unworthy me, declared in them, is the thing that I can truly say makes them sweet to me. To see that when I myself am so poor and low in my knowledge of Him, desires after Him, delight in Him, there are you and others that do so abound therein. He is truly worthy, altogether worthy, that it should be so. To learn Him, and to love Him, and to live in Him, is all in all. He is foundation, food, root, raiment, refuge, righteousness, head, hope, life, light, peace, propitiation, and what not, that we have need of to make us holy and happy?

Our joint dear love to you both. Our God perfect His good work in you and by you in the world, and bring you safe, when your race is run, to His eternal rest.

This from, dear Sir,
Your brother, friend, and servant,
Philip Henry.

Dearest Brother,

It rejoices us to hear that your bow still abides in strength. The Lord continue it! I return you *Rowbotham's Disquisition*. I judge he is in the right; but I have neither head nor heart for controversies. I would die in peace. It is finishing time: O for grace for finishing work! We are dying here and hereabouts, like as they are with you. Blessed are they to whom to die is gain!—and who are they but those to whom to live is Christ? It rejoices my heart that every one of your letters is so full of Christ! Glad that others love Him so affectionately and warmly, when I myself am so poor and cold in it! Is He not all in all? Is not everything else nothing at all without Him? "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only." This text holds Him out fully in both the things wherein we have daily need of Him,—strength and righteousness.

Dear love to our dear sister. Farewell.

Yours,
P. Henry.

APPLES OF GOLD IN PICTURES OF SILVER.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.—1 Cor. ii. 9.

If earth, that is provided for mortality, and is possessed by the Maker's enemies, have so much pleasure in it that worldlings think it worth the account of their heaven, what must heaven needs be that is provided for God Himself and His friends? How can it be less in worth than God is above His creatures, and God's friends better than His enemies?

Bp. Hall.—1650.

Let us, therefore, come boldly unto the throne of grace.—Heb. iv. 16.

To come boldly is to come confidently. To come boldly is to come frequently. To come boldly it is to ask for great things when we come. To come boldly is to ask for others as well as ourselves, to beg mercy and grace for all the saints of God under heaven as well as for ourselves. To come boldly is to come and take no nay. To come boldly is to plead God's promises with Him both in the way of justice and mercy, and to take it for granted God will give us —because He hath said it—whatever we ask in the name of His dear Son. John Bunyan.—1663.

What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.—James iv. 14.

What is our life but a few hours? and in one of them death may come. This hour the breath thou drawest may be thy infection, this hour the bread thou eatest may be thy poison, this hour the cup that thou tastest may be "that cup that must not pass from thee." But what speak we of this hour, seeing it is come and gone? The sweetest *ditty* that Moses sung were his breves and semibreves of life, and what is it but a "watch"? What is it but a "sleep"? We watch when it is dark, we sleep when it is night; if then our life be no more but a night work, what is truer than this wonder, our *life* is done, our *days* they *have been?* What mean our plots and projects for the time to come? Our life is done, and we are now but dead men."

Isaac Ambrose.—1658.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. —Matt. vi. 6.

Here we come even to His seat; we reach the secret place of the Most High. Here we are not condemned as deceivers, nor ridiculed as enthusiasts, if we prostrate ourselves before God, or pray with our Saviour "with strong cryings and tears." I know not why we should be ashamed to be seen weeping; yet so it frequently is—but here the eye can pour out tears unto God. Here we may sigh, pause, and kneel a third time, "saying the same words." Here we may pray for others, in a way we could not do before them without offence. Here you may pour into the bosom of God things which you could not divulge to your nearest friend. Here "in everything by prayer and supplication, with thanksgiving we make known our requests to God," and as the consequence of the full disclosure, we are "careful for nothing," and "feel a peace that passeth all understanding, keeping our hearts and mind through Christ Jesus."

William Jay.—1826.

No good thing will He withhold from them that walk uprightly.—Ps. lxxxiv. 11.

Where it would be for your benefit to have a share in the good things of the present life, it will be granted; and should it be denied, the want will be abundantly supplied. In the season of trouble He will either keep all destructive evil at a distance, or secure you in heaven before the tempest approaches. Or He will make the valley of Achor a door of hope. With a multitude of suffering saints you will say, "It is good for me that I have been afflicted." "I never experienced more of the presence and love of God, than when I was in the fiery furnace. If He took away some of my outward enjoyments, He gave me inward consolations, which were infinitely sweeter. If He lessened my comforts, He subdued my depravity; so that I was always a gainer by my losses, and had cause in everything to give thanks."

SAMUEL LAVINGTON.—1815.

Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—JOHN. xv. 2.

A Christian, for the sweet fruit he bears to God and men, is compared to the noblest of all plants, the vine. Now as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless: so doth the *best* man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow; rather than cut up, to burn.

BISHOP HALL.—1650.

For our conversation is in Heaven.—PHIL. iii. 20.

A conversation in heaven is *a very safe conversation*; you will be free from snares and temptation. As an earthly conversation subjects unto temptation, so a heavenly conversation will free us from temptations. When is the bird in danger of the lime-twig or net, but when she comes to pick below upon the ground?—but if she could but keep herself above always, she were free from the snare and net. It is Chrysostom's similitude. Keep above, and then ye be free from the snare of the fowler.

JEREMIAH BURROUGHS.—1649.

We beseech you, brethren, to know them which labour among you, and are over you in the Lord. And to esteem them very highly in love for their work's sake.—1 THESS. v. 12, 13.

Because they are like lamps, which consume themselves to give light to others, so they consume themselves to give light to you; because they are like the hen, which clucketh her chickens together from the kite, so they cluck you together from the serpent; because they are like the shout which did beat down the walls of Jericho, so they beat down the walls of sin; because they are like the fiery pillar which went before the Israelites to the land of promise, so they go before you to the land of promise; because they are like good Andrew, which called his brother to see the Messias, so they call upon you to see the Messias; and therefore make much of such.

HENRY SMITH.—1575.

Reviews.

Pax Vobiscum, or The Bible and the Family: being a Deduction from the Scriptures of the Gospel, in its Characteristically Family Aspect. By the Rev. DANIEL FRASER, A.M. Edinburgh: W. P. Kennedy.

THIS book is written for the special benefit of us Baptists. "A growing influence and growing importance," which the writer acknowledges, "have attached to Baptist principles, and of which not a few thinking men have felt it difficult to see the end," seem to have filled him with alarm, and made him very anxious for our welfare. And that the more, as "his belief is, that a man cannot at one and the same time hold by Baptist principles and hold his Bible; that a separate Baptist camp is no longer scripturally tenable; that Baptists themselves must be glad to escape from their unsupported and dangerous position; and that, if they are to re-form, and to continue occupying distinctive ground, it must be under another set of principles than those which their banner has hitherto displayed." "None," he contends, "will be entitled to say that these words of truth and soberness are not justified until they have *read through* the present volume." We warn the writer against indulging for a moment the hope that this volume will ever be *read through* by any Baptist. We are, for the most part, a plain people, fond of simplicity and good common sense, of either of which it would be difficult, if not impossible, to find a paragraph throughout six or seven hundred closely-printed octavo pages. The book calls to mind an anecdote we once heard of a Presbyterian minister, who, having engaged to preach a charity sermon, called together, on the Sabbath eve, the elders of the Kirk to read to them some manuscripts, that they might aid him in the selection of one suitable for the occasion. Having been stopped several times during the reading of one sermon to explain the meaning, he abruptly closed his manuscript, observing that *that* one would do, as people always most appreciated what they least understood. On this principle, perhaps, Mr. Fraser hopes that this volume will persuade the Baptists *en masse* to surrender their own denominational distinctions, and pass over to the Presbyterian, or some other Pædobaptist body. We give two illustrations, lest our readers should charge us with severity. We wonder how many of them will be able to wade through the following SENTENCE (of a length beyond all comparison!), or, when they have done so, to cull from it a grain of sense:—

"Once more, in view of Jesus under Abraham's family promise, not only maintaining His standing in the promise, but improving both it and that anointing of His baptism, which qualified Him for being a minister of the circumcision, and for all His use of the letter and parable—in active efforts for the salvation of the children, and in fulfilment of all that parental duty necessary under the letter, to this end:—what have we under, and with this, but Jesus, farther—consequent on His prevailing, on behalf of Adam and men at large, in that conflict with temptation, in which but for Him they all must needs fail; engaging next in that work in which Adam did not stand long enough to engage, and in which none since have ever engaged, but out of the grace of Christ—the great work of travailing in birth again for the children; and this now, not as a minister of the letter only, but as a minister of the spirit—the glory of His anointing as a minister of the letter being designed to discover the greater glory of His anointing as a minister of the Spirit, and the faithfulness and fulness with which He discharged the work of the one, the faithfulness and fulness with which He discharged the work of the other—speaking, indeed, to the people in parables, and without a parable not speaking to them; but when He was alone expounding all things to His disciples, and hereby becom-

ing—as being a minister of the Spirit—the Spiritual Father of the twelve apostles, who in their turn became the twelve New Testament tribes (Matt. iv. 34; and compare Matt. xiii. 10—17; Luke x. 21, 22; Matt. xvi. 17); the design and result of this, Christ's work of travailing in birth, being His working out the righteousness and procuring the life out of which, partaking of His grace, the hearts of the fathers shall be turned to the children, and men shall be duly qualified, in respect both of letter and of spirit, and whether as pastors, and so officially as the spiritual parents of the congregation, or as fathers, and so as immediately the heads and domestic ministers of their several households; for so travailing in birth for the children as that, the hearts of the children being turned to the fathers, and thereby the disobedient to the wisdom of the just, the family promise may have a full accomplishment, and thus in due time, instead of the fathers, be the children, whom Thou mayest make princes in all the earth".—Pp. 444—5.

Our second illustration is taken from the author's remarks on the cure of Jairus' daughter, and of the woman diseased with an issue of blood. If their coarseness offend the good taste of our readers, we hope, considering our motive, they will not severely condemn us for quoting them.

"The cases as given by Matthew, occurred as follows:—'While He spake these things unto them,'—that is, while, consequent on the illustrations given of the forgiving and healing power of His kingdom, He was speaking of Himself as a Bridegroom—'Behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.' Matt. ix. 18–26. Observe here:—

"(1.) Christ's bride,—a man, yet not a man simply, or alone, but male and female, or man as married, and having woman given to him to be an helpmeet for him in this his bridal character; who, therefore, to complete the representation of the bride, designed to be given, is here, in the necessary absence of the ruler's own wife, providentially brought along with the man upon the stage,—in a woman, whose circumstances peculiarly fitted her for the ends of that representation which was in view.

"(2.) Observe the condition of the bride: as man, the bride is fallen, guilty, sinful; one therefore under the family curse, and who has destroyed himself, and his house along with him; who therefore is exposed to be pierced through in the loss of his children; yea, who even now, and in this ruler, is seen, in view of the sword which is about to execute its commission against him in the death of his daughter—an only child, now about twelve years of age—fleeing to Jesus, if so be there may be escape, or shelter from it.

"But again, as woman also, the bride is fallen, and under the curse. She is designed, indeed, for marriage, and for being in marriage the helpmeet of an husband; but her condition, as represented in the case before us, disqualifies her for marriage, and makes her, until forgiven, and thereby healed and saved, unsuitable for being an helpmeet in the kingdom: or if, under, and notwithstanding the disqualification of being unforgiven, and so in respect of her issue, of being unhealed, still marrying, then, as represented in the case of the absent ruler's wife, now watching the last expiring breath of her beloved and only daughter, and pierced through with the sword which is seen piercing her, marriage will not better her condition, but, on the contrary, being now left to realize the curse of Gen. iii. 16, her issue and the progeny proceeding from her becomes to her only, more and more, the cause of weakness, defilement, shame and of bitter anguish from first to last, from which no human skill, however long or variously applied, can save.

"Twelve years had this unmarried woman proved what man could do; but after having spent all upon physicians, her disqualification still remained, and instead of being bettered, rather grew worse; but, similarly and equally, the originally disqualified condition of the married is seen to have remained also, and so, after a like period of twelve years of doctoring and

nurturing, must this woman's progeny succumb to death at last; and all skill of man has failed in saving the mother from the multiplication of her sorrow in this piercing and crowning anguish.

"(3.) But now, this being the bride, and this her condition, Christ the Bridegroom is at no loss. Being a Physician, He both knows what to do, and has appliances and power equal to the emergency. Observe how He proceeds, how He effects a cure, and the cure effected.

"It is in the character of a beggar at his door that His future bride first comes into contact with Him, and that they meet face to face; His interest in her, and love to her, being drawn forth on the occasion, not in view of comeliness and beauty, but in view of vileness and deformity, of misery and need. Both the man and the woman come in their need to Christ; and now, proceeding in regular order:

"First, the man is forgiven. This was the necessary foundation to all that followed; it is thus that Christ habitually proceeds; and it is this that we see manifested here, in that the man fleeing from the sword that was about to smite him in his family, and seeking protection in Christ, Christ hereupon goes with him; in this—yielding himself to Him for a protection, interposing, as readily as at the first, between man and the sword (Gen. iii. 16); and, having it in view to receive its stroke in His own person, meanwhile investing him in righteousness and safety.

"Next the woman is forgiven, and so also healed, and has her disqualification taken away. First, the unmarried is forgiven and healed; but, having in connection with this woman's twelve years' incurable illness called the attention of the ruler to the real source of that woe and death which were in his house, and which should have been seen to at his marriage, or twelve years ago; and so also, after his own forgiveness, calling attention to the place where next a cure must take effect, if finally woe and death are to be chased from his dwelling—doubtless with the forgiveness and healing of the unmarried, we are to connect the simultaneous forgiveness and healing of the married also, she being thus given and restored to her already forgiven husband; and now, and only now, qualified for being an helpmeet for him, an Eve, the mother of the living.

"Accordingly, in the last place, these results having been effected, the rest follows as a matter of course; or, redeemed now from the family anguish and curse, legally, it is right and suitable, and it is graciously granted to them, to be redeemed from it actually. Tidings indeed are brought, that already Jairus' child is dead, but, graciously comforting and encouraging him by the way, Jesus soon arrives at the house of death and sorrow; and now, scattering all its dismal night of weeping, what a morning of joy breaks all at once upon it! 'Give place,' He said, 'for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose.' Verses 24, 25. 'And they were astonished with a great astonishment.' Mark v. 42.

"This was a miracle, the fame whereof went justly forth through all that land, carrying with it the savour of Christ's name, as the Family Saviour, unto their dark and sin-sick houses; and the fame and savour have extended even to us, to cheer with light and hope our no less joyless and death-stricken dwellings."—Pp. 440—463.

The Great Architect: His Plan of Salvation in the Temple of Dead Stones and Living Stones, God and Man. Longmans, Green, Reader & Dyer.

THE title of this book is rendered intelligible by its concluding paragraph:

"The PLAN OF SALVATION in all the Divine majesty of its sublime simplicity, stands revealed to men and angels in its work of raising up the 'dead stones,' quickening them into 'living stones,' and building them into the 'walls of salvation,' the boundaries of the Divine 'Temple' which incloses heaven and enfolds all that is good on earth—the joint and perfect work of the HOLY SPIRIT OF TRUTH, THE WISE MASTER-BUILDER, AND THE GREAT ARCHITECT. These dead stones quickened into living stones constituted that temple of which the temple in Jerusalem was the type. Each Christian also is '*a temple of the living God*' through Christ, with Christ, on Christ, in Christ, by Christ, and for Christ—the TEMPLE of *Temples*, the ROCK and the *Chief Corner Stone*, the VAIL and the *Door*, the ALTAR and the *Sacrifice*, the MERCY-SEAT of God to man, the *Ark of His Covenant* with man, the HEAVENLY MANNA, and the *Bread of human life*, the FOUNTAIN OF LIFE and the *Atoning Blood*, the SHEPHERD and the *Lamb*, the SUN OF RIGHTEOUSNESS and the *Light of the world*, the only HIGH PRIEST and the first true *human priest*, the WORD made *flesh*, the TREE OF LIFE and the *Branch*, the SON OF GOD and the Son of Man."

Hence the folly of sacerdotalism and Ritualism; and the complete brotherhood of the whole Church of God. The style of the book is peculiar, but interesting. It contains much dry humour, and is admirably calculated to weaken one's faith in altars, priests, and vestments. We know no book better adapted to stay the present rage for church millinery and popish fooleries.

The following quotation may be interesting to some of our readers:—

"If additional proof is required of the fact, which the whole Bible builds up, and each primitive Church in its arrangement confirms, that the truth in Christ was to make all men spiritually free and equal, it is supplied in the circumstance that no distinctive dress was ever assumed by church officers while conducting church services.

"The garments of the day, various in form and name, were worn by ministers and people in church and out of church, and only became distinctive to the former by the latter adopting newer fashions.

"It thus happens that the various vestments in which priests of Rome attire themselves are all, without exception, of civil origin.

"Even the slang names which the people applied to the different parts of their dress still stick to them in most ludicrous contrast to symbolical meaning artfully claimed for them by partisans of Popery. In the southern parts of Italy the peasantry, now as of old, wear a shirt as the only upper garment; and the colour white—in Latin, *album*, Italianized into '*alb*'—originated the cant word for the garment.

"The little street 'Arab,' who naturally connects the vestment with the price paid to his poor mother for making it, is in the habit of expressing his sense of the indecency of any part of it appearing outside in this country, by admonishing the offender to 'tuck in his tuppenny;' just as his little Roman brother, two thousand years ago, with the same shocking vulgarity, vociferated 'tuck in your white!'

"It thus results that 'tuppenny" and 'alb' are the slang equivalents for a shirt. At the present day in Italy, the followers of Garibaldi, as the cheapest mode of obtaining a military costume, dye their shirts, and have in consequence received the name of 'Reds.'

"In Dalmatia, the garment in question was worn with long sleeves; and, when this fashion found its way to Rome, the shirt of this particular pattern was called a '*dalmatica*.'

"The ordinary working dress of the agricultural labourer was a smock-frock, and to this he gave the pet name of 'little house;' the name and the dress being kept alive in the '*chasuble*.'

"Those above the peasant class sometimes put on an overcoat or 'surplice'—the 'Cotta candens.'

"In rough weather they went to church in a cape or '*cope*,' which they also called '*pluviale*,' the waterproof.

"In cold weather a woollen comforter was necessary, and thus the '*pall*' or *pallium* was introduced.

"During the middle ages, sporting bishops mounted a hunting coat, then called a 'rochet;" and, as their sporting lady companions rode out in a '*cyma*,' that article also appears in the ecclesiastical wardrobe under the name of '*chimere*.'

"The humble followers of Christ who were his first disciples continued for some time to be the chief preachers of Christianity, and its first ministers; and they never dreamed of adopting a distinctive dress or an official costume. From whatever class the preacher was taken, he appeared in church in the same dress as out of it.

"In the simplicity with which the Lord's Supper was then understood and administered, the humble minister of Christ, clad in his '*alb*,' or clothed in a '*chasuble*,' and standing to serve his brethren, excited no astonishment and met with no rebuke. But what words can express the indecency and indignity of a Romish priest undertaking to 'make God,' while dressed in a common 'shirt,' or wearing a 'smock-frock'?

"The little colicky contortions which newly-born babies are apt to indulge in are generally interpreted by young ladies of gushing temperament as angelic smiles of welcome at their approach: their illusion does nobody any harm.

"The equally ridiculous folly of imagining that the sacerdotal wardrobe of Rome, or her imitators, contains anything but labels to ticket the wearers of these 'vestments' as the rankest of shams, is a delusion that is not harmless; simply because it parodies truth, intrudes tomfoolery in the most offensive form and place, and deliberately insults what it hypocritically pretends to honour."

Scenes among which we Labour. By the Wife of a Missionary in Bengal. London: Elliot Stock, 62, Paternoster Row.

This little book, written by Mrs. Robert Robinson, of Calcutta, for the benefit of the young in England, contains some most graphic descriptions of life in India. Every page is full of valuable information, and we hope that in all our families and schools it will find an entrance, when it will certainly make its own way.

The Model Church: an Ancient Study for Modern Times. By the Rev. L. B. Brown, Hull. Second Edition. Thomas C. Jack.

This little work was originally published as a prize essay. The "Model Church" is congregationalism. That in New-Testament times the Christian Church was composed only of regenerated persons; that each Church was complete in itself, and independent of external authority; that its officers were helpers of the Church, selected by the members; that it was democratic in its government; that it is essentially aggressive in character and mission, demands the co-operation of all its members, and must conduct all its undertakings in devout reliance on Divine help, is simply and forcibly argued from the Holy Scriptures.

Milton and Machiavelli. Two Essays, by Lord Macaulay. London: Longmans, Green, & Co. Price Sixpence.

The first of these essays was Macaulay's first contribution to the *Edinburgh Review*, made while he was yet a student at Lincoln's Inn. It not only effectually laid the foundation of the great essayist's fame, but it revived the reading of Milton in England, and restored the lapsed knowledge of the poet's prose writings. Messrs. Longman purpose reproducing the whole of Macaulay's contributions to the *Edinburgh* in the same cheap form. They rightly judge that such an undertaking will render good service to the true culture of Englishmen.

We recommend all young men who covet acquaintance with their country's history and language to purchase this series, and hope to hear of its adoption as a text-book in the higher classes of our public schools.

The Beggars (Les Gueux), or the Founders of the Dutch Republic. A Tale, by J. B. de Liefde. London: Hodder & Stoughton, 27, Paternoster Row.

Mr. de Liefde is already widely known in England as a charming story-teller. In the struggles of the noble Netherlanders against the ferocity of Philip of Spain and his butcher-in-chief, the Duke of Alva, the author has found a subject worthy of his pen. With a commendable fidelity to historic truth, the narrative retains its interest from first to last, and will be found to repay the perusal of intelligent readers a thousand times more than the highly-spiced novels of the present day, which, in nine cases out of ten, are as grotesque in the caricature of probability as they are destitute of moral worth.

The Young Men's Class, or Practical Suggestions on the Management of Adult Classes in Sunday Schools. By W. S. Blacket. Third edition. London: Sunday School Union, 56, Old Bailey.

The senior classes of our Sabbath-schools, when judiciously conducted by qualified teachers, are second to none of the agencies of the Christian Church in their importance and usefulness. No labours are too costly that promote the adaptation of those upon whom depends the management of this department of Christian education. Without much prayerful preparation, merely natural qualifications will be of little avail to secure the peculiar fitness such work demands. We believe, with Mr. Blacket, that very much remains to be done in attaining a higher degree of efficiency in these classes, and we thank him for the very sensible and practical suggestions which are embodied in this little book. We are glad to find that it has reached a third edition, and strongly

urge its perusal upon all who have the honour to instruct the young people who occupy the position held by the catechumens in the early Church.

The Parables of our Lord Explained and Applied. By the Rev. F. Bourdillon, M.A. London: The Religious Tract Society, 56, Paternoster Row.

The author's aim has been not so much the exegetical as the simple and practical explanation of the Saviour's parables. He has observed a just medium between the excessive spiritualization which weakens the force of the New Testament parables, and the utter negation of a spiritual meaning which annihilates their vital force. A devout spirit breathes through all the pages of this, which, we indulge the hope, will be a widely useful book.

Apologetic Lectures on the Saving Truths of Christianity. Delivered in Leipsic in the Winter of 1866, by Chr. Ernest Luthardt, Doctor and Professor of Theology. Translated from the second German Edition by Sophia Taylor. T. and T. Clark.

This is a continuation of a series of Apologetical Lectures on the fundamental truths of Christianity. The author's own retrospect will best show the subject and spirit of these lectures:—

"The contradictions of this existence are the good which will not let us rest; which urges our mind to the questions to which this world furnishes no answer, and arouses in our hearts the aspirations which this world cannot satisfy. But the contradiction of all contradictions is sin, with its consequent guilt. This rends our nature in its inmost depths, and fixes between us and the eternal love of the Holy God a chasm which no labour of our own efforts is able to fill. Only eternal grace could bridge it over, that God in Christ might come to us, that we might come to Him. What the counsel of eternal love in the heart of God decreed for our deliverance, became a fact in Jesus Christ and on the Cross, and becomes our own experience by the work of God's Spirit in our hearts. From this hidden mystery of the inner man proceeds that renovation which had its kingdom below in the hearts of God's children; its ultimate aim in the perfected life of God's Eternal Kingdom, when both body and soul will rejoice in the living God."

Such is the doctrine of Christianity brought before us in these lectures. Its origin is in God's Divine counsels; its end is the World of Glory; its centre is the crucified and risen Saviour. Good old truths are here invested with much freshness, and set forth in a manner which does credit both to the pen and to the heart of the author.

Chats by the Sea. By Marianne Farningham. London: James Clarke, 13, Fleet Street.

This is a very suitable book to supply juvenile readers with some first lessons in the marvels of the shore. It is brimful of information, conveyed in an attractive manner, and is published in a cheap form.

Intelligence.

MINISTERIAL CHANGES.

The Rev. W. B. Carr has resigned the pastorate of the Church at Marlborough-crescent, Newcastle-on-Tyne, and Mr. J. Spanswick, of the Metropolitan College, has accepted it.

Mr. E. J. Silverton, pastor of the Church in Trinity Chapel, Borough, has given notice of his intended resignation.

We regret to learn that, in consequence of continued ill-health, the Rev. J. E. Yeadon has resigned the pastorate of the united Churches of Ightfield and Whitchurch, Salop.

Mr. Capern has, in consequence of infirmities, been under the necessity of resigning the pastoral office. He has removed from Bugbrook to Burton-Latimer, near Wellingborough.

The Rev. J. E. Simmons, M. A., has resigned the pastorate of the Baptist Church at Bluntisham, Hunts. He has had the oversight of the Church for a period of over thirty-eight years, but now, owing to ill-health and the advice of his medical attendant, he has resigned. It was with great reluctance that the Church accepted the resignation; and an address of sympathy was sent to Mr. Simmons by the members.

MISCELLANEOUS.

RETIREMENT OF THE HON. AND REV. B. W. NOEL.—It has been announced for some time that Mr. Noel intended resigning the pastorate of the Baptist Chapel, John Street, Bedford Row, which he accepted nearly twenty years ago upon relinquishing his appointment in the Church of England. On the 16th of July, at a numerously-attended meeting of the Church and congregation, the rev. gentleman formally severed a connection which had been one of great pleasure to himself and the people of his charge, On behalf of the Church, Mr. Marcus Martin presented Mr. Noel with one thousand pounds, as a token of their profound regard. Mr. Noel, after a suitable response, announced his intention of devoting himself for the future to evangelistic work.

FORRES.—ORDINATION SERVICES.—Recognition services were held on June 10th in connection with the settlement of the Rev. James Scott, from the Metropolitan Tabernacle College, London. The services were commenced in North Street Hall, the present meeting-place of the Church, in the afternoon—Mr. R. Stewart presiding. After prayer by the Chairman, the Rev. J. M. Campbell, Branderburgh, read a portion of Scripture, and offered the recognition prayer. The Rev. W. Grant, Grantown, delivered the charge to the pastor; and the Rev. J. Macfarlane, Elgin, addressed the Church. In the evening a public meeting was held in the same place—the Rev. Mr. Scott presiding; and suitable addresses were delivered by the Rev. Messrs. Grant, Macfarlane, Campbell, Scott, and Mr. Stewart. Mr. Scott has officiated as pastor of this Church for the past twelve months, and the pastoral relationship has been formed under encouraging prospects.

BILLINGBOROUGH. — The foundation-stone of the new Baptist Tabernacle, Billingborough, was laid by the Rev. J. A. Spurgeon, on July 16. The church and congregation have for some time past met for worship in the Public Hall; but this place having proved very inconvenient for the purpose, a desire was felt to build a tabernacle, and a suitable site having been procured at a cost of upwards of £800, the present step was taken. The building and land will cost in all between £900 and £1,000, towards which the Rev. C. H. Spurgeon has kindly promised £100. The laying the stone was witnessed by a large number of people.

DAMERHAM.—Henry Earney begs to return his sincere thanks to the kind friends who, responding to the appeal in the BAPTIST MAGAZINE for June, have generously contributed to the amount of £9 2s. through Mrs. General Marshall.

RECENT DEATHS.

MISS MARTHA DOUGLAS.

The subject of this brief notice was the daughter of the Rev. John Douglas, Baptist minister, Portadown, Ireland. She departed this life June 6th, 1868, aged seventeen years. About three years previously to her demise she was brought to the Lord, publicly professed Him in baptism, and became united with the Church at Portadown. She was a zealous and an efficient teacher in the Sabbath-school, and assisted in leading the praise of the sanctuary. From the first attack of the illness which terminated fatally, it was her conviction that she would not recover, and she endeavoured to dissuade her father from having any consultation of physicians. When attached relatives expressed a hope of her recovery she assured them she entertained none, but was fully resigned to the will of her Heavenly Father. Her mother on one occasion asked if she would not rather stay with her parents, were it the Lord's will. She answered, "I have a desire to depart and to be with Christ, which is far better."

Six weeks from the time she first became ill she rallied a little, and was so much improved as to be able to walk out of doors, leaning upon her mother's arm. The Sabbath following she desired to meet with the Church in the "breaking of bread." It was observed that perhaps her strength was inadequate to the journey. She replied with perfect calmness, "It may be my last opportunity upon earth to contemplate my Saviour's love through the symbols of His death." The season was refreshing to her soul. It proved, as she had anticipated, "the last opportunity." That evening the fatal symptoms returned with alarming obstinacy. At times her sufferings were intense and protracted, but were always borne with Christian fortitude and patience. She was never heard to complain. When asked if she suffered

much pain, she would reply, "Not so much as I might do. 'He knoweth our frame; He remembereth that we are dust.'" One Sabbath evening, on her recovering from a severe attack, her father asked if she had any fear of her salvation in the prospect of her early dissolution. "No," she said, "the happiest hours of my life are those spent in contemplating my change. I am happy, very happy. Jesus, as my surety, has kept the law for me, and borne its curse. His resurrection is the evidence of His Father's acceptance of His atonement, and my acquittal from every charge of law; for I believe in Him, and am ONE with Him in His death, resurrection, and ascension. I feel the Holy Spirit in my heart testifying with my spirit that I am born again, and am a child of God."

She was devotedly attached to the study of the Scriptures, and passionately fond of sacred music. Almost all the texts referring to human depravity, the love of God, the atonement, and justification by faith, are marked with pencil in her Bible. Christian visitors were requested to read and pray with her. Should they ask if there was any portion she preferred, she usually replied, "I have scarcely a choice, for since I have grown ill every part of the Bible has become sweet to me." She requested, occasionally, that they should pray for increase of faith and continued peace to be granted to her, lest the enemy of souls should take advantage of her weakness, to tempt her to distrust God, or doubt His love. God graciously granted the desire of her heart. She never was distressed one moment with a single doubt. She rested with implicit confidence on the Divine testimony. And the peace of God, that passeth all understanding, kept her heart and mind through Christ Jesus.

Two days before her death she most affectionately besought her brother and other young friends present to come to Christ, to yield to His offered grace, as they like her must come to die. "If I were not saved now," said she, "I would be filled with alarm at the prospect of my premature dissolution, or perhaps be deceiving myself with the hope that tomorrow would find me better in health, and so pass unprepared into eternity." "You are still happy, my daughter?" said her father. She answered with a sweet smile, "Oh yes, happy, very happy." He then asked what it was that made her so happy. "My faith," she replied, "rests upon the blood of Christ as upon a rock. Three years ago I came to Jesus as a sinner, and for His own name sake He pardoned me, and has made me happy ever since." Then pausing for a little, evidently to acquire strength, she added, "My experience upon this bed is truly expressed in the words of those hymns which I wish papa to repeat, as I am now so weak."

About fifteen minutes before her departure her father asked if Jesus was still precious, and if she still loved Him. She audibly, and with great emphasis, answered, "YES." Then signifying a wish that both her parents should engage in prayer aloud, she gazed intently upon her father, apparently listening to the petitions he presented. Whilst her mother was in prayer she pressed her hand, closed her eyes, and breathed for about five minutes as if having fallen into a slumber. The silence of death ensued, her ransomed spirit returned unto the God who gave it. "To be absent from the body is to be present with the Lord." Youthful vigour and a robust constitution are no securities against the inroads of disease and death. "All flesh is grass." Scepticism and a lifeless formalism may, whilst health last, sneer at the vital truths of Christianity, but it is faith in the Lord Jesus that can sustain the soul with the consolations of a glorious immortality when the dew-damps of death cluster thickly on the pallid forehead.

MR. JOHN WILKINSON.

Mr. John Wilkinson, of Whitehaven, was born December 2nd, 1796, and was the third son of Mr. Randle Wilkinson, builder, Tunstall, Staffordshire. He was privileged to be a child of religious parents, his father being especially respected for his piety and integrity. In 1822 he was married to Mary, the eldest daughter of Mr. John Hall, earthenware manufacturer, Burslem. In the same year he became the proprietor of the extensive earthenware manufactory at Whitehaven, Cumberland, and settled, with his partner in life, in that town. Soon afterwards he was baptized by the Rev. Samuel Ruston, of Broughton, near Cockermouth; and he and Mrs. Wilkinson, who had previously professed her faith in Christ, were for several years connected with the Baptist Church in that village—a Church which originated in the time of Oliver Cromwell, when a regiment of his soldiers garrisoned Cockermouth Castle, some of the officers being Baptists and itinerating preachers in the neighbourhood. About thirty years ago, Mr. Wilkinson was the principal means of resuscitating the English Baptist Church at Whitehaven, and he continued to be identified with it, and its struggling interests, during his life.

For some years past he had been subject to attacks of bronchitis in the winter season. Last winter the disease was more

severe and protracted, and from the weakness which resulted he died, on Wednesday, the 13th of May, aged 71 years. On the 19th his remains were interred in the Whitehaven cemetery, the funeral services being conducted by the writer of this notice; and on Lord's-day evening he endeavoured to improve the event at the Baptist Chapel, Charles Street, in a discourse from John i. 47: "An Israelite indeed, in whom is no guile." The attendance of his numerous work-people, and of a large number of the inhabitants of the town and neighbourhood at the funeral and at the Sabbath evening services, evinced the respect in which our departed brother was held.

The writer was honoured with his friendship for upwards of thirty years, and he deems the appellation in the text for the funeral sermon to be as true a description of his character as could well be given. To be "an Israelite indeed," in the spiritual import of the term, is to be a grace-anointed priest of God on earth—a moral prince amongst the sons of men. Such an one has prevailing power with God in prayer, and a commanding power with men by the Christian gentleness of his temper—the purity and uprightness of his life. Our departed friend was a man of a devotional spirit. He often retired for meditation and prayer. He loved, and when in health never neglected, public worship. To him, both at home and abroad, the Christian Sabbath was "a delight, holy of the Lord and honourable." For years he and Mrs. Wilkinson drove from Whitehaven to Broughton, a distance of thirteen miles, in all weathers, on the first Sabbath in the month, for communion at the Lord's Supper.

He was a man well versed in the Scriptures—a man of intelligent faith in the person and mediatorial work of the Lord Jesus. His faith and piety had much to do with the quiet strength of his character, the amiableness of his disposition, the loveliness of his maturer life. In the extreme weakness that resulted from his last illness, his intellect was at times beclouded, but in his lucid intervals he evinced an ample and intimate acquaintance with the truths and promises of God's Word, and they were the "rejoicing of his heart."

He was distinguished by devotedness to God, not only by his consistently religious life, but by his generous liberality towards the promotion of religious and moral objects. God had prospered him in his business, and he thankfully devoted much of his gains to the extension of God's cause. His own immediate Church and denominational societies had in him a warm supporter. Our deputations, and others besides, can testify to the uniform generosity and kindness of Mr. and Mrs. Wilkinson. Whenever appealed to on behalf of any enterprise for the good of the town and neighbourhood, or that of the nation, or the world, his heart and hand promptly and gracefully responded. He did not trust in any degree to the merit of his own good deeds for acceptance with God and eternal life, but to the riches and freeness of Divine mercy, through the atoning sacrifice of Christ. His good works were the fruit and evidence of his loving faith in his God and Saviour. The inspired apostle says, "See that ye abound in this grace also."

He was remarkable for his humility, simplicity, openness, and straightforwardness of character. He most certainly had his faults, and of which he himself was fully sensible; but craftiness, pride, and ostentation were not among them. He was a far-seeing, prudent, diligent, and successful man of business; but no one ever had reason to say that he selfishly and craftily overreached them. We felt at once that we were in the presence of a Christian gentleman and a straightforward man. We could see through him, and he could bear to be seen through. He lived forty-six years at Whitehaven, and it is no more than truth to say, that the longer and more intimately he was known by his fellow-townsmen the more they felt his moral worth and worthiness of their love, reverence, and trust. His workpeople knew that he was their employer, but he never by haughty word or bearing, appeared to try to make them feel it. He was a firm, but kind and considerate master. Some few years ago his workmen presented him with a handsome testimonial of their esteem. Our brother was too intelligent to be conceited, too elevated in soul to be vainglorious and boastful; he had too much grace to be proud and overbearing. He not only trusted in, but had learnt of, Him who was "meek and lowly in heart."

Little has been intimated regarding his spiritual experience. He would not have wished that to be dwelt upon. He was not a man to parade his religiousness. It was not needed. His life was before us. We felt that he was a "man of God."

May He who "healeth the broken in heart, and bindeth up their wounds," be the Comforter of the now lonely widow through the remainder of her pilgrimage. May we all make it the highest ambition of our life, and look to Heaven for grace, to be deemed worthy of the commendation, "An Israelite indeed, in whom is no guile," by our heart-searching Lord.

Maryport, Aug. 13th, 1868.

Correspondence.

ANCIENT DENOMINATIONAL RECORDS.

To the Editor of the "Baptist Magazine."

Dear Sir,—The interesting paper which appeared in your February number, by Mr. Bosworth, on "The Western Association during the Commonwealth," reminded me that I have in my custody a MS. which records the proceedings of another Baptist Association of the same period. Although it can hardly be expected in these "fast" days, when sensational writing is the fashion, that the generality of readers will care to have this old, musty document served up for them, yet I suppose there are not a few of your readers who may like to have a taste of it. A quiet look at these old times—a descent into the hole of the pit whence we have been digged—will, I take it, be interesting and refreshing to some modern Baptists. The MS. I speak of is in the form of a small quarto book, bound in the finest vellum, the paper being much rougher than the skin. The writing occupies only the opening 37 pages, the rest of the volume being used as the old Church Book of the Tewkesbury Baptist Church. The Association records are beautifully written, apparently by the same hand throughout, in the peculiar style of the period. Abbreviation of words is not much adopted, but to one unfamiliar with the characters used, patience is needed to decipher the words. The minutest detail is, I know, delectable to those who like such things; and, therefore, for them I add that the ink is still a deep black, that there is no mould (I am sorry) on the leaves, and there is just the faintest smell of antiquity perceptible on them; but this is only when you snuff with specific and strained intention.

Whether the Book was kept by an official secretary, or is the private memoranda of a minister or a member of one of the Associated Churches, does not appear. The signatures in it are not autographs; but whether the original minutes exist of which this record is a copy, or whether this is the only record known of the matters to which these memoranda relate, I am unable to say. I imagine it is official, original, and unique—at all events I shall flatter myself so till some learned (and unpleasant) person shows otherwise.*

The Churches associated were Warwick, Morton hinmarsh (*sic*), Bourton on the Water, Tewkesbury, Hook Norton, Derby, and Alcester—these seven; but as meetings of the Association were held at Cirencester and at Gloucester, it is not unlikely that churches at these places were included, though no mention is made of a Church at either place.

The records extend over the period between 1655 and 1658. The first meeting recorded was held at Warwick, in May, 1655, and the last at Gloucester, in October, 1658. In all twelve meetings were held—viz., two at Warwick, five at Morton, two at Alcester, two at Gloucester, and one at Cirencester. The Association met thrice in 1655, thrice in 1656, twice in 1657, and four times in 1658. The meetings lasted sometimes two days, generally three

* I am inclined to think that the minister, or elder of one of them (for there were more than one) of the church at Tewkesbury, kept the book for the Association in the first instance, and when the Association Meetings dropped about the time of Cromwell's death, the book was used (directly after, as the dates show) for the proceedings of the Church.

days; and from the following notice, which I copy entire, they were not particular to a day, when need was:—

"The next meeting of the Associated Churches is to be the 22nd day of the 7th month, 1658, commonly called September, to be at Morton hinmarsh, at the sign of the King's Arms, by 12 o'clock on the foresaid day, and there to continue till the meeting be ended."

It will be further seen from this notice that the months are counted from March, and that they met (this once at least) at a public-house.

The frequency of their meetings, the time given to them, and the amount of business done at them (witnessed by these records) shows the activity and earnestness of these men in the work of the churches. Their new liberties, while they lasted, were turned vigorously to to account. It is significant that the records of the Western Association, as shown in Mr. Bosworth's paper, and of this Midland one (if I may call it so) close about the same time. The glory of the Commonwealth was at an end.

You will notice, Mr. Editor, that whilst the other Churches lie tolerably near together, that of one of them, Derby (spelt Darby) is an outlier. I do not know what may be built on that fact besides, but it is clear that the messengers thence must have had a long trot (on horseback, likely) to such a place as Moreton-in-the-Marsh, for instance. There they appear once and again, however, and sign their names to the "conclusions" of the brethren. They must have felt that there was real work to do in the Association, and hence spared no pains to see it done.

I will give you here the "five points" of the Association, and I take leave, very respectfully, to commend them, through you, Mr. Editor, to the consideration of that valuable body, "The Baptist Union of the United Kingdom," as containing, to my humble thinking, a better set of "objects" than the four of their "constitution." I will not give, unless unexpectedly very much pressed to do so, the Articles of Faith they first "unanimously agreed unto," for nobody cares about a creed now-a-days, and a Baptist creed in modern times would especially, I am afraid, be snubbed. I will not expose this creed to that humiliation, for it is a very nice one, and contains only 13 Articles:—

The agreement of certain Churches meeting together at Moreton Hinmarsh, the 24th day of the 4th month, 1655.

"For as much as the Churches of Warwick, Morton hinmarsh, Bourton on the Water, Tewkesbury, Hook Norton, Derby, and Alcester, do mutually acknowledge each other to be true Churches of Christ, and that it is their duty to hold a close communion each with other according to the rule of the Word of God, to be helpful each to other as God shall give opportunity and ability; and these Churches are now desired to consider that they acknowledge each other, and are faithfully to hold such communion each with other, and to endeavour to be helpful each to other.

"1. In giving of advice after serious consultation and deliberation in matters and controversies doubtful to any particular Church as plainly appeareth in the Churches of Jerusalem and Antioch, Acts xv.

"2. In giving and receiving also in case of poverty and want of any particular Churches as appeareth in the approved and due acting of the Churches of the Gentiles towards the Churches at Jerusalem. Rom. xv. 26, 27.

"3. In sending their gifted brethren to use their gifts for the edification of the Churches that need the same as they shall see it seasonable, as the Church at Jerusalem sent Barnabas to Antioch, Acts xi. 22.

"4. In a joint carrying on of any work of the Lord that is common to the Churches as they shall have opportunity to join therein to the glory of God, as appeareth in 2 Cor. viii. 19.

"5. In watching over each other, and considering each other for good in respect of purity of doctrine, exercise of love, and good conversation, they being all members of the same body of Christ (1 Cor. xii. 12), who therefore ought to have care one of another (1 Cor. xii. 29), especially considering how the glory of God is concerned in their standing, and their holy conversation."

It may be interesting to give the names of the men which appear in this record, for some of them, perchance, may be recognized even yet. The messengers who sign the Conclusions of the meeting, October, 1655, are these—

"Moreton—John Mans.
"War.—Dan King, John Cannes.
"Bourton on the Water—John Michill, John Fox.
"Tewkesbury—John Fluck, and Thomas Smith, William Haines.
"Hook Norton—James Willmott, John Archer.
"Alcéster—Thomas Arme, John Johnsones.
"Derby—Henry Davis, Godfrey Fletcher."

A second list appears, under date "at Warwick, the 7 and 8 days of the second month 1656."—

"Warwick — Nathaniel Alsop, John Turner.
"Morton hinmarsh — Daniel Ringe, John Teall.
"Alcester — Thomas Arme, Stephen Wade.
"Hook Norton—James Willmot, John Archer.
"Bourton on the Water—John Michill, Anthony Collet.
"Derby—Robert Pope, William Tomkison."

There is no further list of messengers' names, but a Circular Letter (the only one recorded) dated Glo'ster, the 13th day of the 8th month, 1657, is signed "in the name and by the appointment of the whole," John Nobs, John Michell.

I do not know, Mr. Editor, whether in any man's regard now these men of that old time are more than what they express themselves to be in their own eyes—"weak and unworthy brethren in the faith and fellowship of the Gospel of our Lord Christ;" yet judging from the wise and noble things to which they signed their hands to maintain and do, and judging of the things they resolved too to let alone, I very reverently esteem them a sterling set of fellows—scripturally instructed, pure, high-minded, valiant for truth and God. To some, could they read all that this MS. contains they would appear, I do not doubt, a set of stiff, strait-laced sectaries; and I dare say in girding up the loins of their mind in those days, they did draw the buckle a little tight. This may account for some uncomfortable stiffness in them, and it accounts for their power too. If they were straitened they were strong—if the "bowells" were less, the backbone was more.

It must be confessed that they kept Pædobaptists off at full arm's length, and that the outstretched arm presented a fist, and not a palm. Among the forbidden degrees of marriage, for example, we find that of a Baptist with a Pædobaptist, on the ground that it is "very uncomfortable, and inconvenient, and dangerous," for a Baptist to have such a "clogge." Union-ecclesiastical was the last word they would have spoken to them, for which may all soft powers of this age forgive them! To the "Babylonish clergy," as they amiably call the Anglican priesthood, they were, to use a term of their own, "a smiting people." They smote them hip and thigh in words and deeds of utter excommunication. In the records of the Church, in this same book, I find members excommunicated for attending their ministry, even when persecution drove them to do it. *Tempora mutantur.*

Assuming that the record from which I quote does not elsewhere exist, and has not before been printed, I proceed to give a few samples of the "Conclusions" entered therein. I select those which belong most to the age in which they were concluded, their interest now being chiefly historical or antiquarian.

The following is of this character. It carries us clean back to Cromwell's time, and sets us down—if imagination help us at all—by the side of our forefathers, to consider what we shall do about the strange things in Church and State which this strange man has brought to pass. We never had the chance before (nor since) to step into the shoes of the dispossessed clergy of the Establishment, and now it has become a practical question—shall we fit these shoes on?

Very few Baptists I believe, Mr. Editor, were turned out of Church livings on Bartholomew's Day in 1662, and the reason seems to be that they would not go in to possess them in the first place.

I give the proposition and answers on this matter in full:—

"Moreton hinmarsh, the 26th day of the 4th month, 1655.

"Touching the practice of any brother that doth or shall preach to the world,* and take maintenance from the world, whether in tythes or augmentations, or any other salary or pension.

"1. We judge it a thing of evil report, and that openeth the mouths of the world against the ways and people of God.

"2. It savoureth of taking an enforced maintenance which we justly condemn in the Babylonish Clergy; and whether such a one doth not act as one preaching for him.

"3. Such practice is not agreeable to the New Testament rule, touching preachers' maintenance. See Gal. vi. 6; 1 Cor. ix. 7—11.

"4. It doth commonly and manifestly, if not altogether unavoidably, dash him selfe that practiseth, upon other evils, viz., an acting toward the world as if it were the Church, and countenancing of the national worship and ministry, and hardening of the people in their idolizing of the Temple.

"It doth deprive the Church of the benefit of those gifts given for the Church's edification, as in Eph. iv. 12.

"6. It doth manifest much covetousness or much distrust in Christ's promises, or provision, or both."

The matter comes up again at the next meeting held at the same place, on October 24th of the same year. The subject apparently is deemed important —is pressing—and queries from the churches have been sent in. These are "the conclusions of the messengers of the churches on some of ye quieryes."

To the first of the six questions about ministers' maintenance, whether it be not a thing unlawful and of evil report for preaching of the Gospel to take "tythes, augmentations, or any other salary or pension from the world?"

"Answer—As the case of the question standeth, some are in the negative and some in the affirmative, provided the maintenance be freely given, except tythes."

Next, this following question is put, to see if it will answer the former:—

"Whether it be not unlawful for a member of the Church of Christ to go forth to preach by the magistrates' authority, and to be maintained by him accordingly?"

"Answer—It is unlawful.

"(1.) Because our Lord Christ sendeth forth His ministers by His power alone (Matt. xxviii. 19), and He is the Head of the body of the Church, that in all things He might have the pre-eminence (Col. i. 18; Eph. i. 22).

"(2.) Because Christ hath left all power in His Church both to call and send forth ministers (Matt. xxviii. 20, saying, 'I am with you to the end of the world;' 1 Tim. iii.; Tit. i.; Acts xiv.; Matt. xviii., and xvi. 18, 19.)

"(3.) Because we find the Church only exercising that power both in chusing and sending forth ministers, as appeareth by these Scriptures, Acts i. 23—26, and viii. 14, and xii. 23, and xi. 22.

"We think fit to add, that we, taking this question entire, consider it to be fully answered.

"The 6 questions about ministers' maintenance are supposed by the messengers generally to be fully answered in the former question, and therefore have waived them."

I am glad, dear sir, to turn out this old coin from the stocking, and find that though old it has the right ring, and bears clearly the image and superscription of a die which stamps much current coin of the realm of religious thought just now.

Another question which brings vividly before us the time and the men, gives us insight to the extraordinary quality of Cromwell's army, and makes us share, so to speak, in the godly cogitations of his matchless "Ironsides," is this—

"Whether a competent number of baptized believers in a troop or regiment may there walk as a church?"

"Answer—We do not discern that a number of Disciples in a troop or regiment can walk as and act as a particular Church of Christ, as seeing no Scripture to warrant it; nor discerning them to be in a capacity to keep close to the rules of the word in receiving members and dealing with them in all cases as the matter shall require, and that they are continually liable to be dissolved."

The next extract is a specialty, and almost suggests that Tewkesburian Baptists of that day were of doubtful loyalty to Master Cromwell. It is well known, however, that a good many religionists ill

* The title always given in these records to the State Church.

brooked his rule. The counsel, though somewhat long drawn out, is sound for practice, whatever may be thought of the theories interwoven therewith:—

"Questions propounded by the Church at Tewkesbury.

"1. Quest.—What is the duty of believers of this day towards the present powers—whether in civil things to submit to them, and live what in them lyeth peaceable under them?

"Ans.—The Messengers offer to the serious consideration of the Churches this ensuing answer:—As the rule which the Church hath received from Christ and His Apostles for the baptizing of believers, and for the leading of a sober, righteous, and godly life in the world, at this day is to be obeyed of the Saints, so also is the rule which we have received in the New Testament concerning the obeying of magistrates in civil, viz., in Rom. xiii. 1, and 1 Peter ii. 13, 14, Titus iii. 1, to which may be added 1 Tim. ii. 2, which implieth that we must desire and endeavour to lead a peaceable life under the civil power; and these things among others in like manner commanded are still to be obeyed, as may soundly be inferred from 2 Tim. ii. 2; and if the magistrate shall now give forth unto us unlawful commands, we ought rather to suffer patiently for our just, refusing to yield any active obedience to them than to rise up in rebellion against the magistrate. If doing well we suffer for it, and take it patiently, this is acceptable with God (1 Peter ii. 20). Then at this day we must take heed that we do not suffer as evil doers, nor as busy-bodies in other men's matters (1 Pet. iv. 15), and that we be not found men taking the sword contrary to the mind of our blessed Saviour. If any think otherwise let them shew where the foresaid rule did cease to bind, and by what word of God it is abrogated and recalled, and what other rule God hath given His people to walk by in these days. When the Lord shall make His people a smiting people, will He not first clearly put a just and lawful power and authority into their hands, or cause such in power to be their sides and command them, as that in the exercise thereof, or in yielding obedience thereunto, their actions shall be clearly just and good—not at all crossing His own rule which he hath given unto them to walk by? Shall not kings then see and arise and princes worship? (Is. xlix. 7.) Shall not kings then be the nursing fathers and their queens nursing mothers? (Is. xlix. 23.)

"Take it to the serious consideration whether it be not implied in Rom. xi. 12-15, that the Gentile Churches shall be in a low condition till the calling of the Jews, and whether it may not be gathered from Micah iv. 8, that the Jewish Church shall have the kingdom and the final dominion, Japhet being to dwell in the tents of Sem (*sic*) (Gen. ix. 27); and, if so, then whether it doth not behove us with patience and quietness to wait the issue."

I will not load your pages, dear Mr. Editor, with more quotations. These things are read only by those to whom it is given. The questions reserved, and which will probably never see the light, are many and various. Some of them are curious, and some of them are of permanent interest. The answers to them are quaint and old-fashioned, both in spirit and form. They savour of the age. Piety pervades them. A profound and simple reverence for Scripture is beautifully shown in them. They are outspoken and manly. There is no lack of love in them, nor of hate—hate of evil. Occasionally they seem tinged with bigotry, but this is always redeemed by transparent honesty. The flaw in the diamond shows it is not paste. The vintage of those years is a wine of full body and rough flavour. It will be all the better for keeping, perhaps. Let it go back among the cobwebs again—another 200 years may make it mellow. May the worthy old BAPTIST MAGAZINE go down to the same day, Mr. Editor, and receive the decanted liquor!

I am, dear Sir,
Yours most truly,
THOS. WILKINSON.

Tewkesbury.

THE MISSIONARY HERALD.

PERILOUS CONDITION OF THE MISSION IN HAYTI.

Until the following intelligence came to hand, we had no idea of the dangers which surrounded our brethren in Hayti, in consequence of the recent revolutionary movements there. These things have so often occurred in that unfortunate country, and hitherto without seriously affecting the Mission, that we supposed matters were going on much as usual. There was, therefore, something startling in these tidings. They will be read with great, nay, painful interest. Their accuracy may be relied upon. Indeed, the letter from our friend is little more than a statement of facts:—

"Although I would not needlessly alarm you, and although it is difficult to write dispassionately in my present position, I must not allow the mail to pass without penning a few hurried lines. The fact is, to say all in two words, that we were never in such peril of our lives, and of the loss of all, as at the present moment, and as we have been for the last fortnight. Without expressing an opinion for or against what is transpiring, or compromising myself with either of the contending parties, allow me to lay a few of the facts before you.

"You are doubtless aware that on the 3rd of May a revolution was organized, or rather broke out simultaneously, in this and the other towns of the southern peninsula, for the overthrow of the President Salnave. In a few days the revolution spread throughout the South, and has now embraced the whole of the North. For two months past, Port-au-Prince has been besieged by the revolutionary army, composed of seven or eight thousand men, a large proportion of whom are 'Cacos,' or men from the woods and villages of the boundary line that separates us from the Dominican part. For fourteen months these men have been in the field, harassing and killing Salnave's soldiers, and living upon any plunder that came to hand. They boast of having slaughtered five thousand of Salnave's men. From all we hear, too, they are terrible fellows, ready for anything,

and resolutely bent on victory, cost them what it may. Should Port-au-Prince be taken by assault they will spare no Salnavist, but will commit such havoc as has never been known. Fearing this, and with such an element in the army, up to the present, the assault has not been made. Measures have rather been taken to induce the capital to surrender.

"With our friends at Port-au-Prince during the revolution we have not been in communication. At first the interchange of letters was deemed impolitic. We did not know into whose hands the said letters would fall, nor how contents might be interpreted; we therefore abstained from writing to each other. Since then every means of communication has been cut off. All we have known of Port-au-Prince has been through the *Gleaner*, of Kingston. The Birds must therefore be as anxious about us as we are about them. Mr. Baumann, too, is lodging with them, shut up in the capital, and probably without news of his wife, who is at the Cape, or at Grande Riviere. Our anxiety respecting them you may better imagine than can be here described.

"To return to ourselves. Scarcely had General Hector left here, at the head of the Jacmel revolutionary force, when a counter-revolution began. Every able-bodied man of the town had left with him. Very few houses in town contained other than women and children, save those of fifteen or twenty foreigners. The whole town was thus at the mercy of any lawless band that might organize and pounce upon it. This, indeed, is what has been nearly effected. For the last three weeks we have been almost hourly expecting that the 'piquets' would enter the town. These men have risen ostensibly for the maintenance of Salnave's rule. They are armed with long lancewood pikes, cut from the woods, sharpened and poisoned at the ends, and looking much like our largest English hay-prongs. A good home-thrust from one of them would be about as certain death as that of a bayonet. Here, however, people are not so much in fear of the weapons as of the men. In fact, the term 'piquet,' since the time of Acaau, in 1843, has been synonymous with pillage, homicide, highway robbery, incendiarism, and nameless acts of cruelty towards young girls and married women. These people have now surrounded this town on all sides, and, if report be correct, by thousands. At any moment of the day or night, they have been expected to force the barricades. Amongst the few men left in town some have been found of little principle enough to act with them, for the sole purposes of saving their own lives and properties, and careless of what became of the masses. Foreign flags have thus been flying over every foreigner's house in town for three weeks past, save over our own. I am so well known here, and I trust beloved, that I did not think it necessary to hoist one, although I allowed one to be made in case of need, and at the last. Every foreign house in town, too, has been nightly full of women and

children, who thus took refuge under the respective flags; not at all certain, however, that even here they were safe. On three occasions, when the alarm was at its height, we must have had over one hundred of these women and children sleeping, if sleep they did, all over the floor of the chapel, as well as those of the lower and upper rooms of the Mission-house. The husbands and fathers of these were either with the revolutionary army before Port-au-Prince, or on the barricades of the town. I was their sole male protector. Not more than three or four of them were members of the little Protestant community they so despised. Most were Catholics, who knelt and counted their beads for the first time in a Baptist chapel. At the same time, that chapel was converted into a store-room for the reception of trunks, household effects, bales of merchandise, and all sorts of other valuables. For two months the chapel doors have not been open, save for one funeral. We have thus had no services. At first these were prevented by the revolution got up before the house, parade, conscription, and other things of the kind, that would have drowned the voices of fifty preachers. Later, we were almost hourly expecting that the piquets would be upon us. The Sabbath has thus gone and come like other days. Our harps are still upon the willows. At Port-au-Prince, too, we have every reason to fear that our friends have been in a similar position, as already, and before the revolution, their evening services were ill attended.

"At length, the danger has in part passed. Though the piquets had blocked up all the roads, and cut off all communication between here and Port-au-Prince, news was at last conveyed to General Hector of our position. His decision was taken at once to return here with the Jacmel force. For four days they were on the road here, cutting their way through armed hordes to the tune of thousands, themselves only six or seven hundred strong. On Tuesday last, the 7th, at mid-day, they entered for our relief, and almost to our frantic joy. I put on my hat to run out to meet them. Many of the young men in Hector's army were so overjoyed to see me, that in true French fashion, and as if I had been their father, they fell upon my neck and kissed me. Never had I before received such a proof of the affection of the Jacmelians for me. In the afternoon, twelve of the chiefs of the piquets already in prison were led out and shot. On the 9th, ten more were executed. At Leogane, they (Hector's force) had only fought their way through the hordes, leaving, it is said, a hundred and sixty corpses for burial. At Gressier, they found the place in the possession of the piquets. Here a number were killed, and their houses burnt to the ground. General Hector is now in command here, with a small but brave force. The piquets are all around us, but it is hardly supposed that they will now venture to attack the town. Help, too, is said to be coming from Cayes, by way of Bainet. The assault on Port-

au-Prince may be made at any hour, and the slaughter, there is every reason to fear, will be great.

"These are only a few of the facts, hurriedly put together, but perhaps more reliable than from many other sources. Indeed, much that I have penned I have got from General Hector. Twice I have seen him and had long conversations with him. I much regret to say that he is wounded by a pistol-shot, and still has the ball in his arm. If he would accept the charge, there is but little doubt that he might be president. This he declines, and, I fear, cannot be inclined to change his mind.

"Whether our own lives would have been preserved, in the event of the piquets entering the town, it is difficult to say. We trust they would. We are foreigners, and have nothing to do with Haytian revolutions. We are English, and as such have been always respected. Especially, we are old residents, and long known to be everybody's friends. Vain, however, has been our confidence in man. Our help has come from the Lord our God. I did offer my wife to go to Jamaica till the storm should have blown over; but my darling child fell sick, and had four days of fever, in the very midst of our piquet trouble. Besides, my wife refused to leave *me*. For my own part, I resolved, from the first, that under no consideration would I abandon my people in their hour of sorrow. I lost not an atom of confidence in my heavenly Father. Possibly He heard our prayers, and saved this modern Sodom, on account of the few righteous that were in it. Nor have I lost a particle of my faith in the promises of God's Word, in respect to Hayti and the future. Meanwhile, we have to stand still and recognize the hand of God, adoring where we cannot fathom, and submissive where we cannot comprehend. Out of this great evil, therefore, I expect great good will come."

We cannot express too strongly our admiration of our friend's courage, in remaining with his people during this terrible crisis. If he had gone to Jamaica, none would have blamed him. It was nobler far to remain. His doing so cannot fail to create yet stronger feelings of respect and regard in the mind of the Haytians, and they will not be slow to note the Christian love and self-denial in which this conduct is founded. And his wife has acted nobly too. Ordinarily women are timid when peril is apprehended; but when it comes, and is real and fearful, they often exhibit a courage and contempt of danger truly heroic.

We hardly expect further tidings before the HERALD goes to press. If they come they can be added in a postscript; and if after publication, we can send them to the *Freeman*. Meanwhile, may the Divine Hand throw the shield of protection over our friends, and may they be able to cast all their care upon God, and thus be kept in perfect peace.

FEMALE EDUCATION IN INDIA.

THOSE of our friends who are interested in the progress of female education, and we trust they are many and increasing rapidly in number, will do well to read *Miss Carpenter's Six Months in India*. As an account of her visit, her experience, her labours, it is highly instructive; but as bearing on the important subject before us, it is invaluable. This lady has devoted her life to the education of the poor and the outcast; and having thought much on the condition of women in our Eastern Empire, resolved to make an attempt to *do* something to ameliorate and improve it. Favoured by the kindness of the late Secretary of State for India, and having introductions to leading men of all classes, she started on her errand, and visited Bombay, Surat, Ahmedabad, Madras, and Calcutta, returning by way of the former city. In all these places she was cordially received, and her intentions and plans were warmly supported, Sir Bartle and Lady Frere, and the Viceroy and Lady Laurence, and other distinguished personages, missionaries and their wives, Parsee, Mussulman, and Hindoo gentlemen, vied with each other in paying her every attention, and seconding her disinterested efforts. She visited every school within reach, as well as numerous jails and charitable institutions; held meetings, both public and private, at some of which ladies were present; and finding that she possessed what she did not know until the exigency arose, the power to *speak* on the object of her mission, no scruple was felt in explaining her plans. These addresses were listened to with profound attention and most courteous respect. These efforts cannot fail to do good. A great interest has been awakened. Hindoo and Parsee gentlemen in Bombay and Calcutta, who have exerted themselves to promote the object, have been greatly encouraged; and the seed thus sown broadcast over the public mind, will eventually spring up and produce a rich harvest.

We have perused these volumes with all the greater pleasure, on account of what is doing in the *Zenanas* of India by the ladies connected with our own and other Missions, as well as by the Committee formed through the labours of Mrs. Lewis, during her recent visit to this country. That Committee is working with vigour and steadiness, and we hope they will receive most efficient support. And we take this opportunity of afresh commending to our readers the school for the *daughters* of Hindoo gentlemen, founded by Mrs. Sale, and which continues to prosper, under the direction of Mr. and Miss Robinson, since Mr. and Mrs. Sale have been called to Barisal.

"The grand obstacle," observes Miss Carpenter, in her statement laid before the Viceroy, "to the improvement of female schools, and the extension of them, is the universal want of female teachers. Very rarely, except in Mission Schools,

are any trained female teachers to be found; and even in them, the supply created by the training of teachers in the institutions themselves, is not sufficient to meet the demand. The girls' schools are taught entirely by male teachers! This has long been felt to be a great evil by the inspectors, the intelligent native gentlemen, and the mothers of the children.

"The results of such a system are evident. Not only are the little girls withdrawn from school earlier than they otherwise would be, but they are entirely without that proper influence in their manners and character which a female teacher alone can give. . . . I should, indeed, from observation of these schools only, have been led to doubt whether Hindoo girls were capable of the same development as English girls; but the very different condition of the girls in all the Mission Boarding-schools, which were under female teachers, fully convinced me that Hindoo girls wanted only proper instruction to make them in every way equal, and in some respects superior, to those of our own country.

"The present condition of female education in India can be improved solely by the introduction of female teachers, and these can be supplied only by the establishment of a Female Normal Training School.

"The Governor of India has long adopted this course to supply male teachers to boys' schools . . . which are provided with good and efficient teachers, and are producing excellent results. If the same course is pursued for the girls' schools, similar results will follow after the system has had time to work. . . . I am well aware that the difficulties to be encountered in establishing a Training School for Female Teachers are much greater than those attending Male Normal Training Schools. The ignorance of Hindoo women of a suitable age, is one great impediment; and the difficulty of finding any such, except widows, who would be able and willing to train for teachers, is another. I have fully considered these and many other obstacles; and having done this, and consulted persons of considerable experience in different parts of the country, I am persuaded they may be surmounted."

The position of female education differs very much in the three presidencies. It is most advanced in Bombay, which may be partly accounted for by the presence, influence, zeal, and liberality of the Parsees. There, too, it is not so very rare a spectacle to see ladies mingling in social gatherings. It is less advanced in Madras, though there we find great encouragement in regard to it. Bengal seems to be the lowest; for here the deep prejudices of the Hindoo against all attempts to elevate women, in spite of the efforts and teachers of the Brahma Somaj, have only been very partially overcome. In Lower Bengal, we learn that the Government gives gratuitous aid to girls' schools, and also to Zenana-teaching in Calcutta. The latter is chiefly under the direction of voluntary societies. Nearly 200 houses are visited by the wives of missionaries and other female teachers, and over 500 young ladies are likewise brought under instruction. "A distinct and formal request having been made by natives of Bombay and Madras to their respective Governments, for the establishment of Female Normal Training Schools, these were, in due course, forwarded to the Supreme Government for approval, and an answer was anxiously expected." We shall be glad indeed to hear that Calcutta has followed this excellent example, and we hope the Government will not be slow to take the matter up. It is evident that the training of female teachers is, at first, mainly to

be effected by European ladies; and, as it would not be fitting for them to go out not under the guidance of friends, or in connection with some mission, the Government alone can afford them the protection and support they require. No local efforts, however energetic or liberal, can, in the present state of public opinion in India, give permanence or extension to such institutions. The Government can do both, and we hope that enlightened counsel will prevail, and the work be undertaken: for, after all, every thoughtful person must see that the *people* of India can never be raised in civilization and morals, until woman takes her proper place. *Her* education is essential; and until women are educated they will never emerge from their present wretched seclusion, nor come out from the darkness in which they now dwell—a darkness which not only depresses the mind, but tends to produce immorality and vice that cannot be described.

The views entertained by educated native gentlemen on this important subject were very freely expressed at the various meetings which Miss Carpenter attended. At a special meeting of the members of the Bethune Society held on the 18th December, 1866, at the close of her address, Baboo Kissory Chand Mittra rose and spoke at some length, and an extract from his address will present our readers with a fair view of the opinions which prevail so widely among persons of his class, especially in regard to schools for girls:—

"Miss Carpenter has laboured zealously and effectively in England to educate the ignorant and reclaim the vicious. . . . She has come out to India to do what she can for the education of Hindoo females. She has already brought her influence to bear on the Government for the purpose of establishing a Central Normal Female School. In order to strengthen her hands, a representation, urging the necessity for such an institution, has been submitted to the Lieutenant-Governor by several Hindoo gentlemen. . . . I am not ashamed to avow that I am a party to the memorial to Government, and my friend Baboo Keshub Chunder Sen is another. I have bestowed some thought on the subject, and have had ample opportunities of watching the operation of both school instruction and domestic instruction, and have no hesitation in declaring my conviction that the former is an immeasurably superior system to the latter. Those who under-rate school instruction, and over-rate Zenana instruction, are grievously mistaken. The Zenana system may, in the beginning, be necessary in many cases. I do not depreciate it. I rejoice in its intention, but I can only advocate it as a tentative and transitional measure, but not as a finality. . . . Fancy a governess teaching one or two girls within the four walls of a dark, and perhaps ill-ventilated room. Why, it is very dull work, and both the teacher and the taught participate in the dulness. . . . The efficiency of school instruction depends on the contact of spirit with spirit. . . . Whatever system may be best adapted to promote the enlightenment of our females, I earnestly beg my educated fellow-countrymen to remember that the social and mental status held by the women of a country is the true test of its civilization."

In Mr. Tinley's *Evangelical Tour Round India*, from which we took some extracts for the last HERALD, we find occasional reference to this subject. His mission was to the educated deists of India. Still he could not fail to

be struck with the absence of ladies in his intercourse with gentlemen; and so acute an observer would not pass it over without remark. He thus describes his visit to the old president of the *Somaj*, in Calcutta:—

"In this house a young lady was introduced by her brothers, and sat in the reception room throughout our visit. Those who cannot divest themselves of English ideas while reading about India and Calcutta, will wonder why I mention such a little circumstance as this. But, in truth, it was a most significant circumstance, and if it stood alone would hint at a social revolution which was likely to overthrow the whole national system. The exclusion of women, though it dates no farther back than the Mahomedan Conquest, about 1000 A.D., is a national custom of the first importance, instituted originally for their protection against the conqueror, but perpetuated by the older article of faith, which esteems them of so inferior a nature as to be unfit for the society of men. The evident comforts of an Anglo-Indian home, and the charm of our country-women's conversational powers, have opened the eyes of some native gentlemen to the folly of the *Purdah*, and they have determined to brave the wrath of the priests and people, and to liberate their female prisoners. Still the appearance of a Hindoo lady before Englishmen is hardly known, although I was told that a short time before my visit to Calcutta some ten or twelve native gentlemen had met together, *with their wives*, in a social party. But the work is silently and rapidly progressing in the *Zenanas* of the native homes. Many English ladies are fully occupied in teaching these neglected women the commonest accomplishments of European life, the Baboos thankfully encouraging the work of kindness, as they cannot but feel acutely the contrast between their wives, who can neither read nor write nor sew, with the wives of even poor Europeans, and long for the sympathy at home which their own liberal education is daily making more necessary, and at the same time more manifestly wanting."

We may reasonably cherish the hope that a new era has dawned on India, when the education of her mothers and daughters, hitherto deprived of that boon, and consequently degraded in social life, is openly supported by men of position, wealth, intelligence, and influence in the great cities of Bombay, Madras, Calcutta, Benares, Allahabad, and Delhi. Such facts as those adduced by our own missionaries, and drawn from the independent sources we have here specified, cannot fail to make a deep impression, and encourage all who long for the spread of light and truth and religion, to give themselves to the work with renewed energy and zeal. We especially commend the institutions, in connection with our Mission, which are devoted to it, to the prayers and liberality of all our readers.

COUNTRY CUSTOMS IN THE CAMEROONS, WESTERN AFRICA.

BY THE REV. R. SMITH.

Last Lord's Day week was one of the saddest I have seen for years: in consequence of a great play connected with one of the country customs, called, "Elung." Although it is very foolish, it is very popular and powerful. In some instances the people swear by the country fashions, and use them in the place of ordinary

laws. Great preparations were made for the aforesaid gathering. Canoes were sent up the country to purchase palm wine; a large supply of rum was secured from the English vessels, and much provisions from the country around. Eating and drinking are the life and soul of all their gatherings and false religions, and not a little of what they have at such times is stolen property. The great rendezvous for the people was immediately behind our house, and adjoining our meeting-house. Between 12 and 1 o'clock in the day, several canoes of men arrived from other parts of the river, accompanied by firing of guns, beating of drums, and every other foolishness imaginable. When the time for our afternoon service had arrived, so great was the noise and confusion, that we were compelled to hold our service in the house and piazza. By sundown several hundred men must have gathered; and throughout the whole evening and night, and until day-light the next morning, the strange noises, singing and howling, were only such as heathen people could make. Sleep was out of the question. Nobody but the members of that fraternity were allowed out after dark.

ON GUARD.

Fearing lest they should do some damage to our premises, I kept watch, and was walking with a good stick in my hand, not far from my door, when two large canoes came along by our beach. On seeing me on the hill they demanded who I was, and when told, they threatened to throw me over the cliff and burn the house down. I smiled at their folly, and when they found that I was not to be frightened by their threats, they gave further vent to their feelings in many curses and went about their business. I could see, through the darkness, that they had something large, and covered with a white cloth, in their canoe. I saw the same thing again during the night; it looked like a man under an immense crinoline, with a figure-head, covered with white-buff and gaudy trappings. This foolish thing represented their "Elung," and they were afraid of my seeing it and exposing their folly. Had it been a Cameroons man instead of myself, doubtless he would have been beaten almost to death. At one time during the night, we were very much startled by some of these drunken fellows beating the zinc plates of our house; not knowing their intentions, I seized my gun and would have fired over their heads, but they were off instantly. The next morning the men looked in a foolish and sleepy condition; but after well bathing themselves they gradually dispersed to their several towns, amidst the same noise and foolishness. I was pleased, thankful, to see that King Bell seemed to keep himself separate from them: he was at our service that afternoon; which was the more gratifying, as I had not seen him venture to God's house before. The following day a vast number of females held their meeting and dance; it was painful to see what violent exertions they went through. When we look at them in their absurd superstitions and child-like follies, we ask, can these be converted from the error of their ways? We turn to our Church members and remember—Such were some of these! Therefore we labour on, believing that God will, ere long, pour out a copious blessing.

THE POWER OF GOD'S WORD IN TRINIDAD.

BY THE REV. W. H. GAMBLE.

For many months a very respectable person—the wife of a policeman—has been attending our services, and has at length, after, we think and trust, due deliberation, decided upon professing her faith in Christ by believer's baptism. I have often preached upon baptism, as I consider it my duty so to do, but I have used no

direct effort in persuading this good woman of her duty towards Christ. She was in her infancy sprinkled in the Episcopal Church, was confirmed, and has been for some years a consistent member of that Church. By identifying herself with us she gains nothing in a worldly point of view, but rather exposes herself to the scorn and obloquy of her former friends. I trust and believe that Divine grace has wrought a change in her, so that, though she was a professed Christian before, now she feels herself to be a Christian indeed. I always, as every true servant of Christ does, lay greatest stress upon the *necessity* of repentance for sin and faith in the Lord Jesus Christ, and do not, as some allege we do, exalt the ordinance above measure. It is astonishing what shifts people are driven to, who occupy an illogical and unscriptural position. The work here in San Fernando is intensely hard and most trying to faith and patience, and makes me ask myself sometimes, should I not be more useful in some other portion of the Lord's vineyard?

THE WORK OF GOD IN BRITTANY.

BY THE REV. J. JENKINS.

I have now to give the Committee an account of two very interesting meetings we have just had, the one in Morlaix, and the other in the country, for the administration of baptism and the Lord's Supper.

The meeting for administering baptism was held Sabbath morning, the 24th ult., and took place in our chapel in this town. There were four candidates, two women and two men. It is proper I should mention a few particulars respecting these Christian friends. The two sisters, Misses Shaw, are of Irish and Welsh parents, but born in Brittany, and now from 25 to 30 years of age. They speak Breton purely. In consequence of no Gospel religious worship, while surrounded by Popery, and their being sent to a convent school to receive instruction, they were beguiled into Romanism, and became so attached to that system of error that they would not for years look into the New Testament, though within their reach, because the reading thereof was forbidden by priestly authority. The elder sister was leader of singing in the Catholic parish church; but by remarkable means of Divine mercy they were both brought to a living knowledge of Christ, which induced them to renounce Popery and seek Church union among us. The elder sister one day wrote in French the following, and handed the paper to me, as containing her views on baptism:—

"Baptism is a profession of faith, and a consecration of one's self to God. It represents the spiritual regeneration which takes place in us when, by the grace of God, we arrive at a knowledge of the Gospel, that is, when we acknowledge ourselves as sinners, unworthy of pardon and incapable of saving ourselves, but having nevertheless a perfect assurance of our pardon by faith in Jesus Christ. Baptism represents our spiritual death unto sin, and the firm resolution we are in to walk henceforth in newness of life, according to the Divine precepts of the Gospel. Baptism is also a figure of the glorious resurrection, in which, one day, all the disciples of the Saviour shall participate."

The third candidate is a Breton farmer, above 40 years of age, who has been a long time a regular attendant at our worship place at Tremel, having entirely given up Romanism to accept salvation by faith in Christ the Saviour. It is he that invited our Breton evangelist to his house, to explain the Gospel to about a hundred people who had come together to say prayers, eight days after his mother's death and burial. He is a solid good Christian.

The other candidate is a man named Bouffard, a pious French Protestant, who was employed in this country as a Scripture colporteur, but was obliged a few years

ago to give up that good work in consequence of pain in his feet. He is now settled in this town. He became convinced of Believer's Baptism, and asked to be received among us.

Such were the Christian friends desirous of being baptized. After prayer and an address in Breton on baptism according to the New Testament, they were baptized, and received into fellowship with the Church at Morlaix. We greatly rejoiced in the Lord.

ANOTHER WORKER ADDED.

The word of God declares that the arm of the Lord is not shortened that he cannot save, and we rejoice that this fact has been made manifest among us once more. A young Breton, of a quiet family, and himself well-conducted, was brought about three years ago to a serious conviction of the errors of Romanism, and his own need of salvation. This took place, though three of his brothers occupy inferior positions in the Church, and that he himself had been a chorister for many years. The good work grew in him; the Lord blessed to him the reading of the New Testament, the preaching of the Gospel, and the conversation of religious friends. He became a sincerely converted character, and long ago abandoned mass and confession. He applied for admission into the Church of Christ among us, and was received by baptism on Lord's Day the 22nd ult. The members of the Church, even from afar, were present. The Lord's Supper was administered among us, and we rejoiced in Christ our Saviour, and felt glad that an esteemed disciple was added to our number. This brother, named Le Quéré, lives close on 20 miles from us. In a letter I have just received from him he expresses his warm satisfaction and gratitude for the privilege of having been received among the people of the Lord, by baptism according to the Gospel, and at an age to understand what he was doing. Also, says he, I feel greater boldness to raise my voice to God in prayer and praise, since I have been received into the communion of the faithful brethren and servants of his Son Jesus Christ our Saviour, in whom I put my hope unto death.

This brother is going to devote himself to the work of Scripture distribution, in connection with the Bible Society. Indeed he is accepted for this work, and provided he can obtain an authorisation of the civil authority will soon commence his labours. This is an interesting fact, which shows that the Lord will in due time raise men from among the Breton people, to propagate the Gospel through this benighted land. Le Coat goes on very well, and also the teachers. There is nothing new in the position of Tremel. We are not disturbed as to our worship, but cannot yet preach in the chapel, which is an obstacle in the way of the Gospel.

COUNTRY MEETINGS.

The last Sabbath, viz., 31st ult., the Church met at Hengoed, Tremel, where meetings were held both morning and afternoon. As they were very interesting, I must give you some account of them. Many friends came together from distant parts. The morning service was devoted to preaching in Breton and administering the Lord's Supper. At a quarter past 10 I began the service, and after reading Luke ii. 10—14; xxiv. 45—53; Matt. xxviii. 18—20; xi. 28—30, and John iii. 16, with prayer and singing, I preached from Eph. iii. 16. Though the attendance was large, and the room confined and warm, the attention was good. I had made arrangements to lay out the communion table in the chapel, and so at the close of the sermon we removed thither, and there partook of the Lord's Supper. The whole congregation followed in perfect order, the number of the people being from 80 to 90. All were serious and attentive. Close to my side sat a member of the municipal council whom I have known for many years. This was a blessed meeting of the faithful, commemorating the death and sacrifice of Christ the Redeemer, and enjoying their spiritual privileges, while many looked

on and considered the scene, I trust to their good. Brother Bouhon of Guingamp took part in this service.

This meeting being over about midday, the friends from afar met in the house to partake of refreshments provided for the occasion. At least 37 persons, attached to the Gospel, had come from 5 to 12 miles off. A collection was made towards the expenses.

At two o'clock we met for our second meeting, the object of which was to address parents and children, and hear the recital of passages from the New Testament, with questions and answers on the meaning of the same. I thought it advisable we should congregate again in the chapel, entering through the door communicating with the house, and keeping the front door of the chapel closed as before. I began by prayer and introductory remarks, and a hymn was sung. The children were divided into three groups, under the superintendence of their faithful teachers.

The first group was from *Ty-mad* in the town. Four pupils were present. Pastor Bouhon heard them recite in French the following passages, viz., Luke ii. 40—52; Luke iii. 15—18, and 10—14. He also questioned and gave explanations. After that our evangelist Le Coat brought forward his group of pupils. He had farmers' boys, from the age of 10 to 16, to recite Luke xv., and John xv., which they did partly in French and Breton. He examined them on the principal points, to which they replied very fairly.

Then I had to hear a number of pupils, taught by one of our female teachers, in Tremel and Pleguat, recite the following passages:—Eph. vi. 1—10; Luke x. 29—42; John iii. 16—21; iv. 23, 24. Many remarks were made to explain this teaching, to show the duty of parents in this matter, and to encourage the good work.

Such was this interesting and valuable meeting. The recitations were good. It is true that the range of Scriptures recited was not great, but we may justly remark that with the Breton children especially, it is still only the early dawn of day. However, it is a cheering fact that the most simple and saving truths of the Gospel are lodged in the memory and tender mind of the rising generation. The number of children was about 30, but the number receiving daily instruction of our teachers is not less than 75, and all from a Breton Catholic population. This meeting was considered by us all as very good. It is supposed that about 130 or 140 persons were present, among whom were several children and their parents. The demeanour of all was proper, and in no wise were we disturbed. The whole being terminated at 4 o'clock, each in due time took his path homeward, with a feeling of satisfaction and gratitude to God, glowing with hope as to the future.

PROGRESS OF THE MISSION IN PATNA.

BY REV. J. P. BROADWAY.

I HAVE been endeavouring for some time back to contrive means to have the Gospel preached in this extensive place, so as to reach its inhabitants properly, and have at length succeeded in getting together almost a suitable number of hands for the purpose. I have divided them into three parties of two each, and they occupy six different stands in different parts of the city regularly for hours every morning and evening. I can't say much about conversions as yet, nevertheless, in the midst of all the folly, the prospect of our Mission is becoming brighter and brighter every day. Many are beginning to search the Scriptures, and to inquire seriously about the way of salvation. Several of those who are in the habit of visiting our preaching places regularly having observed the effect of the Gospel on some of their neighbours, have been led by their superstitious feelings to fancy we possess some kind of irresistible charm; so they stand at a distance now and hear us, but won't come near us or speak to us, for

fear of being drawn away by it. The Moulvies and Brahmins are appearing anxious about the stirring manner in which the Gospel is being preached. They say, "These Padries seem more determined than ever to destroy the religions of our forefathers, and to introduce Christianity in their stead, for wherever we go we are sure to hear something about (Isa Mussih) Jesus Christ." It has not been uncommon of late to find such characters going along the streets with a New Testament, or some other kind of religious book about them. They study them in order to furnish themselves with matter to oppose the Gospel. A few who can read a little English have frequently borrowed theological works from my private library; but they have generally returned them dissatisfied with the explanations they have found in them of the passages of Scripture they fancied were favourable to their cause. Some have commenced to come to me to hold discussions, and also to visit our inquirers to try and dissuade them from embracing Christianity, but they have not only been surprised to find them their masters in religious matters, but all their best efforts to retain them in their former religious course entirely abortive.

I dare say you have noticed the account in my last report, respecting the Marwarri linen drapers, mentioned also in one of my letters last year. These men were getting on promisingly. They had succeeded in persuading the females of their family to give up their idols, to unite with them in worship, and also to visit my wife. I fully anticipated having the pleasure of admitting the whole household into the Church very soon, but have been sadly disappointed for the present. An old widow relation came to live with them for a short time. She was evidently sent by their friends to try and reclaim them, and although she has not been quite successful in her attempts, still she has contrived to cause disaffection amongst them, which may lead to a sad breach between the male and female members of the family. I was obliged to remove the old man Futteh Chund, the father of the family, to Monghir. The women of the house were troubling him so grievously that he seemed bewildered. He sent for me some days after and was baptized, so the matter, as far as he is concerned, is settled, and we pray and trust the Lord will sustain him, and enable him to "let his light so shine before men, that they may see his good works, and glorify our Father who is in heaven." We had a very exciting service on the occasion. Several of the Marwarries who reside in Monghir attended it, and as I was in the act of immersing him one of the number said (Ab gilo) Now he is gone. His son, Mungul Chund, is also firm in the matter. He is keeping back only with the view of inducing his wife to come over along with him. The old widow left the house as soon as she heard of the above occurrence, and affairs in the family are recovering their former aspect, so that we trust they will end well after all, by the help of God. The people of their caste are up against them again, and are endeavouring to injure them. Their women avenge themselves on us for what has taken place, by pelting us with grain from the tops of their houses, when we stand to preach in their streets. It is hard to tell whether they will be able to go on with their present business; their agents have demanded their accounts, and threatened to stop sending them supplies of goods in future. They were prepared for all this, and have hitherto managed to overcome every difficulty remarkably well, of course much to the mortification of their enemies, whose chief aim was to crush them if possible. The poor men are doing their utmost to maintain their position in the market, and time will show how it will go with them hereafter. The persecution these converts are meeting with has had rather an unwholesome effect on other inquirers, but that will pass away presently by the blessing of God. In this country it is very difficult indeed for people, especially of the higher castes, to change their creed. They cannot do it without having to suffer in some way, in consequence of being bound up as it were family with family and caste with caste, which gives them unlimited control over each other in all their public and private affairs.

I must not omit stating here, that for some years back many promising inquirers have come to this Mission and gone away again, simply because there

were no agents of their own land connected with it, who could sympathize with them and encourage them to carry out their design, and such might have been the case with those we have now, had it not been for the Native brethren we have taken into the field, for they were barely hanging on without manifesting any desire to come forward. It is by associating with them and observing their courage in holding out the Gospel to their heathen countrymen, without any heed to the ill returns they often meet with, that they have acquired strength and been led to declare themselves on the Lord's side. It becomes obvious from such incidents, that notwithstanding the imperfections of this branch of our Mission, it is *the one* which is capable of drawing converts into the Church.

NEWS FROM DELHI.

EXTRACT FROM A LETTER FROM JAMES SMITH TO REV. J. PARSONS.

THINGS on the whole look better than for years past. The Sunday congregations are good, and now that the cold is gone the meetings are very numerously attended. Our people are doing more to raise money than I remember; last month the Native Church raised nine rupees. I think there is a decided improvement in the schools, and I have promised to discharge every member who has not an average attendance of twenty-five at the end of this quarter. There is apparently a move in several parts of the district. A young man came from Soamput who has for two years been a secret believer and worshipper of the Saviour; another came from Rivarsel in a very similar state of mind. I baptized them both. I also baptized a Mrs. Almain Begum, in an independent position; she is the first of Ellin's labours. In Delhi the females are everywhere opening their doors to our ladies' visits. I think more than 100 Zenanas are under visitation. At Gasuolan we have commenced an English school. The natives pay more than ten rupees per month in fees. I am glad to say there is also many hopeful signs in Delhi; I never saw the people so ready to learn. The number of men reading the Bible is much increased. The tone in controversy is, I think, milder. Mr. Middleton is a great comfort to me, and now that he is better acquainted with the people, they like him very well. The central school is increasing. There is a daily attendance of more than 100, and they have made much progress this year both in English and vernacular. Maps and some apparatus are much needed. I shall be so thankful if you can get us some help, for our funds are in a very poor way, a good deal because of no report having been given last year.

HOME PROCEEDINGS.

Public meetings are becoming numerous now all through the country. All our missionary brethren at home, Revs. J. Trafford, Q. W. Thompson, and G. Kerry, are fully engaged up to the end of October, and, in some cases, the beginning of November. No more deputation work can be assigned to them than what is already fixed. It will be a convenience if our friends who have to arrange for meetings, will note this fact.

Meetings at the Mission Hall, Bloomsbury, the Coseley district, Leighton Buzzard, and part of the North Riding of Yorkshire, have been attended by Revs. G. Kerry—Shrewsbury and places adjacent, by F. Trestrail—Arthur Street, London, by J. Hume—Stroud, Nailsworth, Wooton-under-Edge, &c., by J.

Trafford—Norland Chapel, Bayswater, by Q. W. Thompson—and the Channel Islands, by C. Bailhache.

Our friends will be glad to hear that the Committee are losing no time in regard to the erection of the new Mission-house. The plans are in a forward state, and perhaps by the time this notice meets the eye of our readers, will have been finally determined upon.

On the 11th ult. Mr. and Mrs. Rodway and family, going to India to take charge of the Benevolent Institution, an important educational establishment in Calcutta, and Miss Wyatt, who on her arrival will be united to the Rev. J. Thomas, embarked in the ship "*Shannon*," Captain Watson, a vessel which has taken labourers out every voyage she has made since first launched. The Committee was meeting at the time of their going on board, and they were affectionately commended to God in prayer by the chairman, the Rev. Dr. Gotch. The weather has been very propitious, and we earnestly hope that the voyage may be pleasant, rapid and safe.

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

MISSIONARY SCENES.

In consequence of the announcement in previous numbers of the HERALD, several applications for these beautiful cards, ten in number, have come to hand. They are only one shilling the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Stoughton and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only one penny.

MR. TRAFFORD'S SERMON.

This discourse has now been published, and may be had through the Booksellers. We trust our friends will get it, read with the attention it deserves, nad derive from it a fresh stimulus to liberality and zeal.

CONTRIBUTIONS

From June 19th, to July 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*
T for *Translations*; *S* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Bacon, Mr. J. P.	20	0	0
B.B.	2	0	0

DONATIONS.

Gotto, Miss Emily, for *Rev. J. D. Bate, India*	10	0	0
Montacute, "A Constant Subscriber," for *Debt*	5	0	0
Tritton, Mr. Joseph	100	0	0

LEGACIES.

Maliphant, the late Mrs., by Mr. Albert Saunders, London	10	0	0
Hutchins, the late Mrs. Hannah, by Mr. Wm. Vickers of Nottingham (less legacy duty)	90	0	0

LONDON AND MIDDLESEX.

Arthur Street, Camberwell Gate	4	10	0
Bloomsbury Chapel	24	3	0
Camberwell, Denmark Place—Juvenile Missionary Society, for *support of child under Rev. Robert Smith, West Africa*	6	0	0
Castle Street (Welsh)	6	9	3
John Street Sunday-schl., per Y. M. M. A., for *Rev. W. H. Gamble, Trinidad*	15	19	9
Kingsgate Street Chapel	1	0	0
Regent Street, Lambeth, Sunday-school, per Y. M. M. A.	0	8	0
South Kensington	3	10	8
Tottenham	8	5	6
Trinity Chapel Sunday-school, John Street, Edgware Road	1	10	0

DEVONSHIRE.

Paignton for *N P*	1	10	0
Plymouth, George Street	10	0	0
Do. for *African Orphans*	4	11	6

ESSEX.

Colebrook	3	0	0

GLOUCESTERSHIRE.

Stroud, on account	10	0	0
Woodchester	1	7	0

KENT.

Belvedere	5	1	6
Bessell's Green	2	15	6

LANCASHIRE.

Liverpool, Myrtle Street	11	0	0
Do. Juvenile Society, for *School, Savannah la Mar, Jamaica*	5	0	0
Do. for do. *Makawitta, Ceylon*	5	0	0
Do. for do. *Bahamas*	7	10	0
Do. for *N P, Delhi*	12	10	0
Do. for *Native Student, Calabar*	7	0	0
Do. for *Rev. Q. W. Thomson, Africa*	2	10	0
Tottlebank	5	0	0
Do. for *China*	1	0	0

LEICESTERSHIRE.

Leicester, Belvoir Street	41	7	1

NORTHAMPTONSHIRE.

Guilsborough	4	13	4
Kislingbury	3	17	2
Kingsthorpe	3	4	3
Ravensthorpe	4	18	3
Do. for *W & O*	0	10	0

SURREY.

Esher	2	2	0
Guildford, for *N P*	0	3	2

WILTSHIRE.

Westbury Leigh	1	1	0

YORKSHIRE.

Scarborough	5	5	0

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Bethel. Mount Stewart Square	5	0	0

SCOTLAND.

Aberdeen	1	0	0
Do. John Street	12	12	9
Do. do. for *W & O.*	1	5	0
Do. 208, George St.	4	8	0
Dunoon	2	8	6
Edinburgh, Charlotte Chapel	2	0	0
Do. Richmond Court, for *Rev. Q. W. Thomson, Africa*	6	0	0
Elgin	6	16	6
Forres	2	0	0
Grantown	6	14	0
Huntley	2	0	0
Inverness	7	1	6
Lochgilphead	3	5	0
Millport	2	18	10
Tullymet	1	13	6

ORKNEY ISLES.

Kirkwall	1	0	0
Lerwick	0	5	0

JAMAICA SPECIAL FUND.

Benham, Mr. John	3	0	0
David, Mr. T. J., Brighton	1	1	0
Rouse, Mr. and Mrs., Chudleigh	10	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co's, 54, Lombard Street, to the account of the Treasurer.

As the Chronicle is now sent to all Pastors of Baptist Churches, the Committee hope that the Brethren will read extracts from it at the Monthly Missionary Prayer-meetings.



SEPTEMBER, 1868.

RECENT VISITS TO PRIORY STREET CHAPEL, YORK, AND GROVE ROAD CHAPEL, VICTORIA PARK, LONDON.

When in the north of England, a short time since, we had opportunities of visiting several stations connected with the British Baptist Mission. Of these, the only one that we have space to mention, is York. As long ago as 1861, the Committee of the Baptist Home Missionary Society agreed to co-operate with the Yorkshire Itinerant Society, in a united effort to establish a cause in York. That one of our two Archiepiscopal cities, with a population of more than 40,000 at the last census, should remain year after year unrepresented by the Baptist denomination, was not unnaturally regarded as a reflection on our body; and steps were taken to give it a standing in that important town. If the effort did not succeed at the commencement, and for sometime afterwards, it was chiefly owing to the want of a suitable place of worship. He must be a man of extraordinary powers who could succeed in gathering around him, in a third or fourth-rate music-hall, a permanent and self-supporting congregation, and especially in York; hence the promoters of the undertaking were met on the threshold, with formidable difficulties; and for some years the cause had little beyond a feeble existence.

About three years ago, two gentlemen—brothers—visited York, and shortly afterwards, they offered to give, on certain conditions, the munificent sum of £1,000 towards the building of a chapel. The offer was accepted, and the work has been accomplished. The chapel and school were erected from plans furnished by Mr. Peachey, architect, of Darlington; and for neatness, elegance, comfort, commodiousness, and, indeed, all the other qualities required in a Nonconformist place of worship, "Priory Street Chapel" will suffer nothing by comparison with any other in the kingdom. More important still, is the success which has attended the labours of our brother Mr. Smythe.

The congregation and Church are steadily increasing; sittings are being

taken; friends on the spot are co-operating with the pastor, and there is a probability that before very long they will undertake the entire support of the ministry, and contribute their share towards the establishment of congregations in other large centres of population.

We cannot conclude this sketch without bearing testimony to the untiring zeal of our brother Mr. Barker, pastor of the Church at Lockwood, to whose energy the friends at York are in no small degree indebted for the circumstances in which they are placed, and the prospects of usefulness which are opening before them.

Three or four Sunday evenings since, we paid a visit to *Grove Road Chapel, Victoria Park.* If our readers have perused the interesting paper in the August *Chronicle* by Mr. Evans, the minister of this Chapel, on "Home Mission Work in large centres of population," they will have seen that results have fully justified the propriety of what several Christian friends looked upon a somewhat hazardous experiment. The evening of our visit was one of the hottest of the late sultry season—an evening which would naturally repel persons who were not interested in hearing the Gospel, from subjecting themselves for an hour and a half to a stifling atmosphere: but nearly every sitting in the spacious chapel was occupied. We asked a man who sat in the next seat, if there was anything special that had brought so many persons together. He said there was nothing out of the usual course. The congregation was not at all above the average. Mr. Evans's discourse seemed well adapted, both in matter, style, and spirit, to his congregation; and as we looked round on the listening hundreds, our heart was filled with thankfulness to God, for what He had enabled his servants to accomplish in such a comparitively short space of time, The assistance rendered by the London Baptist Association has been withdrawn, and it is fully expected that our friends at Grove Road Chapel will not only be able shortly to go alone, but to do their part in raising congregations in other destitute localities.

Looking at the results of these two undertakings, it will not be denied that God has used the *British and Irish Baptist Home Mission*, in giving extension—though in a small degree—to our denomination, and therefore to its power for good. Every new cause is not only a centre of local influence, but it strengthens our denominational institutions, and furnishes increased support to our Missions, both at home and abroad. There are many places where, by the Divine blessing, we might accomplish all that has been achieved in London and York.

If a number of friends would guarantee sums varying from £1 *to* £100 *for, say three or four years, so as to form a special fund for raising new interests in large cities and towns in England, the Baptists would soon take a much stronger position than that which they occupy at present.*

THE WORK IN IRELAND.

BANBRIDGE.—*Labours among Children—Rural Meetings.* In a recent communication Mr. Banks says:—

"After writing my very short note of Saturday, I thought I should send you a few lines on one or two features of my work in and about Banbridge.

"Since the association, I have, as I then intimated, held several children's

services, and so far, for the last five weeks, I have been much encouraged by the attendance, as well as the attention of the children present. I hold them on the Tuesday evening, before the usual prayer meeting on the same evening. The answers given by the children after the service also on the following week in reference to the former subject, prove the interest taken, and the attention paid at such services.

"Last Wednesday, I preached at one of the old stations occupied by me now nearly four years, and was pleased to see the usual good feeling, and reception of the Word; also the attendance at the present season, when most of the parties are busy on the land close up to the time of holding the meeting.

"On Thursday, I visited Dromore, a little town about six Irish miles from this, by way of experiment, and with a view of opening the way for holding services there, if thought desirable. The service was not publicly announced, but the party I mentioned it to a few as opportunity offered. About thirty were gathered there, in the Hall, a small building capable of seating about 120. Several came to me after the service, and asked me to come again. when they thought they might venture to say the Hall would be filled. No Baptist cause there; but a few friends now and then visit Banbridge.

"On Friday I again held a service at the house of one of our members about four miles from town. This is about the fourth time of a service in this house, which our warm-hearted brother has opened for a monthly service.

"I am sure you would have been amused, yet delighted, to see the people gathering in that small house; and after every seat (composed of boards supported by boxes, stools, and stones) was filled, they brought the large stones for seats inside and around the door."

Mr. Banks, having lately visited Portadown, communicates a few facts which will be read with interest:—

"On the last Sabbath in June, I was at Portadown, preaching for our brother Douglas. I also visited and addressed the Sabbath-school children in the afternoon. The congregations were good, and the school in nice order. I could understand some of the difficulties and prospects of that station, and was impressed with respect to Mr. D., as a hard-working man, anxious for the true welfare and increase of the cause there.

"The small church at Portadown appears in a united condition, and very happy, while the pastor is highly respected, not only by the church, but also by many in the town. I was at the funeral of his daughter, which was very largely attended: the ministers of the other denominations were present.

"Mr. Taylor and myself gave addresses at the grave. I trust the Lord will greatly bless our brother, and give him rich blessings in his many labours, with the great success he so much desires.

"You will, I know, excuse this allusion to Portadown; as you have but few opportunities of judging from personal observation, I have ventured these few remarks."

DONAGHMORE.—*Spirit of Hearing—Popular Ignorance.* A friend writing from this place to the Secretary remarks:—

"Your visit left such a kindly impression on all our hearts, that we will be glad at any time to renew the acquaintance.

"We are doing what we can. The meetings have been well attended

since you were here, consequently we have met with considerable opposition, with which I need not trouble you.

"We had a good meeting on Lords'-day week in the morning, and in the evening we went to Strews—a distance of five miles. When we got to the school-room, both it, and another room, were so closely packed that we could not get so much as standing room. However, they made room for us, but twenty had to sit on chairs and stones outside the house, and hear as best they could. Mr. Dickson got a thorough baking. I hope God will bless the truth spoken, for until He works we can never be satisfied. Nothing would frustrate the enemy of souls so much as real conversions. Our cry is before our God day and night, that he may put forth His power, and open the hearts of lost souls to receive His message of love.

"We have commenced a school on Thursday evenings at a school-house two miles from Donaghmore, for religious instruction. We have been twice there, and the last evening we had twenty-nine children, varying in age from four years to twenty. I have taken a class of children that cannot read. Not one child in my class could tell me who the first man or woman was, although I had a boy thirteen years old in it. I read the first chapter of Genesis to them, and tried by stories, &c., to interest them a little. I found it hard work, and I prayed earnestly to Him who creates light to send His light into their poor hearts, and open their understandings."

Contributions to August 20th, 1868.

	£	s.	d.
Dublin, by Mr. Beater	5	3	4
Donaghmore, by Mr. W. Irwin	5	0	0
Lincoln, Subscriptions on account	3	12	6
Newark, ditto ditto	1	15	0
Barnstaple, Rev. J. P. Carey	0	2	6
Collingham, Rev. J. Edwards	1	1	0
London, Vernon Chapel	4	0	0
Portadown, by Mr. Drimmie	1	17	6
Southern Association, by Rev. J. B. Burt	20	0	0
Ballymena, by Mr. J. Allan	3	15	0
Dorchester, Collection, by Rev. E. Merriman	1	6	6
Greer, Mr. A., Collecting Book	0	14	0
Whitefield, Mr. Jno. Angus	1	0	0
Broomley, Broomhaugh, and Beari, Collections	4	2	5
High House, Mr. Silas Angus	1	0	0
Cardiff, Collection at Tabernacle, by Rev. N. Thomas	3	1	1
Nottingham, Mr. R. Birkin	3	0	0
Deryneil, by Rev. D. Macrory	5	0	0
Middlesbrough	1	0	0
Northern Auxiliary, by Mr. G. Angus	15	18	2
Jarrow, by Rev. C. Morgan	0	10	6
Hartlepool	0	12	6
Middleton in Teesdale—			
Collection 1 15 6			
Bainbridge, Mr. R. W. 2 2 0			
Bainbridge, Mrs. Philip, Box 0 10 0—	4	7	6
Sunderland. Subscriptions on account	2	7	6
South Shields—Collection 0 9 5			
Subscriptions 4 15 6—	5	4	11
Shotley Bridge—Collection 0 11 0			
Subscriptions 1 10 0—	2	1	0
Newcastle—			
Collections at Berwick-st. 8 14 0			
Subscriptions 10 13 0—	19	7	0
York—Collection 1 10 3			
Subscriptions on account 3 13 0—	5	3	3
Sheffield, Mr. Josh. Wilson	2	0	0
Devonport, Hope Chapel—			
Collection, by Rev. T. Horton	4	7	0
Moulton Sunday School, by Mr. Buswell	0	2	6
Biggleswade, Mr. B. Foster	2	2	0
Reading, Subscriptions, by Mrs. J. O. Cooper	6	17	6
London, Messrs. C. G. Scarle & Son	2	2	0
Windsor—Collections 3 2 6			
Subscriptions on account 7 3 6—	10	6	0
London, Mr. J. P. Bacon	10	0	0
Plymouth, Weekly Offerings, by Mr. T. W. Popham	4	0	0
Norwood, Collection	10	14	10
Southsea, Mr. R. R. May	1	0	0
Gloucester, Subscriptions	1	12	6
Cheltenham—			
Salem Chapel, Collections 8 15 0			
Subscriptions on account 5 3 6—	13	18	6
Cambray Chapel, Subscriptions on account	0	12	6
Lancashire, on acct., by Rev. T. Berry	5	0	0
Bourton-on-Water, Subscriptions	5	11	6
Blockley, Subscriptions	2	13	0
Chipping Norton—Collections, by Mr. H. F. Wilkins 3 17 0			
Subscriptions on account 7 6 0—	11	3	0
B. B., by Rev. S. Green	3	0	0
Driffield, Mrs. G. Whiting	0	5	0
Cardiff, Mr. R. Cory, jun.	5	0	0
Isle of Wight, M. Y.	0	3	0

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THE

BAPTIST MAGAZINE.

OCTOBER, 1868.

THE CURIOSITIES OF CONTROVERSY—THE IRISH CHURCH.

". . . . The most absurd ecclesiastical establishment that the world has ever seen. Four Archbishops and eighteen Bishops were employed in looking after about a fifth part of the number of churchmen who inhabited the single diocese of London."

Macaulay's History of England, Chap. VI.

LORD CHESTERFIELD had a saying, that although the Creator had done everything for Ireland, man, on his part, had done literally nothing. Yet, in one sense, England has been continuously meddling with Irish affairs, ostensibly for the good of Ireland. Had our persevering zeal been more happily applied, by which through weary centuries we have in reality depressed this unfortunate nation, it would probably to-day have flourished as contentedly as Middlesex, and as free from popery as Scotland. Idle hands are proverbially employed by a disreputable personage; and, therefore, having done "nothing," in the way intended by the witty Lord-Lieutenant, is equivalent to having accomplished a sum of mischief. In Ireland this mischief has been deliberately perpetrated through at least a space of three hundred years. In the days of Elizabeth the Protestant hierarchy—abhorred by the ignorant and prejudiced people—was maintained by force of arms; yet the existence of any Government solicitude for the spread of religion was denied by the omission to supply the Bible in the vulgar tongue. This Church, professedly Protestant, by assuming an anti-Christian and insolent supremacy in the conquered territory, provoked the lasting hatred of the miserable inhabitants; and thus did more to prosper the accursed papacy than the open endeavours of priests and Jesuits. On the death of Elizabeth, it was thought that her iron rule would be relaxed, and the people ventured upon a freer exercise of religious liberty, till Mountjoy's bayonets enforced conformity. Later still the populace presumed to petition the wisdom of James the First, and our English Solomon usually proved his devotion to the faith by throwing the delegates into the Tower.

Had the clergy of this Church, as a body, been ministers creditable to a Protestant community—conscientious expounders of a pure religion, and living examples of moral rectitude, the conflict between Rome and

the Reformation would have been severe; but it would surely have presaged final victory: for popery, to which the light of truth is death, would not, in those early days, have stood the field against so formidable an array of evangelizing enemies shielded by the secular power. From the days of Elizabeth to the Revolution, the Irish Establishment was worse served than her neighbours: yet in 1688 the Church enfolded thirty per cent. of the population; since that date she has been gradually losing ground, for the proportion is now about thirteen per cent. Through the eighteenth century the religious condition of England was wretched in the extreme: her lower orders, ignorant and debased lived on, uncared for by an indifferent priesthood; yet, bad as England was, she very favourably contrasted with Ireland. Patronage in Ireland became so grossly abused, that her rectories and deaneries were oftentimes only common asylums for preaching profligates and reverend buffoons, who could not have been preferred in the mother country without provoking inconvenient scandal. We by no means insinuate that such abuses have now an existence: the Irish clergy, on the contrary, undoubtedly equal in religious zeal the English portion of their communion. Yet, nevertheless, when we judge this system as a whole, we must in common honesty pronounce it a failure as a Missionary Church. As a Missionary Church the Irish Establishment will scarcely bear honourable comparison with him who hid his Lord's gold in a napkin. The servant of the parable at least restored the capital, and was justly condemned for not having increased it; but the State episcopacy of Ireland has squandered both capital and interest, if by capital we mean her long-enjoyed prestige as an endowed and protected institution, and by interest the ample powers springing therefrom for retaining her own and conquering the enemy. Such a disgrace to politicians and reproach to Christianity must in justice be removed as a cumberer of the ground.

Yet with a blindness to truth and an impudence of reason, which party interest only could inspire, we hear this obnoxious system daily extolled as a Church which is accomplishing its mission without manifesting symptoms of failure. Tory journalists are compassing sea and land to make this apparent, without losing a single opportunity of throwing dirt at Mr. Gladstone. When the pathetic supersedes calumny, we hear perhaps of a minister travelling from side to side of his boggy territory—say twenty square miles in extent; or anon of starving skeletons, in the famine time, having been fed at a poor clergyman's dining-room window. Such facts, our opponents think, should convince by their eloquence, all persons not blinded by the Gladstonian delusion, that the Church is zealously active. As for Mr. Gladstone himself, it is a literary treat to read how summarily he can be dealt with. HE an Anglican, forsooth! What next? Seven years ago, as a South Lancashire elector, this arch-traitor voted for "a radical Dissenter!" After that let no more be heard about *his* Churchmanship—*i.e.* let the *English Churchman* who has made the discovery hear no more of it. How correspondingly grateful it would be to hear nothing more of the *English Churchman!*

The facts of the case are soon summed up. The Irish Establishment is only recognized by a fraction of the people—about two-thirds of a million. To provide for the religious wants of this small minority two Archbishops and ten Bishops are appointed, whose gross income

amounts to £55,000 a-year; then there are between two and three thousand clergy, some of whom receive more than a thousand, and others less than a hundred pounds a-year. In defence of this "monstrous institution," as Macaulay calls it, every artifice of an unprincipled Toryism has to be faithfully allied with the subtle tactics of the Evangelical party. The persevering malicious abuse, misrepresentation, and calumny, so unceasingly emanating from the Conservative ranks, are by no means unparalleled in political warfare, being as characteristic of the party as they are worthy of the object for which they are spoken.

It is perseveringly insisted upon that this great movement is simply a party manœuvre to place the Liberals in office. It is asked moreover, if the alleged abuses exist, why not attempt a reformation, rather than attack the Church with such iconoclastic fury? And why, if this ado be anything above a party stratagem, was not so magnanimous a scheme for Ireland's good brought forward sooner? The triumphant reply to the first query is, that one part of so rotten a fabric cannot be tampered with without doing a gross injustice to the other part. As to the taunt of party trickery, it is only too well known by those who advance it, that, independently of this grave question, the Tories must speedily go into opposition. This party has allied itself to forces which in the end must bring upon them general discomfiture; and the bitterness of their decline will be enhanced by that contemptuous derision necessarily awakened by dishonest motives, and dishonest dealings. It is certainly conceivable how this business of disestablishment might have been earlier broached; it was broached, in fact, many years since, but Conservative bigotry obstructed its progress.

But at all hazards, the Tories say, the tithes must be retained as Protestant rights; for to touch them as proposed would amount to sacrilegious spoliation. This specious argument might pass at its current value, had the Church been really originated by Protestant ancestors whom the national sympathies had supported. None can affirm that this was the case; and no honest methods were devised to advance the faith of the Reformation. "The Government," says Macaulay, "contented itself with setting up a vast hierarchy of Protestant archbishops, bishops, and rectors, who did nothing, and who for doing nothing were paid out of the spoils of a Church loved and revered by the great body of the people." When the fathers have inflicted a wrong, how well it becomes the children to make a handsome restitution.

The speeches which one side of this controversy so abundantly produces, must strike an observant Dissenter as things strongly savouring of artful subterfuge, when they are not made up of absolute untruth. It is undoubtedly a direct falsehood to assert, as many such speakers do assert, that our national Protestantism is being assailed. Remove the Irish Church they say in effect—that nucleus of religion—and pitiable indeed will become the condition of Ireland; for what power remaining will compete with the vile machinations of popery? Of course none desire to remove the Church; the Church will be left in untrammelled freedom, but the mentioning of such unpalatable facts excites the sibilant propensities of an anti-Gladstonite audience. The Episcopal champions draw largely also upon the prejudices, and anon upon the ignorance of their hearers;

for the glib sentences of the speakers do not always compliment their pupils' historical acquirements. As regards these pupils themselves, it would be an instructive insight into human nature, could we learn from what data persons form their opinions who respond with "loud cheers" when an orator directly insinuates that Mr. Gladstone, the Liberals as a party, and the Nonconformists, are notorious imitators of "the dissolute Charles and the bigot James," who "once before sought to establish popery in these realms." If not ignorant themselves, such speakers are mere rhetorical impostors who find their constituents' bigotry easily impressed. These anti-disendowment desperadoes will occasionally drag the Queen into their little arena, to extol her Protestantism, and adjure their hearers to strengthen her in the contest with popery; but as "popery" is now the Tory form of "disestablishment," such language has an unpleasant twang of treason with it when spoken in a State governed by a free Parliament. It will not be amiss, moreover, to remind such orators that no parallel can be honestly drawn between this Irish crisis, and the crisis of our own country in 1687. In 1687 our fathers were artfully tempted by a perfidious monarch to coalesce against Episcopacy, really because Episcopacy was a Protestant establishment; but, in our action of 1868, we are as far removed from sympathy with Rome as were our noble ancestors when they rejected the specious Indulgence of James the Second. We deal with the Irish Church as politicians simply, and believe that by freeing Christianity from the trammels of Statecraft, we are directly promoting the Protestant interest.

Throughout this controversy the Church party, with characteristic effrontery, have assumed to themselves the guardianship of the Protestant religion. Many of that party really suppose themselves to be the real heroes of such a cause, and hence the frantic recklessness with which they defend their position. Surrender the old landmarks, and Ireland, they declare, at once will become a prey to Jesuits and the Inquisition. Accordingly, if evangelists are to work and live at all, they must work and live beneath the authoritative smile of the titheman and the bailiff; religion, therefore, ceases to be vital when severed from the senate. As Nonconformists we rejoice in what we think are happier truths; for, if under a less splendid dispensation, robbery for burnt offering was hateful in the sight of heaven; doubtless still, in these Christian days, such tribute as we lay at the foot of the Cross, to prove acceptable to our common Father, must be the voluntary offering of grateful hearts. One might as reasonably affirm that a planet owes its clear refulgence to a glow-worm's tiny lustre, as suppose the Cross of Christ is strengthened or honoured by kingly patronage or political connections.

The sign is a favourable one when sundry curates are found coming forward to advocate disendowment. "They are, I think," writes one of this order in the *Daily News*, "allowed to be as a rule the worst paid class in England; I will not mention Ireland, as I presume they will be made comfortable there when the bishoprics are taken away, or if the Church should there be disendowed." The signs are promising that this important body of men will not allow themselves to be entirely blinded by the sophistry of their masters; for only in a State-upheld Establishment could the abuses abound from which curates suffer,

and of which they justly and bitterly complain. We are painfully aware of the poverty existing in our own communities; yet a dissenting pastor's straitened means spring from very different causes to those which allow rich rectors and learned deans to live if they will in luxuriant indolence, while the workmen, upon whom it devolves to build up the Church, are literally denied the necessaries of life. In the cant phraseology of party, our English Establishment is "the poor man's Church"—language which might fairly be construed into cruel irony. A most enlightening insight into this poor man's Church is afforded by her curates' experience: the evidence shows us how welcome, so far as his superiors are concerned, the poor man is to retain his Church, the work included, if the revenues may only descend to the rich. Another curate, whose case we are enabled to quote, writes with all the authority of a more than usually fortunate man. He began life with an annual stipend of £70, in a parish of 15,000 souls, which yielded to the rector £1,400 a-year; and, for licensing an entrance upon this auspicious field, the bishop only demanded three guineas and a half. Some curates, our informant admits, get higher salaries: *e.g.* he once received £100 to £120 for preaching during twelve months to some two thousand persons. Regarding, however, the £150 a year with a house, that by some means have become talked about as the occasional remuneration of members of his class, the thing is a mere utopian dream: "You will not, therefore, be astonished," continues this witness, "that I am a strong advocate of the disestablishment of the Irish Church, and am indifferent to the effect of that example while our ecclesiastical system debars the most hard-working and conscientious of the clergy from advancement." How plainly are circumstances revealing to us, that this alliance of Church and State, or rather of religion and politics, is an unequal yoking of contrary natures, which, having no common sympathy, make the connection as unrighteous as it is impolitic. The jealous heartburnings, which the system has awakened, have probably retarded the Gospel more than the writings and united efforts of all our Humes, Bolingbrokes, Shaftesburys, and Woolstons. The Seed of the Kingdom can germinate in no poorer soil than that of political patronage.

If this great controversy is not so profitable as could be desired, it is at the least exciting. The Tory ranks are a motley crowd, whose opinions and crotchets are diurnally reflected in that broadsheet of Disraelized English, the *Standard*. Among its many satellites the great daily has one of great pretensions called the *Rock*, the same being a Protestant organ among the sects of Anglicanism. Although "Bigotry and No Surrender of Tithes," might fairly be the motto of every issue, we believe this *Rock* is steered by high-principled men who are strenuously endeavouring to defeat that invasion of papal doctrine by which their communion is disgraced. The zeal of our contemporary, however, sometimes takes him beyond those dictates of common sense to which he would do well to confine himself. A recently published "Another Solemn Warning" chiefly consists of a "Mr. Connelly's painful experience" while in the Romish communion. It will be obvious to the reader of them, that the writer of the articles in question has found the English language far too weak a medium for the conveyance of his vehement meaning. Nevertheless

the deficiencies of our poor vocabulary are supplied by italicizing, by capitals, by inverted commas, and by notes of exclamation. The object aimed at is to portray the villainous iniquity of popery; but, while pursuing so apparently laudable a course, the writer risks the danger of polluting innocent youth by dark hints, or even by fuller revelations of the most detestable crimes. We honestly believe that the great curse of Christendom, to be delineated truly, can scarcely be painted in hues too plainly hideous; and our sympathies are therefore with any efforts to depress the idolatrous system: yet when relations are given of the lustful crimes of infamous priests; of the immoral practices of nuns with their confessors; of indecent female floggings at fashionable English schools, and much more unquotable matter, all crowded into a solitary article, for the ostensible purpose of showing the perniciousness of Mr. Gladstone's policy, and of making out a case for the doomed Irish Establishment, our cheeks *do* "burn" as the *Rock* intended they should; but the flush is generated by shame and indignation at witnessing in a religious newspaper so palpable a prostitution of the uses of language. In common with the *Rock*, we can readily admit the papacy to be Satan's masterpiece, and that her popes have been impostors; that her cardinals have been mercenaries; that her clergy have been, in thousands of instances, the licentious deceivers of captive multitudes; that her institutions have alike disgraced religion, morals, politics, and humanity; and further, that the universal spread of such a caricature of all which is sacred, would be a universal curse, and a withholding from man of the Word of Life; but, to come forward with such things, and array them against "men *falsely called Liberals*, who are *fighting*, not for religious liberty, but for *tyranny and slavery*," is simply contemptible, because the libel is false, and a bad specimen of rabid reasoning.

The *Rock* is a fair sample of the evangelical section of the Church press; and in firm alliance with such agencies are the Justices of the Peace. Hitherto a favourite employment of the great unpaid, has been the entrapping of poachers, gleaners, turnip and hurdle stealers, to whom they have administered the salutary discipline of county gaols. The agitation in defence of the Irish Church is not only a complete change, it is altogether a livelier business than that of sending misguided peasants to prison. These gentlemen are in terrible earnest, and their earnestness is the only feature that imparts a semblance of life to their speeches. The subject of Ireland is dashed into, and the Church, with all her abuses and ailments, is defended with that heroic intrepidity which perhaps the peculiar functions of a Justice of the Peace only could engender. Such gifts of real John Bull declamation would be invaluable to either the *Rock* or the *Standard*, if, by any device of literary alchemy, only a tithe of reasonableness could be infused into them. These noisy orators are apt to alarm more timid souls; for England is threatened, they say, her Throne is being undermined, because Gladstone, Bright, Dissenters and Papists, are in reality promoting the annihilation of Protestantism. How deeply consoling should it be to know that such stentorian nonsense so little affects the question at issue, and no more weakens the Liberals' position, than a pack of foxhounds could weaken or effect the turreted battlements of a well-fortified castle.

Thus, in a cursory and rather dis-

jointed manner, we have glanced at a few of the peculiarities of this controversy, which from our standpoint is daily assuming more promising hues of final triumph. Of course the great movement is promoted by human agency; but it is human agency directed by Providence. Ignorance and superstition have reigned through weary centuries; but such outgrowths of darkness are banished by the light-creating voice of heaven. May God in His beneficence speed the day which will bring to down-trodden Ireland an untaxed Gospel and political justice.

THE BAPTIST UNION AT BRISTOL.

THE Baptist Union this year is to hold its Autumnal Session in what may be regarded as the western metropolis of our denomination. There is no spot so endeared to us, for its churches, ministries, and college, as Bristol. It has supplied a stream of able and devoted men to fill every department of Christian service, and it has retained for its own work exemplary servants of the Church of Christ. In migrating to the west, our churches go to a city whose Baptist traditions and present state will be both an attraction and a reward to those who assemble. It will be impossible to enter the venerable, although somewhat careworn college without realizing the presence of Ryland and his distinguished helpers—Hall, Foster, and Anderson—with their genial and gifted associates; and the long line of lay brethren, whose affection and faithfulness were the pedestals on which these great men stood. A few of these still linger in the good old city. They remember, with subdued joy, the men and days of old; and we trust that nothing will prevent them being present to cheer the younger men in bearing the standard, from which so very many have been called. The college and tutors' house, with their sober gardens and classic mound, are still there, to remind the old students of their former home. Alterations will be seen. The committee have re-formed the library; re-arranged and re-cast the museum; turned the malthouse-looking dining-room into a lofty, well lighted dining-hall; and so energetically executed other improvements as to satisfy the wishes of the ardent reformer. But greater changes have occurred. We shall miss the venerable President. Mr. Crisp has passed away from us. A half-century of hallowed association and sanctifying and honourable service he has left behind. His old home is now the dwelling of his esteemed successor, Dr. Gotch; and we but express the prayer and wish of the whole denomination when we ask that the choicest blessings may rest upon the President and his household. His colleague, Mr. Claypole, has already justified the decision of the committee; and we may confidently hope that, under the guidance of the present tutors, Bristol College will fully sustain its reputation as amongst the most honoured of the schools of the prophets. Our friends will find Broadmead Chapel greatly altered and

much improved. Enough is left of the old structure to satisfy the most conservative spirit; while the changes have given to the congregation spacious school-rooms, an enlarged vestry, and a greatly improved chapel. Mr. Haycroft has left behind him both material and spiritual evidences of his success; and it must yield him unmixed satisfaction that, on the foundation he has helped to lay, Mr. Clark is so efficiently increasing and edifying the Church. The multitudes that crowd the chapel every Sabbath assure all, that life and earnestness are prepared to welcome the Union, and that the Broadmead friends will fully retain their character for affectionate and generous hospitality. The old "*Pithay*," that many will remember with grateful interest, is, we fear, nowhere. It is still employed in Christian service, but no Baptist Church is sheltered within its castle-like walls. That over which the warm-hearted Mr. Probert presided may now be found in the City Road. Here we have a beautiful chapel, chaste in design and convenient in arrangement. It sprang from the toils, anxieties—the prayers and faith of our lamented brother. He entered his new scene of labour with gratitude and hope. A happy spring-time cheered his declining years, and with impassioned earnestness he took possession of this house of prayer and work. The strain upon a sensitive nature was too severe. The bow broke, and sudden death took the labourer home. His place is most worthily filled. Mr. Wood has already won universal esteem, and, what is far better, secured the presence and blessing of his Master. The chapel is filled, the church is increasing, and the solemn and pointed appeals of the minister to his hearers are not in vain. The younger seems truly to have caught the spirit of the elder prophet. Old King Street retains its influence, and continues to be the religious home both of the President of the college and many of the students. Mr. Wheeler, with inflexible resolution, serves his Master and the denomination. He labours amidst many difficulties. The chapel is large, the congregation scattered, and a part resident at a great distance, yet King Street still holds its place as a Church, strong, useful, and active. We pass over the bridge into the field so long cultivated by the venerable Mr. Winter. His memory is still cherished with grateful affection. The spacious chapel, with its surrounding buildings, have his impress on every part, and the large Church and congregation that still meet there are the living testimonies to the efficiency of his simple and affectionate ministration of the truth. Mr. McMaster has caught the spirit of his honoured predecessor, and with increasing care has sought to use the whole Church in Christian work. His efforts have been unremitting, and the result has been encouragement and success. Counterslip will be found by our brethren treading in the steps of the fathers who bore the heat and burden of the day; and many well-known names, worn by younger men, will show that instead of the fathers have come the children for the service of the Lord. Bedminster has its two outposts, that need the sympathy and friendly help of the brethren; and Thrissell Street still stands, amidst a large and rapidly-increasing population, witnessing to the truth, under the faithful guidance of Mr. H. Clark. The whole presents a scene of great encouragement, and is the precursor, we trust, of greater successes to the Churches of the old city. Buckingham Chapel boldly and nobly represents us amidst the fashionable residents of the beautiful Clifton. This Church, in its early

history, had many trials. The work undertaken was a hazardous enterprise, but the great things attempted have brought success. God has honoured the confidence and patience of His servants. The chapel is unequalled amongst us for elaboration and costliness of design, and it now has a Church and congregation that must give encouragement to all. Not far from Buckingham Chapel will be found Tyndale Chapel. This is placed in a suburb nearly equal in importance to Clifton. A few generous friends of the denomination have set their hearts on establishing a Baptist Church in this neighbourhood, and have selected a commanding position for the erection of the chapel. It is in the decorated-Gothic style, and is an ornament to the neighbourhood and an honour to the denomination. It is to be opened just before the session of the Union, and will share, we trust, in the presence, as we know it will in the best wishes, of the assembled brethren. Before many years are past, we hope that our "College" will be raised to the healthiness of a Clifton dwelling and the advantages of a new, tasteful, and spacious home.

We have reminded our brethren of the place that waits to welcome them, and of its almost sacred associations. All will join in the prayer that this session of the Baptist Union may be kindred in spirit with the devout men who have gone before, and the noble service they were permitted to render.

The committee of the Union has already intimated the subjects that will chiefly occupy the session. Happily, the rapid progress of events is remitting to other counsels many of those that aforetime have occupied a large portion of the time and interest of the Baptist Union. Slavery, Free Trade, and kindred subjects of current interest, are lifted out of our area by the strong power of the popular will; and the Churches can now with greater freedom give their attention to our spiritual interests. It will be a promising time for us when such a session as that before us can resolutely and fearlessly deal with our denominational necessities. *Many are obvious.* They are pressing on every man's conscience and heart, though finding but timid utterance with the tongue, and feeble expression by the pen. One of these a younger brother has inscribed on his banner, and we hope he will never consent to strike his standard till the victory is won. The stipends of our ministers are, in the main, meanness itself. They are poor apologies for honourable payment. They never pretend to express the worth of the labourer's hire, and the excuses for this injustice are occasionally more cruel and mischievous than the injustice itself. We are no apologists for professional ease, honour, or even support. The ministry is not a profession: it is infinitely more dignified. It is a Divine calling; and he who obeys, accepts support from the Church, not as a reward, but as a service rendered to a common Master. If it be neglected, it is an act of direct disobedience to Christ, and not simply one of ingratitude and injustice to man. The man who surrenders all means of support to serve a Church has the right of bitter complaint and severe condemnation if he is neglected, but he will be the more cared for by the loving Shepherd whom he honours. This does not lessen the importance of the subject, and it is very befitting the action of the Union. It is one of great delicacy, difficulty, and importance; and these measure its real value. There is no organization amongst us so suitable to deal with this question, and if this were settled to the satis-

faction of the more thoughtful, the Baptist Union would have begun a career of usefulness that no pen can describe. Our colleges are the heart of our denomination, and feeble action there will prove fatal to the Church. The college-life of our young brethren will express itself in a thousand ways, in the decline or vigour of our Church life, and the welfare of our colleges should share in the deliberations of our brethren. Every section of the Christian Church is giving attention to the training of its ministers, and we presume that it is universally felt that some important modification of our present arrangements must be made. Our own experience, and the rapid changes around us, prohibit inaction. What these should be, the assembled brethren would be the best prepared to determine. They could dissociate the discussion from local prejudices and personal preference, and regard these important institutions exclusively in reference to our denominational usefulness in the cause of Christ. The present attempt of the Bishop of Bristol and Gloucester seems to foreshadow the plan that may be imposed upon all. He is seeking to establish in his own diocese a theological college that shall supplement university education, and it may be that when the national universities are free, our colleges may become more truly schools for the prophets who shall seek their secular instruction at Oxford or at Cambridge. The liberty of prophesying is now so common, that we offer no apology for this apparently impracticable theory. As in science an hypothesis may test the facts, so with us a theory may gauge our principles. We must be prepared to surrender prejudice, and, in a true scriptural sense, conform to the spirit of the age. No affected contempt by others will lessen the power of the pulpit. None can write it down but those who occupy it; and we are much mistaken if our own brethren will not, before many years are past, so support these institutions as to make them a power for good under God, which neither the Church nor the world will be tempted to gainsay. To effect this, immediate deliberation is absolutely necessary.

The aged ministry—chapel building extravagance—courts of arbitration—and other domestic subjects of the deepest interest, wait upon the councils of the Union. Happily, although we are compelled to wait for human guidance, we need not for the Divine; for if any of us lack wisdom, he may ask of God, who giveth liberally and upbraideth not. We may commit this great cause to His supreme control. It is His own. He has given the success that is already ours, and waiting on Him, we shall still renew our strength. We commend these denominational interests to the attention of the Union. We probably are too late with our suggestions, but the last speaker of a retiring session is sometimes the first at the coming one. We venture to commend the anticipated gatherings to the sympathies and prayers of all our Churches. If each had its *Union* prayer meeting to implore the Divine blessing on the assembled brethren, a rich outpouring of Divine influence might be expected. Prayer and dependence on God are the harbingers of the Divine presence. Where the one is practised, the other is enjoyed. This prayerful trust and spiritual fellowship will, we hope, be the privilege of all our friends, as they associate in Bristol at this Autumnal Meeting of the Baptist Union.

FOOTPRINTS OF THE BAPTISTS IN OLD LONDON.

II.

JOHN CANNE AND SAMUEL HOW.

THE Long Parliament was but a few weeks old, when, according to old Fuller, Southwark produced "the first-fruits of Anabaptistical insolence." If, however, the truth must be stated, Englishmen in general were learning to be impudent. Some short time prior to the date alluded to, a crowd of citizens five hundred strong had marched to Lambeth for the avowed purpose of unearthing "William the Fox." Although that adept at priestcraft and "thorough" retreated to Whitehall and so eluded the apprentices' vigilance, his riotous visitors inflicted some visible marks of vengeance upon the palace, which had been otherwise intended for the prelate's body. Anathemas against bishops and High Commissions had been shouted down the aisles of old St. Paul's while the pews were being destroyed. Such things were the precursors of that great gathering storm which alone was competent to clear the political atmosphere of England. Nevertheless, this society referred to by the Church historian was not made up of Baptists exclusively; it was simply one of those mixed Nonconformist communities, that were comparatively common in an era when the strength ensured by a common unity was used in resisting the common foe.

Eighty persons were one day congregated at a house in the Borough. They had grown bold with the times, and did not shrink from supplementing their customary religious exercises by denunciations of the Anglican regimen, priestcraft, and, so far as it affected Christianity, statecraft also. It is no wonder to find that such treason vibrated even to Waltham Abbey — Fuller's quiet retreat. In those days the master of the King's Bench prison was Sir John Lenthal, and Sir John was a blind discerner of "the signs of the times," and therefore he marched a number of our innocent Brownists away to the Clink, because, forsooth, they had publicly declared a law to be a bad one which enforced the using of a book "made by bishops." After spending a night in prison, the captives were taken to the House of Lords, and in the presence of these judges the Southwark confessors would acknowledge no other chief than Christ. Time had been when such a situation would have proved itself unpleasantly dangerous, but now the wary Lords acted with consummate caution. The civilities must have sounded strange which came from a ruling body of which William Laud was a member. The peers, it may not be disguised, were complacent to a degree well-nigh unparalleled; for "to the great surprise and wonder of many," several of their number signified an intention of visiting, during the next day following, the meeting-house in Deadman's Place. The promise was exactly fulfilled; and what was more, the

Lords contributed something substantial to the collection that succeeded the Sacrament.

This Brownist society was first gathered during the reign of James the First; or, as it is supposed, in the year 1616. By some means Neale has apparently confounded these people with some other congregations. Crosby had his ire completely aroused by what he supposed were the Puritan historian's blunders, and his rudeness to the Baptist denomination. Two hands, therefore, have provided posterity with separate and conflicting histories. Crosby's version is the one generally received. To his opponent, Neale's mistakes appeared the more inexcusable, because materials were at hand which would have convinced him, had he taken the trouble to consult them. It is probable that, in his account, Neale has mixed together several Brownist congregations, but they may all have sprung from one common centre.

No particulars have descended either of the formation or of the dissolution of the Church in Deadman's Place; and the history of the first pastor, John Hubbard, is hid in a dim obscurity. He is found to have been educated for the Established Church, from which he seceded. At an early date both pastor and people emigrated to Ireland to avoid the persecution instituted by the Stuarts against the Puritans. During this voluntary exile Hubbard died, and in consequence of this bereavement the little band returned to London, where, upon again effecting a settlement, they elected the celebrated John Canne to the pastorate.

The year 1621 is memorable on other accounts than Canne's accession to the Brownist Church. It was the year of Bacon's disgrace. It was witness to a current scandal occasioned by a man having been shot by a sporting Archbishop of Canterbury. Like his predecessor, Canne was trained for the Church of England, from which he seceded upon apparently changing his sentiments in regard to baptism, though in this particular Crosby was undecided. He had only been engaged about a year with his new charge, when he was driven into Holland by the force of persecution, and there it should seem he lived in exile until 1639. In Holland he became connected with the English church at Amsterdam; but the even tenor of his way was interrupted by a disagreement about some points of discipline.

This celebrated man cannot, with strict propriety, be classed among the Puritans. His sympathies went with the Brownists, and were even extended to the fantasies of the Fifth Monarchists. The Puritan, it is well-known, was separated from the Brownist by a gulf of vital differences. To the Puritan the Church establishment was a "shell of corruption," still enclosing a germ of good. To the Brownist, both shell and germ of a State-endowed religion were equally contemptible, because savouring of the harlot of Babylon. It is thus not hard to understand why the bishops' spleen was so abundantly manifested. Persecuted by the Government, by means of such an agency, these old confessors were content to fare but roughly; yet how they toiled at building up the Church, while, by the sweat of their brow, they provided a coarse fare and humble lodging. The eminent Hebraist, in his day, Henry Ainsworth, was a bookseller's porter. Roger Williams is said to have lived upon ninepence a day. John Canne was of a higher grade: for he took to printing, and is still remembered on account of some important works.

It is a matter for regret, that the life history of the man should be so hopelessly obscure who first annexed to the Bible a complete set of marginal references, which he himself collated. Canne returned to England shortly before the outbreak of the civil wars. A never-flagging zeal prompted him to travel over England, and among other places he visited Bristol to plant the Church at Broadmead. These itinerant efforts, joined to his literary labours, prove Canne to have been a man of industrious perseverance in his Master's service. For a period of twenty-two years he closely applied himself to his task, that he might give a practical illustration of the maxim of Scripture being the best interpreter of Scripture. The second edition of Canne's Bible was issued in 1647, and dedicated to the Long Parliament. In addition to these many works, a commentary was composed upon the text, which never seems to have been given to the world.

During a great portion of the Commonwealth era, Canne resided in England, and was never backward at showing his dislike to the Protector's polity. Cromwell, in consequence, eyed him with suspicion. Our author, in fact, found many ways of vexing the Government; for he is supposed to have employed himself by arranging one of those little newspapers of the time which are yet valuable literary curiosities. In reference to this editorial work some satirical pamphlets were published by the author of Hudibras.*

There is one episode in Canne's life of almost paramount interest, because it reveals the mistrust with which the Cromwellian Government regarded his party. Coleman Street in those days was a thoroughfare lined by the shops and warehouses of its opulent residents. In days yet more remote the parishioners' piety was embodied in wax lights weighing five pounds each, and continuously burning before the Virgin's image in the parish church of St. Stephen. In Swan Alley in this street the Fifth Monarchists had their meeting-house, and there Canne occasionally officiated. While the customary service was proceeding upon the 1st of April, 1658, the room was suddenly entered by a band of Cromwell's soldiers. These men will favourably contrast with the military heroes of the Restoration; yet, that they could obey their orders roughly the Brownist accounts of this affair will amply testify. Upon the day in question our divine had agreed to preach, but a soldier "pluct him out of the pulpit," and otherwise attempted to reform the pastor's principles by a discipline repulsive to the flesh. These proceedings were instigated by the Lord Mayor, who waited in the street while several persons were arrested in the chapel. Canne protested that he was not aware of having done evil, and only demanded common justice. "Mr. Canne," replied the chief magistrate, "I have nothing against you, neither do I know any evil you have done, but think you are an honest man; only you must appear before his highness, and I will send you thither presently." "No," cried the sheriff, "Keep him till to-morrow, and then send him." At this date the veteran was nearly in his seventieth year; but the terror inspired by his political principles procured him a lodging in the Poultry Compter. As he was taken there some called out, "He is an old man, do

* *Vide* The Acts and Monuments of our late Parliament, &c. By J. Canne (*i.e.* Butler), Intelligencer-General (Oct. 15), 1659.

not use him so barbarously." After passing some time in the noisome atmosphere of the gaol, the prisoners were separately taken before the Lord Mayor. That impersonation of justice artfully questioned our redoubtable Canne as to his opinion of the Cromwellian Government. The old divine showed some adroitness at word-fencing, and although he refused to discuss political matters with the Lord Mayor, he promised, if an opportunity were afforded, to explain to Cromwell himself what he thought of both him and his polity. Questions concerning those in power made up the examination by which all the prisoners were tested. Many of the replies drawn forth were excessively ludicrous; for while some of these enthusiasts considered Cromwell was not of God, others denounced him as a mere juggler. The Government considered an example should be made of such political sectaries: therefore, although Canne was dismissed, others were less fortunate. One was fined £500, and twelve months' imprisonment; another was fined two hundred marks with six months' imprisonment.

In former days persons were commonly perplexed about Canne's denominational sentiments: but we have it now satisfactorily proved that the old Brownist was a Baptist,* yet they probably keep nearer to the truth who simply call him a Brownist. By turn, however, he has been mistaken for a Quaker and an Independent. Crosby was undecided whether to claim his ancestry. The question has been set at rest by the Broadmead records.*

* See Canne's Necessity of Separation, edited for the Hanserd Knollys Society, by Charles Stovel. In this work more has been done for Canne than is ever likely to be done again. The editor has so fully and ably wrought out his subject, that nothing is left for others to accomplish.

* It is apparently deteriorating to the character of a man like Canne, to find him classed among the Fifth Monarchists; but he had probably little sympathy with the extreme sentiments of his fiercer brethren. The efforts of Cromwell to repress these people sprang from no spirit of persecution. They were justly regarded as a sect whose fanatical tenets might trouble the State; and how well founded were the Government fears, was abundantly proved by subsequent events. It was from this meeting-house in Swan Alley, after a sermon deemed suitable for the occasion, that Thomas Venner, and sixty other enthusiasts, emerged upon the first Sunday morning of January, 1661. One favourite practice of these people was to interpret literally such Scriptural expressions as "One shall become a thousand." They preached, moreover, that Christ would descend from heaven to lead his fighting people in person, until the saints' dominion should be extended throughout the world. Venner himself followed the trade of a cooper in London, after having spent a portion of his life in the New World. When he took to preaching, he did so to give undue prominence to that extreme millenarianism characteristic of his party. Many of the clique pursued their dangerous plottings with indefatigable industry; for both the Stuarts and the Cromwells were regarded as enemies in common to that pure Theocracy they sought to establish. Soon after the accession of Oliver, the Fifth Monarchists made an attempt to realize in fact their ruling idea. At that date their rendezvous was in Shoreditch, but in their most secret councils the Government had a spy. The best remembered of these enthusiasts' proceedings is known as Venner's insurrection, which happened upon Sunday, January 6th, 1661. Upon that fatal morning the zealots were worked up into a fever of excitement by means of a harangue from one of their number against earthly governments. The devoted band then marched from their pews into the streets in battle array, their chief banner being emblazoned with the emblematical device of a couching lion, and the motto, WHO SHALL ROUSE HIM UP? After repulsing the Lord Mayor and the city militia, the insurgents retired for the night into the fields around Highgate. They thus for the time avoided a contest with the regular troops brought up by the Duke of

Canne retired to Amsterdam immediately after the Restoration, and died, it is supposed, in 1667, in the 77th year of his age. For about seven years the pastor was Samuel (cobbler) How. He ministered to the people through the roughest period of the Laudian persecution. However many his shortcomings or failings may have been, How must be classed with those who through much tribulation testified for Christ unto death. His custom was to sit with an open Bible before him while working at his trade; and by such continuous converse with the sacred volume, he became a ready textuary. He and his followers were surely animated by the truest heroism, or they could never have braved as they did the troubles of Laud's ascendancy. They were oftentimes necessitated to assemble in secret, and even in surburban woods and fields. Yet notwithstanding his virtues, the pastor, it must be admitted, retained some very crude opinions. On the other hand his Free Church sentiments were quite in advance of his age. He anticipated, in fact, the labours of the Liberation Society; for he boldly denounced a State-endowed religion. The speeches of this celebrated cobbler commonly found wings, and their flight abroad excited the bishops' ire, till How was formally excommunicated. This faithful shoemaker could not escape the vigilance of his enemies, and in consequence suffered greatly; yet how greatly cannot now be realized. He died, we are told, in prison; but nothing has reached us about the hard privation and wasting fever, which dying in prison entailed. His friends were desirous of interring his remains in Shoreditch churchyard. This was opposed by the fanatical clergy, who even engaged a guard to keep the ground. Hundreds of persons followed the bier whose hearts were that day clad in mourning; and the fact subtracts nothing from the honour or present happiness of How, that his body was laid in the King's highway, or that a Brownist, with a brewer's cart for a pulpit, spoke his funeral oration.

In the republic of letters How is known by his little treatise, The Sufficiency of the Spirit's Teaching. This discourse was first published in Holland in 1639. Dr. Goodwin of Coleman Street innocently prompted the preaching of this curious sermon,* Conscious in himself of the

York, General Monck, and the Earl of Oxford. Upon the Wednesday following the ringleaders were captured in Wood Street, while absurdly seeking for the Lord Mayor to make him a prisoner. Sixteen were executed. Venner and another were hanged in front of the meeting-house doors.

* Dr. Goodwin, in the time of Charles the First, was vicar of St. Stephen's, Coleman Street. The genius, the learning, and the perseverance with which he defended the Arminian scheme caused him to be very widely known; and his enemies' efforts went far towards extending his reputation. Having been intended for the Church of England, he was educated at Cambridge, but he soon retired into Holland on account of possessing too independent a spirit to allow a cringing to the domineering Laud. He returned to London in about the year 1640. He was finally deprived of his cure in Coleman Street in 1645, because he refused to administer the Christian ordinances to the ungodly among his parishioners. The consequence was he planted a Church of the Independent regimen. After the overthrow of episcopacy, Goodwin was fiercely assailed by the Presbyterians, and particularly by Edwards, the author of Gangræna — a writer, whose furious farrago against the sectaries, proves him to have been a fanatic of higher attainments than any he denounced. A reply to this "ulcerous treatise" was published by Goodwin in 1646. The doctor's character was likewise attacked by Jenkyn, Vicars, and Toplady. In the judgment of the first-named the Arminian divine was "the schismatics' cheater-in-chief." Politically Goodwin was a Republican, and as such he persistently defended the sentence upon Charles the First. Our author was so continuously

advantages inseparable from a liberal training, the doctor had boldly affirmed that no man devoid of scholarship could make an effective preacher. How was even challenged to expound a given text upon the day following. The honest cobbler accepted the challenge, and preached the celebrated discourse above referred to. Of necessity Goodwin was an auditor; and when the service concluded, he spoke to How, and observed, "You have made a calf and danced about it." Nevertheless the best answer to How's sermon, is the sermon itself; for only a man of considerable culture could have produced it at so short a notice. Neale expressly tells us How was a person of learning; and why all subsequent historians should agree in calling this a mistake, it is difficult to determine. How, it is true, affected to despise common learning; but had he not inherited a more than ordinary share, the fruits of his knowledge would not have been so manifest. As regards the oration in question, Dr. Goodwin is said to have possessed so potent an influence over the London press, that no printer would consent to publish it. Even in our own time, an ultra admirer of this treatise has the unwarranted assertion that Goodwin was "filled with rage and indignation." The truth is, however, Goodwin merely felt as a man of taste and education must necessarily feel when required to listen to a lengthened, but unmeasured denunciation of colleges, literature, and of scholarship in general, from an orator to whom learning, and the triumphs of genius were as "smoke from the bottomless pit." The sage's remark, "You have made a calf and danced about it," was happily conceived; for How has drawn largely upon the treasure of Scripture, and he has used that treasure in a manner which Scripture and reason alike condemn, as surely as they would condemn the using of gold for casting a molten image.

We speak with reverence upon this subject of the Spirit's Teaching. But is not the Creator's plan manifest throughout His works? The ore of Scripture is surely as capable of being wrought upon by sanctified genius and scholarship, as are the metal of the mine, and the tree of the forest, capable of becoming objects of beauty in the hands of skilful artificers. It is so far well, that How's arguments apologizing for, and defending ignorance, have ever been deemed too absurd for serious rebuttal. The work would not have retained its long popularity, had not the author pandered to the pride of ignorant incompetence.*

mixed up with contemporary controversies, that it would be unprofitable to enumerate his many pamphlets, even were it possible. Among other opponents he encountered How as related above. He was called all kinds of unhandsome names; and some even made him "an Anabaptist"—a distinction he was so far from meriting, that he wrote in defence of infant baptism. Burnet again considered Goodwin a Fifth Monarchist; another error, doubtless, as he manifested an intense admiration for Oliver Cromwell. After the Restoration the common hangman was commissioned to burn our author's printed works, though he was apparently troubled by the Government no further. Dr. Calamy held Goodwin in high estimation. Granger represents him as "a man who made more noise in the world than any other person of his age, rank, and profession." He doubtless had many faults peculiar to himself, yet after all, he deserves to be remembered as one who expounded the Gospel according to the honest dictates of conscience.

* This piece was originally published at Amsterdam in 1639. An edition was brought out in London during the following year. Four or five years later another edition appeared. In 1655 the book was again reprinted with a postscript by William Kiffen, who declares How to have been a man of whom the world was not

It was surely a mischievous proceeding to collect together a chain of Scriptural quotations, and unconsciously pervert their meaning by making them apparently prove that learning is detrimental to the knowledge of religion: yet this was a praiseworthy deed in the estimation of many, and of one in particular, e.g.—

"And thou, brave cobbler, blow another blast
Upon their learning, though thou blow thy LAST."

It probably never occurred to this able shoemaker, that but for human learning the Bible must have remained to him a hidden book. His last editor has nevertheless ventured upon the startling assertion "That to a right understanding of the Scripture human learning is no help."*

During the pastorate of How, and for many years previously, this congregation was vexed continuously by Government informers, and the members were constrained to meet for worship when and where they were safest from observation. Through this rough period one Stephen More was elder, "a man of good reputation and possessed of an estate." When, even while the day of freedom was dawning, How was laid to rest, Stephen More succeeded him. This divine was an Independent, and he was probably the preacher for the day when the Lords visited the chapel. At about this conjuncture the history abruptly terminates of these interesting people, whose honourable yet arduous lot it was to bear the burden and heat of the day in the vanguard of Nonconformity. G. H. P.

worthy. A quarto edition was also published in 1692. The eighth edition was issued at Aberdeen in 1780. In 1816 another edition was again printed in London. Some years later, in 1835, a zealous admirer of How's sermon once again published the work. The metrical introduction affixed to some editions is not altogether in good taste. Indeed some of the couplets, if witty, show a flippant want of reverence. The lines referred to do not appear to have been ever quoted—a judicious procedure to which no exception will now be made, as wit is most unattractive when it verges upon profanity. For the lines, however, How was not responsible.

* "Suppose two men alike endued with the grace of God, and alike gifted by His Spirit, the one learned and the other an unlearned man, which of these two should be chosen into the ministry of Christ in His Church? I answer, the *unlearned man*, for these reasons," &c. Vide *How's Sermons*, page 15, ed. 1655. The reader will excuse being spared from the old Brownist's "reasons." How was mistaken for a Quaker by at least one collector of the tracts of that period. We have met with his discourse bound up in a thick volume among such undesirable society as "the Quakers Shaken," "A most sure and excellent discourse for Quakers and Tremblers," &c. Some reader of the past, however, more correctly informed, had written upon How's title, "*Not a Quaker, a cobbler of shoes.*"

THE TWELVE PATRIARCHS AND THEIR DESCENDANTS.

III.—JUDAH.

"Judah! Thou art he whom thy brethren shall praise:
Thy hand shall be in the neck of thine enemies;
Thy father's children shall bow down before thee.

"Judah is a lion's whelp.
From the prey, my son, thou art gone up.
He stooped down, he couched as a lion, and as an old lion.
Who shall rouse him up?

"The sceptre shall not depart from Judah,
Nor a law-giver from between his feet,
Until Shiloh come:
And unto him shall the gathering of the people be.

"Binding his foal unto the vine,
And his ass's colt unto the choice vine:
He washed his garments in wine,
And his clothes in the blood of grapes.
His eyes shall be red with wine,
And his teeth white with milk."

SUCH are the striking words in which the dying Patriarch Jacob (Genesis xlix. 8—12) foretells the geographical position, the political pre-eminence, and the spiritual honours to which the tribe of Judah was destined to attain.

A few words first concerning the *personal* history of the head of this tribe. Judah was the fourth son of Jacob and the fourth of Leah. His whole brothers older than himself were Reuben, Simeon, and Levi—Issachar and Zebulun being his younger whole brothers. The name Judah means "praise," and the application of it is explained in Genesis xxix. 35: "And Leah said, Now will I *praise* the Lord: therefore she called his name Judah." The meaning of the name is also alluded to in the dying benediction of Jacob: "Judah, thou art he whom thy brethren shall *praise*." From this name comes the renowned *Judas* Maccabæus of the Apocrypha; and thence also we have the names of the Apostles Jude and Judas; and of course, also, the familiar words Jew and Judeæ. "Of the individual Judah more traits are preserved than of any other of the Patriarchs, with the exception of Joseph. In the matter of the sale of Joseph, he and Reuben stand out in favourable contrast to the rest of their brothers. But for their interference, he who was "their brother and their flesh" would have been suddenly put to death. Though not the first-born, he "prevailed above his brethren" (1 Chron. v. 2), and we find him subsequently taking a decided lead in all the affairs of the family. When a second visit to Egypt for corn had become inevitable, it was Judah who, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (Gen. xliii. 3—10). And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. In that thoroughly Oriental scene it is Judah who unhesitatingly acknowledges the guilt which had never been committed, throws himself on the mercy of the supposed Egyptian prince, offers

himself as a slave, and makes that wonderful appeal to the feelings of their disguised brother, which renders it impossible for Joseph any longer to conceal his secret (Gen. xliv. 14—34). So, too, it is Judah who is sent before Jacob to smooth the way for him in the land of Goshen (Gen. xlvi. 28). This ascendancy over his brethren is reflected in the last words addressed to him by his father, "Thou, whom thy brethren shall praise! thy father's sons shall bow down before thee!" Judah had five sons, none of whom, however, attained to any historic importance. Two of them died early, and the other three, as we learn from Genesis xlvi. 12, went with their father down into Egypt: "And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan." We have no record in the sacred Scriptures of the old age and death of Judah, and of course all mere traditions upon such subjects are utterly worthless. We will now lay before our readers a sketch of the history of the *Tribe* of Judah, in order to illustrate the fulfilment of the dying Jacob's prophecy concerning it.

That the possessions of the tribe of Judah in Palestine were to be of great extent and value is evident from the words of the Patriarch; and as he predicted, so it came to pass. No tribe possessed so large a portion of the Promised Land as the tribe of Judah did. The average length was about 45 miles, and its average breadth about 50 miles, comprising an area of more than 2,000 miles in extent; being, moreover, the most fertile of all Palestine. It stretched east and west, from the Dead Sea to the Mediterranean, and north and south from Jerusalem on toward the Desert of Egypt. The following quotation from Dean Stanley's "Sinai and Palestine," will convey the impressions made upon an eye-witness of the valuable "portion" possessed by the tribe of Judah:—

"The '*hill country*' of Judah is the part of Palestine which best exemplifies its characteristic scenery; the rounded hills, the broad valleys, the scanty vegetation; the villages or fortresses, sometimes standing, more frequently in ruins, on the hill-tops; the wells in every valley, the vestiges of terraces, whether for corn or wine. Here in this wide valley tract—the largest of the territorial divisions of the country—the 'Lion of Judah' entrenched himself, to guard the southern frontier of the chosen land, with Simeon, Dan, and Benjamin nestled around him. Well might he be so named in this wild country, more than half a wilderness, the lair of the savage beasts, of which the traces gradually disappear as we advance into the interior. Fixed there, and never dislodged except by the ruin of the whole nation, 'he stooped down, he crouched as a lion, and as an old lion. Who shall rouse him up?' Throughout the troubled period of the Judges, from Othniel to Samson, Judah dwelt undisturbed within those mountain fastnesses. In these gray hills, and in their spacious caverns, David hid himself when he fled to the mountains, like one of their own native partridges, and, with his band of free-booters, maintained himself against the whole force of his enemy. The tribes of the east and of the north were swept away by the Assyrian kings, Galilee and Samaria fell before the Roman conquerors, whilst Judah still remained erect, the last, because the most impregnable of the tribes of Israel. On these mountain-tops were gathered all the cities and villages of Judah and Benjamin; in this respect contrasting with the situation of the towns of the more northern tribes Amidst this host of 'fenced cities of Judah,' one may be specially selected, not only on account of its surpassing interest, but because its very claim to notice is founded on the fact that it was but the ordinary type of a Judæan village, not distinguished by size or situation from any among 'the thousands of Judah.' (Micah v. 2.) All the characteristics of Bethlehem are essentially of this nature. Its high position on the narrow ridge of the long gray hill would leave 'no room' for the crowded travellers to find shelter; its southern situation made it always a resting-place, probably the first halting-place, from Jerusalem on the way

to Egypt. 'By Bethlehem,' in ancient times (Jeremiah 41st chap., 17th ver.), was the caravanserai or khan of Chinham, son of Barzillai, for those who would 'go to enter into Egypt;' and from Bethlehem, it may be from that same caravanserai, Joseph 'arose and took the young child and his mother, and departed into Egypt.' The familiar well appears close by the gate, for whose water David longed. Eastward extend the wild hills, where the flocks and herds of David, and of Amos, and of 'the shepherds abiding with their flocks by night,' may have wandered. Below lie the corn-fields, the scene of Ruth's adventures, from which it derives its name, the 'House of Bread.' Along its slopes may be traced the vineyards of Judah, here kept up with greater energy because its inhabitants are Christian.

"The mention of this last feature introduces us to another peculiarity of Judæa. Here, more than elsewhere in Palestine, are to be seen on the sides of the hills the vineyards, marked by their watch-towers and walls, seated on their ancient terraces, the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah is the true climate of the vine. 'He bound his foal and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.' It was from the Judæan valley of Eschol, 'the torrent of the cluster,' that the spies cut down the gigantic cluster of grapes. 'A vineyard on a hill of olives,' with the 'fence,' and 'the stones gathered out,' and 'the tower in the midst of it,' is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah. The 'vine' was the emblem of the nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries, at Prague."

Not only did the tribe of Judah, as Jacob predicted, possess the largest and fairest portion of the promised country, but that tribe also, as every student of Scripture knows, attained to sovereign power over the rest: "The sceptre and lawgiver went forth from Judah; and just as the lion is "king among beasts," so Judah was lord and ruler of the land." In the early history of the tribe this pre-eminence begins to appear. When "the bondage" had come to an end, and the Israelites started on their journey toward Canaan, the tribe of Judah was the most populous of the tribes; and thus it had attained to that pre-eminence which their progenitor had realized amongst the Patriarchs. The number of this tribe at the census at Sinai was 74,600, and on the borders of the Promised Land it had risen to 76,500. During the march through the desert Judah's place was in the van of the host, on the east side of the Tabernacle, with his kinsmen, Issachar and Zebulon. The traditional standard of the tribe was a lion's whelp, with the words, "Rise up, Lord, and let thine enemies be scattered."

When the tribe left Egypt its chief was NAHSHON, an ancestor of David. To this tribe belonged also the good Caleb, and his son-in-law the wise and brave Othniel, who was worthy of his name—a "lion of God." "The Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered the king of Mesopotamia into his hand, and his hand prevailed against the king. And the land had rest for forty years."

The capture of Kirjath-Sepher—the "city of the oracle," or the "book"—won for Othniel Achsah, the daughter of Caleb, whose request to her father is so well known: "Give me a blessing, for thou hast given me a *south* (a desert) land; give me also *springs* of water." "The wells of Beersheba" (says Stanley) "were enough for the Patriarchs, the Amalekites, and the Kevites, but they were not enough for the daughter of Judah, and the house of the mighty Caleb." The temporal power of the tribe culminated in the regal history of David and Solomon, its illustrious sons, and in the wonder-

ful annals of Jerusalem, which was the metropolis of the tribe, as also of Palestine, and, in a sense, of the whole world. The various names of the chosen people have now merged into one—"the Jews;" that word, as we have said, is derived from the name Judah: and thus the dying prediction of Jacob obtains even to this day a constant fulfilment, "Judah! thou art he whom thy brethren shall praise. . . . Thy father's children shall bow down before thee." We have spoken of the peculiar temporal honours which fell to the lot of the great tribe of Judah; but a "glory which excelleth" shone around about it. This tribe was the cradle of the incarnate Son of God; He was the descendant of David, He was born in "Bethlehem-*Judah*," and will be for ever renowned as "the Lion of the tribe of Judah." Great as were the temporal honours in which the members of this tribe rejoiced, they sink into the shade when we remember that from it "Christ came, who is over all, God blessed for ever, Amen." This grand event was predicted by the dying Patriarch, when he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be." Hebrew scholars are aware that the word Shiloh may be translated, "*He whose it is;*" and J. D. Michaelis, a very learned man, thus translates the passage: "The sceptre shall not depart from Judah, lawgivers shall not cease to be born in succession from him, until he come to whom it is due; and to him shall the nations yield obedience." So it was! Until Shiloh came the Jews still possessed their kings, priests, altars, and temple. Many mighty ones had threatened them with national destruction; Egyptians, Assyrians, Babylonians, Greeks, and Romans had come in battle array against them; but though surrounded by flames they were unconsumed. But at length they wrought their own ruin by the rejection of the Redeemer of mankind. The "Shiloh came, and they said concerning him, "Not this man, but Barabbas!" "Away with him!" "Crucify him!" "His blood be upon us and upon our children!" Then was completed their national downfall, which has continued to this hour. "The sceptre" and "the Lawgiver" departed; the temple was reduced to ruins; the people were scattered through the world: and their land is "trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled." But Shiloh lives, to whom appertains the promise of an *everlasting kingdom*. By the power of His glorious Gospel, Jesus Christ hath conquered the nations of the earth: He has established peace among them, and has united both Jews and Gentiles in one body, under Himself the only Shepherd and supreme Head. Already is His mighty empire extended to all the quarters of the earth. In every place hath He, by His religion, brought some of mankind to the true God. From the rising to the setting sun, prayer is made to the eternal Father and His Son, by whom He made the world. The voices resound of countless thousands: "Praise and honour, thanksgiving and glory, be unto Him that is, and was, and is to come! Hallelujah! praise Him ye heavens! All ye nations of the earth, proclaim the glory of our God!"

THE RANGE AND LIMITATIONS OF SCIENCE.

BY T. FOSTON, NORWICH.

"Which of you by taking thought can add one cubit unto his stature?"

THE distinguished President of the British Association for the Advancement of Science, in the elaborate address which he delivered before this body at Norwich (August 19th), spoke in a somewhat complaining tone of the manner in which science is treated by "religious teachers." He said, "During the first decades of my scientific life, science was rarely, within my experience, heard of from the pulpits of these islands; during the succeeding, when the influence of the Reliquiæ Diluvianæ and the Bridgewater Treatises was still felt, I often heard it named, and always welcomed it. Now, and of late years, science is more frequently named than ever, but too often with dislike or fear, rather than with trust and welcome." * I venture to think the learned Doctor errs in supposing that among the teachers of religion there is a general "dislike or fear" of science. Truth, I believe, is equally a "sovereign passion" with them as with natural philosophers, as the sacrifices they make in its pursuit will amply show. At the same time they may not be prepared to "trust and welcome" all the teaching of scientific men. They may justly claim a right to protest—and somewhat indignantly to protest—against that teaching when it is marred by bold irreverence, rash speculations, overbearing dogmatism and cynical contempt for the opinions of others, as it must be admitted it has been, in not a few instances, in our day.

But it ought to be borne in mind that the object of the assembling together of Christians is not the "advancement of science." They do not come together to discuss natural phenomena or chemical affinities, or to examine fossils or living organisms; they do not assemble as mathematicians, or geologists, or physiologists, or engineers—in a word, as students of science; but they go to worship God, to meditate upon spiritual things, to look by faith upon unseen realities, to pray, to praise, "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." And men and women who have snatched a few minutes from the toil and turmoil of the world, whose minds are distracted with anxious care, or jaded with the heavy burdens they are compelled to bear in life, who are perplexed or disquieted, or cast down—troubled, it may be, by the afflictions of the present, or the reproaches of a guilty conscience on account of the sins of the past, or the shadows of a dark future—do want something more than a discourse on natural science, and an exhibition of brilliant experiments. A person suffering from an attack of neuralgia even would not care to listen to a learned essay upon the physiology of pain; a mother weeping under the shock of some sore bereavement in her family, would not be comforted by a scientific paper on the causes and phenomena of death;

* Page 27, Dr. Hooker's Address.

or a father prostrated by sickness, verging near to that terrible darkness which envelopes our present existence, looking upon it tremulously, anxiously, and with much shrinking, with no hope of recovery and a return to the varied occupations in life by which he had been wont to supply the necessities of home, would find little consolation in a description, however profound and accurate, of the diagnosis of his disease. The truth is, we want more than science in life. Still, we are far from speaking lightly of scientific studies. We heartily rejoice in their great achievements, and sympathize with the high anticipations of securing grander results, which are cherished by the patient workers in the broad fields now opened for philosophical research. There are, however, many things—things which immediately concern us, and indeed are all-important to us—which it cannot do; and perhaps it will be opportune just to glance at what may be the range and limitations of science.

From the earliest period in the history of man, his attention has doubtless been arrested by natural phenomena, and earnest inquiries have been continually made as to the why and wherefore of that which has been beheld. True answers have come very slowly; for truth refuses to discover herself except after the most diligent search for her, and a patient waiting for her appearing. Men have, with great care, elaborated theories which have been exploded sooner or later to make way for others, probably destined to a like fate; they have hazarded conjectures which they have been unable to verify; still, though often baffled and confounded, none of their efforts have been really lost. Heroic seekers for the light, if they have failed to find it for themselves, have left marks for the guidance of others, by taking heed to which the perilous voyage of discovery over the trackless seas of the great Unknown might be more successfully prosecuted.

How far these discoveries have gone in some directions, it has been the privilege of those who have attended the sectional meetings of the British Association to hear; and those of us who have but little time for the consideration of scientific questions must have listened with wonder, in some instances, to the marvellous achievements—the grand triumphs—which have been won by the indefatigable energy of great intellects. Look at the sublime science of astronomy now, as on mighty pinion she scales the heavens and traverses the regions of space, examining the face of the sun and moon, and weighing them in her balances, tracking the pathway of planets and comets, and touching with her finger other stellar systems than our own at inconceivably remote distances from us. What an advance it has made since it was first cradled in the humble abodes of husbandmen and sailors, the former watching the heavens to know the times and seasons, the latter to pilot their boats over the hazardous seas! Look at chemistry, with its marvels, not to say its miracles of wonder—how far behind it has left the old superstitious pseudo-science of alchemy from which it sprang! and infinitely better things than the philosopher's stone have been discovered! What a difference, too, between mathematics now and the simple measurements incident to labour, such as the length and breadth of a plot of ground for cultivation! and between botany, as it is at present philosophically pursued, and the examination of plants to see whether

they were fit or unfit for food! And the same kind of advance has characterized all sciences, and, in addition, distinctly new branches of philosophic pursuit are being discovered; and now the fields occupied by scientific men are so vast that it is utterly impossible for one man to master the details of all; but "while sympathizing with each of its departments, and supplementing his culture by knowledge drawn from all of them, each student amongst them selects one subject for the exercise of his own original faculty—one line along which he can carry the light of his private intelligence a little way into the darkness by which all knowledge is surrounded."*

The present range of knowledge, when compared with that possessed in former times, is vast, but it is small, insignificantly small, if compared with that which even sober-thinking scientific men confidently believe they will yet attain unto. "Their guesses and conjectures," to quote further the language of the professor just referred to, "are by no means leaps in the dark, for knowledge once gained casts a faint light beyond its boundaries. There is no discovery so limited as not to illuminate something beyond itself." And the men who have contributed most to the advances already made, and who are standing upon the confines of the known, are undoubtedly best able to form an idea as to what may yet be accomplished and the problems which may be solved. Further and further they will steadily penetrate into the "penumbral region," tracing the laws of nature and winning new and glowing truths. The greatness of their present acquisitions only impresses them the more profoundly with the vastness of that which remains to be acquired, and will ultimately become accessible to thought. And in every fresh exploration we, as Christians, shall rejoice, not simply that more of truth is known, nor because of any practical uses it may serve in benefiting humanity, but because we know a little more of God's wonderful works and ways. We shall see more of His power and wisdom and goodness, and be thereby constrained to magnify His holy name with more reverent love and humbler devotion. Every new scientific fact, when thoroughly attested and verified, will be illustrative to us of something higher and better than itself, as it speaks to us of Him who is upholding "all things by the word of His power," for He spake and it was done, He commanded and it stood fast."

Extensive and broad beyond our present conceptions as the ultimate advances of science may be, it has nevertheless its limitations, fixed and definite. "Which of you by taking thought can add one cubit unto his stature?" Science is absolutely bound by natural laws. It cannot create force, it cannot destroy force, it can only employ the forces it finds, and this, not as it may will, but in direct subservience to the laws imposed upon these forces by a higher power, which power is of God. It may discourse upon the forms of matter and the changes they undergo, it may state the conditions and phenomena of life; but it cannot produce matter nor even account for its production, it cannot originate life nor account for its origin, except it admit that "in the beginning God created the heavens and the earth." It cannot make grapes grow on thorns, or figs on thistles, or ears of wheat

* Professor Tyndale's opening Address, in Section A.

on barley straw. Its action is confined within established laws. "Now if nature should intermit her course and leave altogether, though it were but for a while, the observation of her own laws; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen; if the prince of the lights of heaven, which now as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself; if the moon should wander from her beaten way, the times and the seasons of the year blend themselves in disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breasts of their mother, no longer able to yield them relief,—what would become of man himself, whom these things now do all serve?"* Or what under such circumstances could the British Association for the Advancement of Science do for him? Science has its limitations.

Then further, neither can science bridge the chasm which lies between physical processes and mental consciousness. That we have emotions, passions, and desires affected by physical causes, the daily experience of every one of us prevents us from doubting, but as to the connection itself, science is dumb. It cannot tell us *how* the body acts upon the soul, or the soul upon the body, and Professor Tyndale believes that in the present condition of our being we have not the faculty, nor even the rudiments of the faculty by which the connection might be discovered.

Even if our minds were duly expanded so that they might watch the play of molecular forces, and be able to discern from the nature and form of any molecule the position it is designed to take in any body —and it might only require the expansion of faculties we already possess to do this—then the chasm, for instance, which lies between a shock happening to any portion of my body and my *consciousness* of that shock would "remain intellectually impassable." All that has been said and written upon this great subject—and there has been much said and written—leaves us just where we are, in darkness and in mystery. Here is a department of study shut impenetrably to the researches of science. Men may "take thought" about it, and this is all they can do, or with their present powers, according to the opinion of eminent modern philosophers, ever be able to do.

If physical science pronounces this chasm "bridgeless," it follows as a direct consequence that it must be altogether unequal to meeting the spiritual requirements of our being. It cannot minister to that which it cannot reach. This is a most momentous consideration, for there are secret depths in our souls which not only render us susceptible to spiritual influences, but which spiritual influences can alone touch and quicken and satisfy. Apart from these, there must be a dark, cold, bitter region in the heart — a sad, sad blank, inducing restlessness, agitation, and anxiety of varied degrees

* Hooker's Eccles. Pol., Book I, Chap. iii. sec. 2.

of intensity. Does not this lie at the root of this striking fact, put so pointedly in the discourse of Dr. Dalton Hooker, "To search out the whence and whither of his existence is an unquenchable instinct of the human mind"?* And what of this search? The questions have come home, at least, to every thoughtful mind more than once, Whence am I? and whither am I going? Learned discussions upon the "Origin of the Species" can never satisfy the question as to our individual whence. Related to and descended from others we may be, but our consciousness bears witness that we are distinct individuals nevertheless, having feelings, thoughts, passions, aspirations which are entirely our own. The development theory throws not a ray of light upon the mystery of our *whence*. And what of our "whither"? With an alarming rapidity we are being hurried across the present stage of existence, acting one's part, it may be, very indifferently, fighting a very poor fight, struggling hard and pressing on; pressing on towards what?—the tomb? Shall we find that the end of our life? "If a man die, shall he live again?" If he shall, where and how shall he live? What is the relationship between this life and that which is to come? Moreover, we are smitten by a sense of guiltiness, which is at times so strong as to make us feel unworthy to live again. Is there any hope for us? We deserve to die—is there any mercy? If there is, how ought we to seek it, and where? These are vital inquiries, beside which all others sink into insignificance. Where shall we find answers? The world by its wisdom has not known them, the natural man has not perceived them, and science is utterly confounded before them.

* Page 28.

God alone, it seems to us, can answer them, and in His infinite mercy He has told us "the things which belong to our peace" in the volume of inspiration; and certainly the more this volume is pondered and understood, the more do we perceive how it correlates with our being. It is as completely adapted to our condition and circumstances as light is to the eye, or sweet strains of music to the ear. By coming to Jesus, and learning of Him, we find in very deed "rest unto our souls." *Our whence?* We learn from Him that we are not orphans, inhabitants of a fatherless and forsaken world; but, lifting our eyes to heaven, we address the High and Lofty One in these tender and touching words: "Our Father." We are His offspring. In Him we live and move and have our being. *Our whither?* Life and immortality are brought to light in the Gospel,—a bright and shining pathway is revealed to us in Christ Jesus, conducting to the realms of endless day. We are not left to grope in darkness; we may walk in the light, upheld by a Divine hand, guided by Divine counsel, and afterwards be received into glory.

Whether we are walking in this way of life, it behoves us each to examine ourselves, for there is another way that is wide, that leads to destruction, and many are walking heedlessly in it. It is a shame and a flagrant sin if any of us are found walking there. "Turn ye, turn ye, why will ye die?" Let it not be imagined laws are more flexible in the spiritual kingdom than in the realms of nature. "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." As

often as a wicked man forsakes his way and the unrighteous man his thoughts, and turns unto the Lord, he obtains mercy. Faith in "the Lamb of God, who taketh away the sin of the world," always brings salvation: it is a Divine law that it shall, and is as certain in its operation as any other laws in the universe. Coal put upon the fire burns; so, when our spirits are brought into contact with the beams of the Sun of Righteousness, there is a new life enkindled within them. Coming into the region of spiritual influences we cannot but feel their influence. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." *Thou hearest the sound thereof*—stand in the heavenly breeze, and its invigorating power will be felt; and as it blows upon you, the effect shall be like that it had upon the dry bones in the valley which Ezekiel saw in prophetic vision; you shall be made to live—everlastingly to live. There is nothing lawless in God's spiritual kingdom; "His way is perfect." But the great spiritual facts and truths and laws affecting our eternal well-being lie beyond the region of scientific research, and He who made us has, in the riches of His mercy, sent His Son to speak unto us "the words of eternal life," and our "whither" is dependent upon our obedience or disobedience of the Heavenly mandate "Hear ye Him;" and as the time of our departure may be nigh at hand—nearer, perhaps, than we think—"he that hath an ear to hear, let him hear," and be made "wise unto salvation."

APPLES OF GOLD IN PICTURES OF SILVER.

Thy testimonies are my meditation.—Ps. cxix. 99.

Meditate upon these things.—1 Tim. iv. 15.

They usually thrive best who meditate most. Meditation is a soul-fattening duty; it is a grace-strengthening duty, it is a duty-crowning duty. *Gerson* calls meditation the *nurse* of prayer; *Jerome* calls it his paradise; *Basil* calls it the treasure where all the graces are locked up. *Theophylact* calls it the very gate and portal by which we enter into glory. You may read much and hear much, yet without meditation you will never be excellent, you will never be eminent Christians.

Thomas Brooks.—1659.

Take heed how ye hear.—Luke viii. 18.

As the stomach sends the strength of the meat into every member of the body, so we should send to the eye that which is spoken to the eye; and to the ear, that which is spoken to the ear; and to the tongue, that which is spoken to the tongue; and to the hand, that which is spoken to the hand. If thou hear *comfort*, apply that to *fear*; if thou hear a *promise*, apply that to thy *distrust*; if thou hear a *threatening*, apply that to thy *presumption*; and fill up the gap still where the devil entereth.

Henry Smith.—1575.

Lord, increase our faith.—LUKE xvii. 5.

Faith is the silver thread upon which the pearls of the graces are to be strung. Break that, and you have broken the string—the pearls lie scattered on the ground; nor can you wear them for your own adornment. Faith is the mother of virtues. Faith is the fire that consumes the sacrifice. Faith is the water which nurtures the root. If you have not faith, all your graces must die. The man of little faith is the man of little love. The man of great faith is the man of great affection. Have care of your faith; and, if you would cultivate things that are really godly,—things that are lovely,—things that are of good repute,—things that are honourable to yourself and pleasing to God—guard well your faith.

C. H. SPURGEON.—1855.

Nicodemus—The same came to Jesus by night.—JOHN iii. 2.

It may be said of great numbers that they are going to Christ by night. Cease not to go though the night be very dark at times. Shut thyself up in solitude with Christ. Talk with the Saviour in His Word. Ponder carefully what He says. The light will gradually break on Thee. Thou wilt see the Gospel truths becoming clear. Thou wilt, in time, find thyself to be under the Spirit's teaching. Though His impulse be like that of the wind, of which thou hearest the sound, but cannot tell whence it cometh, or whither it goeth. Ere thou well knowest it, thou wilt find thyself arguing for fair play to the Saviour's cause. Thou wilt by-and-by lose all fear to acknowledge Christ before men. Thou wilt claim Christ slain for thine; and openly, and in the sight of all, do honour to the crucified Redeemer.

LORD KINLOCH.—1866.

That God in all things may be glorified through Jesus Christ.—1 PET. iv. 11.

We are required to serve God in every condition we occupy, in every capacity we possess. A poor man is required to serve Him, but if he becomes rich his duty is varied and enlarged; and from the hour of his acquiring wealth he will be judged by the laws of affluence. A single man is required to serve God as an individual only; but if he enters into connected life he must serve God as the head of the family, and will be judged by the duties arising from his household relation. God has given him a talent, and he is to make use of that talent. He has committed to him a trust, and he is to be faithful to that trust. He has made him a steward, and he is to give account of his stewardship.

WILLIAM JAY.—1826.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—MATT. v. 6.

God will fill the hungry soul, because He Himself hath excited and stirred up this hunger; He plants holy desires in us, and will not He satisfy those desires which He Himself hath wrought in us? As in the case of prayer, when God prepares the heart to pray, He prepares His ear to hear. God will satisfy the hungry, because the hungry soul is most thankful for mercy. The Lord loves to bestow His mercy where He may have most praise; *we* delight to give to them that are thankful. *Musicians love to play where there is the best sound;* God loves to bestow His mercies where He may hear of them again. God keeps open house for hungry sinners, He invites His guests, and bids them come "without money." Wait awhile, and thou *shalt* be filled. Spiritual mercies are not only worth *desiring*, but waiting for.

THOMAS WATSON.—1660.

There is forgiveness with Thee, that Thou mayest be feared.—PSA. cxxx. 4.

Forgiveness invites us to return to God, obliges us to return to God, and take it as God dispenseth it; it inclines us to return to God, and encourages us to live in a state of amity and holy friendship with God, pleasing and serving Him in righteousness and holiness all our days. Man stands aloof from a condemning God, but he may be induced to submit to a pardoning God: and it obligeth us to return to God, to serve, and love, and please Him who will forgive so great a debt, and discharge us from all our sins; for she loved much, to whom much was forgiven. It inclines us to serve and please God: for where God pardons He renews; He puts a new life into us that inclines us to God.

THOMAS MANTON.—1678.

Blessed are they that mourn, for they shall be comforted.—MATT. v. 4.

If the enemies should prevail against you, and you were under their power; yet, being godly, that doth not take away your blessedness. If your bodies be sick and in grievous pains, yet still you may be blessed, being godly. If you have lost your friends, yet blessed still. Be not shy, therefore, and afraid of godliness, because it perhaps brings some trouble to you, and sorrow to you. Many men and women, they are afraid to be godly. Why? Because they fear it will take away their joy. But be not gulled with this temptation. It is true, religion may bring some outward sorrows and afflictions more; but there is abundantly more comforts than sorrows: therefore, be not afraid to be one of Christ's mourners; for Christ hath engaged Himself unto thee, that thou shalt be comforted.

JEREMIAH BURROUGHS.—1650.

My God shall supply all your need according to His riches in glory by Christ Jesus.—PHIL. iv. 19.

Christ is all; He is the great all; Heaven, and earth, time and eternity, grace and glory are all one in Christ. Do you want life? "He that hath the Son hath life." Do you want grace? Close with Christ, and He will give you grace—abundance of grace. Do you want peace? Christ will give you peace. Do you want strength and righteousness, for justification and sanctification? Close with Christ, and He will supply you with abundance of both. O my soul, why standest thou off from Him? Is there any can give *thee life, peace,* pardon, but He? Hadst thou rather perish in thine own poverty, than come to this treasury to be enriched?

EDWARD PEARSE.—1673.

And verily thou shalt be fed.—PSA. xxxvii. 3.

Shepherds are very careful to provide good pasture for their sheep. The Good Shepherd will provide for His sheep. Thou shalt have thy constant bread of allowance. He will rather make ravens feed thee, as they did Elijah, than see thee starve. If our hearts were settled in the belief of this, it would be a means of freeing us from much perplexing care. Sheep, you know, will make shift to pick food where your other cattle, horses and kine and oxen, cannot. They can graze upon the tops of hills and barren mountains, or in fallow fields, and do well enough. The people of God, that know what it is to live by faith in the promise, can find that sweetness and contentment in a low, despised condition in the world, which others can never find in such a condition.

PHILIP HENRY.—1657.

And when He had given thanks He brake it and said, Take, eat, this is my body, which is broken for you. After the same manner also He took the cup, saying, Do this in remembrance of me.—1 COR. xi. 24, 25.

Prepare thyself, O my soul, for the important ordinance of the Lord's Supper. Trim up thy lamp, and go to God for new supplies of grace. Get anointed from above with fresh and refreshing oil. Old grace will not serve thee for new duties. Search thy heart and life, review thy sins and graces, look to thy principles and motives in these approaches to God. Above all, awake my faith towards a crucified Saviour. Consider who He is that suffered, and for whom; it was the innocent for the guilty, the just for the unjust, the mighty God for the weak man. O my soul, bring all thy sins and lay them on this scapegoat, bring all thy wounds to this Physician, bring all thy doubts to this Counsellor. What dost thou want or desire that is not to be had in abundance here? The streams are sweet, but what is the spring? The means are good, but what is the end?

O. HEYWOOD.—1668.

One Mediator—the man, Christ Jesus. —1 TIM. ii. 5.

Amidst weakness and iniquity, Faith is encouraged by seeing One transacting for us, who is Himself a man—as man He sympathizes with us in our human infirmities. By such a Mediator, our humanity is raised to its highest exaltation. It is ground of hope that the Mediator, in our own nature, is to be our Judge. And to crown all, the Lord Jesus will continue to be the Head of all ransomed men, through all the bliss of eternity.

J. W. ALEXANDER, D.D.—1860.

Many are the afflictions of the righteous. —PSA. xxxiv. 19.

God, who is infinite in wisdom, and matchless in goodness, hath ordered troubles, yea, *many* troubles to come trooping in upon us on every side. *As our mercies*, so our crosses seldom come single; they usuallycome treading one upon the heels of another. They are like April showers, no sooner is one over, but another comes. And yet, Christians, it is mercy, it is rich mercy, that every affliction is not an *execution*, that every correction is not *damnation*. The higher the waters rose, the nearer Noah's ark was lifted up to heaven: the more thy afflictions are increased, the more thy heart shall be raised heavenward.

THOMAS BROOKS.—1659.

Command the children of Israel that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually.—LEV. xxiv. 2.

Wherefore, O thou professor! thou lamp carrier! have a care and look to thyself; content not thyself with that only that will maintain thee in a profession, for that may be done without saving grace. But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of Him—that is grace—for the seasoning of thy heart, that thou mayest have wherewith, not only to bear thee up now, but at the day of the Bridegroom's coming, when many a lamp will go out, and many a professor be left in the dark: for that will to such be a woful day.

JOHN BUNYAN.—1667.

"THE PURSUIT OF PLEASURE."

In the Leeds Exhibition there is an allegorical painting of "The Pursuit of Pleasure," by Sir Noel Paton. Pleasure is drawn as a fair woman, with wings like a butterfly, with which she eludes the pursuit of the motley crowd, who, with outstretched hands and nimble feet, are striving to get hold of her. Profuse golden tresses float over her shoulders, a garland of flowers crowns her brow, a bewitching light plays around her head, and her furtive, luring glance entices her admirers on. Two satellites are blowing bright bubbles into the air, and scattering flowers upon the earth. There is a stone beneath bearing the inscription "Gloria Mundi."

And then, look at the crowd who are jostling each other in their restless pursuit of pleasure; some of them almost within reach of the object of their desire. That crowd contains men and women of various ranks and occupations, of different races and ages; but they all have this in common,—they are eager in pursuit of Pleasure. Fair maidens, whose faces are radiant with hope, and bright with smiles, are pressing on with timbrel in hand. Lovers are there with arms entwined, engaged in the same pursuit. The mailed warrior is among the most earnest; but his thoughts are not upon his sword or his armour,—his eyes dart forward in pursuit of Pleasure. The votary of wine is there, with the ivy-wreath on his temples, a horrid grin on his withered face, and the wine cup in his hand. There are men of iron frames and stern countenance; but they have nought but Pleasure before their eyes. And there is the haggard visage of the aged voluptuary, who has made the pursuit of Pleasure the business of his life; and who, to all appearance, will pursue it to the last gasp. 'Tis a strange diverse gathering of youth and beauty—vigour and decrepitude—comparative innocence and deep-dyed guilt—jocundity and misery—but all make it their one business to pursue that Pleasure which only wearies them in the chase, and flies away when their hands can almost touch the prize.

And in the scowling heaven above you can discern, in dim outline, the Angel of Death, looking down sternly upon the thoughtless multitude, with his sable wings outspread, and his sword drawn in his hand ready to strike them to death. And on the ground you see stretched the victims of his vengeance. The unhappy mother is sitting with her hand upraised in agony, and the infant of her shame on her arm is sleeping the sleep of death. Another fair form lies clutching the withering flowers that have fallen; but her eyes are closed, and the ashy hue of death is on her brow—the pursuit of Pleasure has ceased with her. Aged victims are also prostrate who, throughout a long life, have engaged in the mad pursuit, until the sword has laid them low. But the Destroyer above and the dead beneath are alike unnoticed or forgotten by the eager crowd, who have time for no other thought or care than the pursuit of Pleasure!

It is a sad picture to look at, and its saddest feature is its *truth*. As

one gazes, an involuntary sigh arises, and the eye becomes moist with pity for those who, not on canvas but in real life, can be so deluded, and consequently undone. Reader, ought the artist to have included your portrait in his picture? Are you engaged in the pursuit of Pleasure? Consider how vain the pursuit, since Pleasure has wings, and with them eludes your chase. Consider how dangerous the pursuit, since the sword of the Destroyer is so near. Do not neglect this solemn lesson as so many do. As I gazed steadily on this painting, endeavouring to take in its meaning, the visitors who thronged the gallery passed rapidly by, with a glance at the painting and a glance at the catalogue, uttering mechanically "The Pursuit of Pleasure," "The Pursuit of Pleasure," and passed on. That was all. Just as men glance at the catalogue of life, and see in the newspapers and in daily observation what the pursuit of Pleasure often leads to, they are sobered for a moment; but the warning is soon forgotten, and they are as engrossed as before. Reader, be not you so foolish. "There be many that say, Who will show us any good?"

Hard by, on the same wall, there hangs another picture by a different artist, entitled "Contemplation." A chastely-attired maiden, of most comely countenance, is standing with hands clasped in holy meditation. Her face is the contrast of the countenances of the pursuers of Pleasure—she betrays no anxiety, no unrest, no impatience; but, as her eyes are slightly upraised toward heaven, a calm and hallowed peace and joy are observable in every feature. As the other picture embodies the wish of the multitude, "Who will show us any good?"—so this gives expression to the prayer of David, "Lord, lift Thou up the light of Thy countenance upon us." *That* illustrates the Divine Word, "The wicked are like the troubled sea when it cannot rest . . . There is no peace, saith my God, to the wicked." *This* illustrates the inspired description of Wisdom, "Her ways are ways of pleasantness, and all her paths are peace." Happy are we if our portrait is found *here*, and not among that restless crowd. If it be not, seek after it by repentance and faith in Christ; and then you will have the peace and joy of hallowed "Contemplation." For, as Newton tells us,—

"A bleeding Saviour seen by faith,
A sense of pardoning love;
A hope that triumphs over death,
Give joys like those above.

"To take a glimpse within the veil,
To know that God is mine,
Are springs of joy that never fail,
Unspeakable, Divine!

"These are the joys which satisfy,
And sanctify the mind;
Which make the spirit mount on high,
And leave the world behind."

May we all know more of this holy joy and abiding peace. "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us."

"O that I could for ever sit
With Mary at the Master's feet;
Be this my happy choice.
My only care, delight, and bliss,
My joy, my heaven on earth be this,
To hear the bridegroom's voice!"

JOHN ALDIS, Jun.

Reviews.

An Evangelist's Tour Round India. By J. F. B. Tinling, B.A., of St. John's College, Cambridge. London: W. Macintosh, Paternoster Row.

The motives by which the author of this little book was led to pay a visit to the principal cities of British India are in the highest degree commendable. While preaching as an Evangelist in the north of Scotland, an Indian officer suggested to Mr. Tinling that great good might be expected to result from the direct, simple, and undenominational preaching of the Gospel to the educated, English-speaking Hindus, by some of the unordained Evangelists, whose labours have been so abundant at home:—"There are at the present day scattered over the whole of India, tens of thousands of pure Hindus who speak the English language, read English literature, and affect English customs so thoroughly that, although they have never left the shores of their own country, they would be almost as much at home in London as in Calcutta. They live as private gentlemen, or fill Government offices, or compete with Western merchants, with courtesy and ability and success which would satisfy us in our own countrymen. As to religion, they are for the most part Deists, having cast aside the frivolities and manifested lies of Brahminism, but retaining the dislike of the natural heart to the spiritual religion of Jesus."

To endeavour to engage the attention of this class of the Indian population, was the aim of Mr. Tinling's visit. The success which attended his labours was not so large as he had anticipated, but he was enabled to exercise faith in God that the work was not altogether in vain. Mr. Tinling speaks respectfully of the work being carried on by the missionaries of various denominations, and narrates his own experience, in the hope of inducing Christians, who have suitable gifts, to go out if only for a few months, and preach the Gospel in their own language. The remarks which he makes, in the following extract, are worthy of the serious attention of all who labour in connection with our Missionary Societies:—

"I would then remind those who feel drawn to such a work as I have been describing, that the silver and the gold are the Lord's. What they have been leaving for men of fortune may be done by men of faith. We are a great deal more independent of the world and its money than even Christians are apt to believe. One who knows God as his Father and Saviour has quite enough of promises respecting bodily wants to remove all carefulness when he is engaged in God's work, and to make him depend upon God alone in any part of the world.

"It may be to the encouragement of some if I say that I went out to India as an Evangelist without any means either to remain in the country or to return to England. I have related at the commencement of this narrative the only pecuniary transaction connected with it at home. My friend Dr. C., who had proposed the work, sent £100 to defray the expenses of the outward voyage. Besides this, during the whole time I was in India, I had 'no communication as concerning giving and receiving' with any Christian friends at home. I had but very few introductions in India: my work was thought by many Quixotic; and often where I expected sympathy I met with cold indifference. Had I depended upon men—upon Christian men, and even upon those recognized as most ardent in the work of the Lord,—I must have fainted and failed; but depending upon the Lord alone, I found most blessed exercise of faith, and such proofs of his faithfulness as they only know who are shut up to God."

The costly guarantees which are required by the agents at present employed in the mission field are proving too much for the resources supplied by the churches at home. It is quite true that the zeal of those churches has not yet reached a scale of contribution ade-

quate to the necessities of the case; but it is equally true that the enthusiasm of the churches has not been invigorated by the heroic self-denial of the labourers they are called to support.

Easy-going travellers by the overland route, in the first-class department; licensed to return home at the Society's cost, on the production of a medical certificate that health has been enfeebled by the climate,—sticklers for the payment of every fraction expended in horse-hire, or in the procurement of medical comforts,—gentlemen who spend ten or twelve years in Bengal without once preaching the Word of Life in Bengali or any other native dialect,—are not of the kind that will quicken the tardy liberality of friends at home, or rouse to fever-heat their missionary zeal. We would not wittingly write a word to wound the mind of any devoted brother who, through much affliction, much temptation, much prayer, is faithfully labouring as a messenger of the churches and the glory of Christ among the heathen. There are such, and not a few of them whose names are cherished because their labours are abundant and their lives are devoted. But it is also notorious to all who are intimately acquainted with the affairs of our foreign missions, that there is a sad lack of heroism in the character and mental calibre of many, perhaps of the majority of those who are engaged in the work.

We must have men who will burn with the love of the Saviour and of souls—men who will at any cost throw themselves *among the people* to whom they devote their labours: not little lordlings who disdain to eat salt with the eastern, and never try the deep fountains of the human heart by an appeal to its hospitalities. Not delegates of a society who are regarded merely as respectable members of a very respectable profession, and whose delegation by native shrewdness is often estimated to be as marketable as a bale of Manchester cloth. Much room there is for more prayer,—for more self-denial,—for more of the olden spirit of self-emptying to the glory of God, but there is in relation to the mission work a need, if not prior, equally pressing to any of these, and it is that the first principles of our action be cleansed from the accumulation of the abuses which all human instrumentalities inevitably acquire. Let the members of our Missionary Committees alter the mode of their reception of missionary candidates. Let them publish far and wide their willingness to send abroad any devoted, God-fearing man who will go in the strength of the Lord to proclaim Jesus Christ and Him crucified to the perishing heathen. Let them look less to literary and more, far more to spiritual qualification in candidates. Let them break up old stations where no progress is being made, and demand of any agent, less than fifty years of age, immediate itineracy. Give them boats and tents and hired houses, but let us have done with purchased abodes and fixed residences.

Two and two, in the fashion prescribed by the Master, let British missionaries preach the Word and leave the Word. Watered with prayer, and mayhap now and then with a tear, it will spring up. It is vain to tell us of Hindu stolidity, of Mahomedan hate, of Chinese apathy, of Negro impurity; we fall back on the eternal promise, "My word shall not return to Me void."

Again we disclaim any intention or thought of paining the minds of brethren who have conscientiously embarked in the mission work. "They are all honourable men," but some, it is to be feared, have a little declined from the lofty standard lifted up by the pioneers, and here and there may be found those who have mistaken their vocation.

We are convinced that the time is come when a vital change must be made in our modes of operation in the conduct of Evangelistic work amongst the heathen. It is not dissatisfaction with loved and honoured brethren, who labour, whether at home or abroad, which has prompted these remarks. Would that the Spirit of the Lord might rest richly upon the brethren so that to know what to do, and how to do it, might be given us of God. And may He, at least, rescue our councils from the burden of laborious trifling and wasted time.

The Five Books of Quintus Sept. Flav. Tertullianus against Marcion. Translated by PETER HOLMES, D.D., F.R.A.S, Domestic Chaplain to the Right Hon. the Countess of Rothes. T. and T. Clark.

The Writings of Cyprian, Bishop of Carthage. Translated by Rev. ROBT. ERNEST WALLIS, Ph. D., Senior Priest, Vicar of Wells Cathedral, and Incumbent of Christ Church, Coxley, Somerset. Vol. I., containing the Epistles and some of the Treatises. T. and T. Clark.

THESE two volumes are the fourth issue of the Ante-Nicene Christian Library, or Translations of the Fathers down to A.D. 325; one of the valuable series for which we are indebted to the enterprising publishers, Messrs. T. and T. Clark. Such publications are of great worth, not simply for their intrinsic value, but also for their illustrations of the social and religious feelings, the usages, opinions, errors, and piety that marked the times in which the writers lived. Tertullian was born at Carthage, about A.D. 185. His writings were distinguished by vigorous thought, close reasoning, earnestness, sparkling wit and impassioned eloquence. The volume before us is his work against Marcion. The difficulty of realizing the union of severity and goodness in the providence and government of God, a difficulty still felt by many professing Christians, led Marcion to the belief in a second God, altogether benevolent, distinct from, and superior to the Creator, of which God, he said, Jesus Christ was the representative. This error is ably controverted by Tertullian. He most triumphantly argues that Marcion's God is utterly wanting in all the attributes of the true God; that the Creator is the true God; that Jesus Christ is the Son of the true God the Creator; that this Christ was predicted by the prophets, and that He took human flesh like our own by a real incarnation; and that the writings of the Old and New Testament are in perfect unison, testifying that the Creator is the only God, and that the Lord Jesus is His Christ. The reasoning throughout is powerful, and the Scripture proofs are both happy and conclusive. There are very many in the present day who represent God all love, unable to be angry with the sinner, or to punish sin, to whom we would commend such sentences as the following:—

"Again he plainly judges evil by not willing it, and condemns it by prohibiting it; while, on the other hand, he acquits it by not avenging it, and lets it go free by not punishing it. What a prevaricator of truth is such a god! What a dissembler with his own decision! 'Afraid to condemn what he really condemns, afraid to hate what he does not love; permitting that to be done which he does not allow, choosing to indicate what he dislikes, rather than deeply examine it! This will turn out an imaginary goodness, a phantom of discipline, perfunctory in duty, careless in sin. Listen, ye sinners, and ye who have not yet come to this, hear, that ye may attain to such a pass! A better god has been discovered, who never takes offence, is never angry, never inflicts punishment; who has prepared no fire in hell, no gnashing of teeth in the outer darkness! He is purely and simply good. He indeed forbids all delinquency, but only in word. He is in you if you are willing to pay him homage for the sake of appearances, that you may seem to honour, for your fear he does not want."

How suitable to this rose-water generation!

Concerning the early history of Cyprian, little is known until his conversion A.D. 246. He was of respectable parentage, and highly educated for the profession of a rhetorician. A short memoir of his life and passion, written by Pontius the deacon, makes special mention of his enthusiasm, his piety, and his devotedness to God making him to rejoice in the martyrdom which he endured. His letters and treatises are interesting, and indicate the tastes and vices, as well as the piety of the age in which he lived. From the following extract we may suppose that Madame Rachel, had she lived then, would have found plenty of victims:—

"Are you not afraid, I entreat you, being such as you are, that when the day of resurrection comes, your Maker may not

recognize you again, and may turn you away when you come to His rewards and promises, and may exclude you, rebuking you with the vigour of a censor and judge, and say, 'This is not my work, nor is this our image. You have polluted your skin with a false medicament, you have changed your hair with an adulterous colour, your face is violently taken possession of by a lie, your figure is corrupted, your countenance is another's. You cannot see God, since your eyes are not those which God made, but those which the devil has spoiled. You have followed him, you have imitated the red and painted eyes of the serpent. As you are adorned in the fashion of your enemy, with him also you shall burn by-and-by'?"

In conclusion, we express our hope that these volumes, in all respects so creditable to the publishers, may have a wide circulation.

Two Farewell Sermons, preached in John Street Chapel, Bedford Row: by the Hon. and Rev. Baptist Noel, on his retirement from the Pastorate, July 19, 1868. London: Elliot Stock, 62, Paternoster Row. Price Sixpence.

THESE sermons are just what those who best know our honoured brother would expect from him on the occasion of his retirement from the pastorate at John Street. They contain no personal allusions except those which refer to the person of Christ—no expression of the preacher's feelings under the circumstances of the hour of his retirement, not even the word FAREWELL. All is an earnest faithful testimony for Jesus and His truth. Such was ever, during the forty years of his ministrations, the unfaltering characteristic of Baptist Noel.

Our friend Mr. Grant has accurately described the man and his work in the following words:—

"For more than forty years Mr. Noel has been a minister of the Gospel—upwards of twenty years of that period as a clergyman of the Church of England in St. John's Chapel, Bedford Row, where the celebrated Cecil so long laboured; and the latter part in the John Street Baptist Chapel, in the same neighbourhood. Though no one ever held Baptist views more firmly than Mr. Noel, he very rarely alluded to that or any other denominational peculiarity in his pulpit ministrations. His great and uniform object was to preach those doctrines which constitute the essence and the glory of the Gospel—the only truths which ever have been or ever will be blessed for the conversion of sinners, or the growth in grace of those who have been born from above. And we feel assured that all who have had the privilege of statedly listening to the ministrations of Mr. Noel will concur with us when we say, that never was a Christian minister more sound in the faith, or preached with greater earnestness, fidelity, and clearness, the truth as it is in Jesus. Not one of the theological errors of the day, so very prevalent alike in the Establishment and in the realms of Nonconformity, ever found a moment's admission into his mind, or in any way received the slightest countenance from him. On the contrary, few men have ever contended for the faith once delivered unto the saints with greater earnestness or ability; and none with greater success in establishing his Church and congregation in the most vital verities of the Gospel.

"Probably there was no department of the work of the ministry in which Mr. Noel so much excelled as that of preaching to the unconverted. His sermons every Sabbath evening were more or less characterized by a burning zeal for the conversion of the unsaved. His addresses on these evenings have, for a long series of years, been remarkable for the closeness of their appeals to the conscience, and for the solemnity of manner with which they were delivered. As might be expected from pulpit ministrations like these, Mr. Noel's preaching has been signally blessed.

"As a pastor, we say advisedly that we know of no one filling that office, whose labours have been more abundant than those of Mr. Noel. In addition to the interest he took in the Sabbath and day schools, he had children's classes on the Monday evenings, young women's classes, young men's classes, servants' Bible classes, and various other agencies, during the week, for the purpose of promoting the spiritual benefit of all connected with his congregation. For some years past he was actively occupied in this, or in some other way, in the service of his Master every day in the week, except on Saturday. It may, indeed, be said that he almost lived in his chapel.

"As Mr. Noel is still happily among us, in the enjoyment of excellent health, we forbear saying of him what we would otherwise do. We know how painful it would be to his feelings were we to express

what we think and feel on this point—just as we know how much he will regret the few modified remarks we have made. So far from seeking the praise of men, never did human being shrink more sensitively than he does when spoken of in eulogistic terms. The approval of his Lord and Master, and the testimony of his own conscience that it has been at least his aim to serve the Saviour, are all that he desires.

"We need not say that the Church and congregation of John Street are deeply distressed at losing the services of such a pastor—one with whom they have been so happily associated for eighteen years in the bonds of Christian brotherhood. They regret the severance of this holy and happy union all the more, because they know that never was their beloved pastor more vigorous in mind or more devoted to his ministerial work—never preached with greater power, or abounded more in the work of the Lord in all its varied aspects, than during the last few years. But he had come to the conclusion that on entering his 70th year, which he did on Thursday last, he would retire from the ministerial oversight of the Church and congregation in John Street, because he thought that ministers after reaching the age of three score years and ten, ought to make way for younger men. But though Mr. Noel has thus ceased to fill the office of pastor, he will not relinquish the work so dear to his heart of preaching the Gospel of Christ. With that view he is immediately to set out on an evangelistic tour through a great part of England, where, we feel assured, his labours will be eminently blessed."

Hymns for the New Years' Mornings. By the late Dr. Raffles. Liverpool: D. Marples. London: Jackson, Walford and Co.

It was the practice of Dr. Raffles to compose a hymn for the Early Prayer-Meeting held by his congregation on the morning of New Year's Day. Although we could scarcely venture to rank the Doctor among our English poets, these productions of his pen are by no means wanting in poetic fire, and the sentiments they express are devout and seasonable. This collection of them has been most handsomely prepared and is illustrated with photographs. It will doubtless be welcome as a pleasing souvenir by numerous friends of the venerated servant of God.

London and Calcutta compared, in their Heathenism, their Privileges and their Prospects. By Joseph Mullens, D.D., Foreign Secretary of the London Missionary Society. London: James Nisbet and Co., Berners Street.

Dr. Mullens, while he was labouring in India, rendered invaluable aid to the mission work by the elaborate statistics of the progress of Christianity which he published. This his last work is even more calculated to arouse Christian zeal in the support of the great projects of evangelizing India. It is a book for Christians of all denominations, and deserves their careful and prayerful perusal.

The Duty of Protestant Nonconformists in relation to the Irish Church. Hodder and Stoughton, 27, Paternoster Row. Price 3d. per dozen, 2s. 6d. per 100, 20s. per 1000.

This paper has been prepared in accordance with a resolution of the Congregational Union, to counteract the great misconception which exists in regard to the probable influence of the disestablishment of the Irish Church. It is a calm and clear representation of the case, and may usefully be employed to silence the fears of Popery which are being awakened by most unscrupulous means, in anticipation of the approaching elections.

Hanover Square. A Magazine of New Copyright Music, Edited by Lindsay Sloper. London: Ashdown and Parry, Hanover Square. Published on the 1st of every month. Price One Shilling.

Magazines wholly devoted to music are a novelty in the republic of letters. *Hanover Square* is one of the best of them. Every number contains four compositions, and the able editor has succeeded in presenting to the public only those that are worthy of preservation. As long as he can secure the contributions of Benedict, Kuhe, Balfe, and Macfarren, this periodical is sure to be in large request.

The Choice of Companions. By Rev. W. WALTERS. Fourth thousand. Price Twopence. Elliot Stock, 62, Paternoster Row.

Diverse Agencies in the Church. A Sermon by the Rev. W. WALTERS. Published by request. London: Elliot Stock, 62, Paternoster Row.

THE former of these two publications is a most valuable and practical address to the young, on a subject of vital importance. We commend it to the heads of families and schools, and hope soon to see another cypher, or even two, in the record of the thousands sold.

The discourse on the different agencies employed in the Christian Church is a vigorous one, and thoroughly adapted to stimulate to zealous continuance in well-doing. We congratulate our brother Walters on the good work he is doing in the north, and pray that such energetic, able and consistent exponents of our principles as he, may be multiplied a hundredfold.

The Tree of Life: its Shade, Fruit, and Repose. By OCTAVIUS WINSLOW, D.D. London: J. F. Shaw and Co., Paternoster Row.

THE evidences of careless composition and crude thought are as copious in this as in most of Dr. Winslow's works. It possesses, however, the better characteristics common to them all, of evangelical truthfulness, practical usefulness, and sacred unction.

The Priests of the New Testament. A Sermon preached at the Triennial Meeting of the Cornwall, Devon, and Western Associations, 1868. By Rev. J. U. Davis, B.A., Kingsbridge. London: Unwin Brothers, 24, Bucklersbury.

A VERY timely protest against the assumptions of those who claim the supernatural power of "so blessing oblations of bread and wine as to make them channels of conveying the body and blood of Christ." The priesthood of all believers and the High Priesthood of Christ are successfully contrasted with these popish figments which the Anglican clergy so extensively ape and mimic. Nero's fiddling while the city was in flames was not more despicable than the fantastic follies perpetrated by these sons of the Church in the season of their mother's distress.

The Fixed Character of God's Dealings in Nature and Grace, in this Life and the Life to Come. By the Rev. G. ST. CLAIR, Banbury. Oxford: H. Alden. London: Elliot Stock, 62, Paternoster Row. Price Twopence.

OUR readers have had frequent opportunities of making themselves acquainted with Mr. St. Clair's able expositions of the analogies between the natural and the spiritual world. The sermon before us is a well-reasoned defence of miracles based on the lessons from the healing of the Paralytic. The department of study which Mr. St. Clair has chosen is a very grand and a very important one. We are glad that there are brethren amongst us who do not blindly ignore the dogmas of the scientific school, but calmly and intelligently compare them with the imperishable *dicta* of Scripture.

Go out Quickly. By ROB ROY.—*The Open Air Mission 15th Annual Report. — A Preaching Tour in Holland.* London: Office of the Mission, 11, Buckingham Street, Adelphi, W.C.

THESE pamphlets are worthy of the attention of our ministers and deacons. Mr. McGregor's tract will be helpful to the young men in our churches who are anxious to benefit the multitudes who neglect the means of grace. The Open Air Mission richly deserves support—its labourers render gratuitous service. Races, Fairs, Regattas, and Executions have witnessed their zeal; they distributed half-a-million of tracts last year, and preached hundreds of sermons. God bless them!

Intelligence.

MINISTERIAL CHANGES.

The Rev. D. Evans, of Dudley, has accepted the unanimous invitation of the Stowhill Church, Newport, Monmouthshire.

The Rev. Samuel Couling having resigned his engagement with the Scarborough Town Mission, after six years' labour, is open to supply any vacant pulpit, with a view to the pastorate. His address is still Scarborough.

The Rev. George Fisher has, on account of his health, been compelled to resign the pastorate of the Church in Brook Lane, Alderley Edge.

MISCELLANEOUS.

RYDE, ISLE OF WIGHT.—On August 9th, the Rev. Wm. Bentley preached his farewell sermons to the Church and congregation at present meeting in the Victoria Rooms, he having accepted the invitation of the Church at Loughton, Essex, to become its pastor. At the close of each service Mr. Bentley alluded to his intended departure, and stated that it arose from no act of those to whom he had ministered, nor from any disagreement or division. He expressed his sympathy with the people in their work, his desire for their continued welfare, and ultimate success.

SMETHWICK, BIRMINGHAM.—On July 30th the corner-stone of the new chapel was laid by J. S. Wright, Esq., in the presence of a numerous and respectable audience. Among those present were Revs. T. H. May, M.A., Independent, and A. W. Dalrymple, M.A., Presbyterian Minister, of Smethwick; Revs. C. Vince, B. C. Young, Coseley, F. G. Marchant, J. D. Alford, L. G. Carter; Messrs. T. Adams, E. M. Mitton, E. Wright, W. Morgan, and other gentlemen. The devotional service having been conducted by Mr. Vince, and a statement of the origin and progress of the movement read by Mr. Young, Chairman of the Association, the pastor, C. Wilson Smith, in the name of the Church and congregation, presented Mr. Wright with a silver trowel, who, having laid the stone, delivered a very earnest and appropriate address to the assembly. Then came thirty scholars of the Sunday-school, laying upon the stone purses of money they had collected. Other friends also gave at the stone. At the close of this part of the service the people returned to the hall, when a public meeting was held under the presidency of J. S. Wright, Esq., and practical and fraternal addresses given by the chairman and the ministers present.

WESTBURY, WILTS.—The opening services of the new chapel in this town took place on June 24th, when two discourses were delivered by the Rev. Charles Clark, of Broadmead Chapel, Bristol. The Rev. Messrs. Pugh, of Devizes; Moss, of Trowbridge; Rudduck, of Westbury; Wassell, of Bath; Allenson, of Market Lavington, and other ministers, took part in the services. At five o'clock there was a public tea, to which upwards of 300 sat down; it was highly gratifying to see so many ministers and friends of other denominations present on the occasion. The chapel is a neat and chaste-looking edifice, and reflects great credit on Mr. Hasdick, the architect, as well as on Mr. William Keates, the builder. The amount collected was upwards of £50. Contributions towards the building fund will be thankfully received by the Rev. Joseph Preece, Westbury.

REBUILDING OF POTTER'S BAR CHAPEL.—On Thursday afternoon, the 20th inst., this little rural village presented an unusually gay appearance, in consequence of the laying the foundation-stone of the new Baptist Chapel. For more than eighty years a small Church and congregation have met for worship in a plain, unpretending chapel, known as "The Baptist Meeting House." The Gospel was first introduced into this village by the Rev. Robert Gale, one of Whitefield's converts and personal friends. This good man built the chapel—just now taken down an account of its being no longer safe to worship in—and preached

in the same for many years. The Church was formed about the commencement of the present century by the Rev. W. Brodie, who was succeeded by the Rev. Samuel Bligh, who, in turn, gave place to the Rev. Charles Holmes. The pastorate has been faithfully and affectionately discharged for the last 35 years by the Rev. Richard Ware, of Hampstead, who during that lengthened period has, at his own cost, journeyed every Sabbath to Potter's Bar to fulfil his generous and Christ-like labours. Twice during this period has the chapel been repaired, at a cost of more than a hundred pounds, by Mr. Ware, who, in addition to this, has served the Church there *gratuitously* for all these years. The friends meeting for worship at Potter's Bar have prayerfully resolved to erect on the site of the old chapel a neat, commodious, and substantial house for God's worship, suited to the requirements of the neighbourhood, indications of which already appear in consequence of the increased facility of communication with the metropolis afforded by the Great Northern Railway. The new chapel is estimated to cost about £900, and will at present accommodate about 250 persons. Nearly half this sum is already either collected or promised, and as the friends meeting at Potter's Bar are, for the most part, in humble circumstances, an appeal is made to their Christian brethren for help. It is hoped that the entire sum will be raised before the chapel is opened in November next, so that Mr. Ware may re-enter upon his much-loved work free from any debt. The foundation-stone was laid on the 20th inst., by Mr. Ware, in the midst of a large gathering of his flock and personal friends. James Harvey, Esq., the esteemed treasurer of the Associated Baptist Churches, presented a very handsome silver trowel to the patriarchal minister, as a tribute of affectionate respect from his beloved flock and admiring friends, having upon it a suitable inscription recording the event; and in his address said that having given £50 towards the rebuilding the chapel, he would gladly add another similar amount, if all the money could be collected at the opening of the new sanctuary. Addresses were also delivered by Rev. Mr. Atkinson, of Colney Hatch, and by other gentlemen, who were present to testify their sympathy with the work, and their high esteem for the minister. More than £36 as free-will offerings were laid on the stone towards the building fund; and sums of any amount will be most thankfully received for the same object by James Harvey, Esq., South Bank, Hampstead; the Rev. R. Ware, Cromwell House, Hampstead; and by J. B. Hocombe, Esq., Osborne House, Potter's Bar, Barnet. The case is strongly recommended to the Christian public by the Revs. C. H. Spurgeon; W. Brock, D.D., and W. Landels, D.D.

ENFIELD.—The Recognition Services in connection with the settlement of the Rev. D. E. Evans, of the Pastor's College (Mr. Spurgeon's), as pastor of the Baptist Church, Enfield, were held on Sept. 4th. The Rev. G. Rogers, theological tutor of the college, presided. The Rev. J. Stribling, of Enfield, read and prayed. The statement on behalf of the Church was made by Mr. Vincent, the senior deacon; then the pastor made a personal statement, after which the ordination prayer was offered up by the Rev. R. Wallace, of Tottenham. The Rev. G. Rogers gave the charge to the pastor, and the Rev. G. D. Evans, of Victoria Park, (brother to the pastor), that to the Church. The Revs. W. M. Robinson, of Ponder's End, and D. Russell, of Edmonton, also took part in the service. In the evening a public meeting was held, when addresses were delivered by the Rev. G. D. Evans, R. Wallace, W. M. Robinson, D. Russell, J. Mark, of Winchmore Hill, Messrs. Buck and Gibbons, and the pastor of the Church. The labours of the Rev. D. E. Evans in this place have been signally blessed, fifty having been added to the church since the commencement of his ministry eight months ago.

STREATHAM.—An important meeting was held in the Baptist Chapel on September 2nd, for the purpose of creating a building fund for the proposed Streatham Tabernacle. The Rev. J. A. Spurgeon presided, and in a very pleasing and suggestive speech introduced the subject to the meeting. The following resolutions were adopted unanimously:—1st. Moved by Rev. W. H. Rowe, of Camberwell, and seconded by Rev. D. Jones, B.A., of Brixton, "That the increasing population at Streatham demands that additional accommodation should be provided for Nonconformists, and renders necessary further efforts for the evangelization of the neighbourhood. 2nd. Moved by Rev. W. Mummery (the present minister), and seconded by Rev. J. Mitchell Cox, of Penge, "That for the furtherance of these objects it is most desirable that this Church and congregation should take measures for the erection of a more suitable house for the worship of Almighty God." 3rd. Moved by Mr. J. Balch, and seconded by Mr. T Cook, of the Metropolitan Tabernacle

"That this meeting pledges itself to use its utmost endeavours for the accomplishment of this purpose, and implores the Divine blessing that its labours may be attended with success." The chapel in which the above meeting was held was erected in 1792, and does not contain sittings for more than seventy persons. It is believed to have been built as a temporary preaching station, but strange to say, whilst in every neighbouring village (with the exception of Balham) Nonconformity has advanced, and is at the present time well represented, the wooden "hut," as it has been called, in Greyhound Lane, is still the only Dissenting chapel within a radius of nearly two miles, although there are in Streatham seven Episcopal places of worship, and the population of the village is 7,853. It is expected that the new chapel will cost about £1,000, of which nearly £400 is promised (£250 by the Rev. C. H. Spurgeon).

Young Men's Association in aid of the Baptist Missionary Society.

The Committee of the Young Men's Association in aid of the Baptist Missionary Society invite the young men and women of the Baptist Churches seriously to consider the following statement :—

The Baptist Missionary Society was established more than seventy-five years ago. At that time the British Islands and North America could alone be said to possess vital Christianity to any extent. Since then the Gospel has been preached in most of the nations of the earth, and countries long closed against its entrance now welcome the approach of the missionary.

More than 230 brethren have been sent forth by the Society, and devoted the energy of their days to the preaching of the cross. The success of its Missions in India, China, Africa, West Indies, Brittany, and Norway, evidences that the blessing of God has rested upon the earnest and devoted labours of His servants. At the present time some of the stations urgently call for additional helpers ; and the places of others who have gone from toil to rest remain unoccupied, whilst new openings present themselves.

The importance of sending out additional labourers has pressed very seriously upon those having the direction of the Society ; and to meet the desire expressed in many quarters, they have resolved, in addition to the acceptance of missionaries as heretofore, to receive proposals from young men willing to enter upon the work of evangelization in heathen lands, receiving their support either wholly or principally from the people among whom they labour, the Society rendering only such aid as it may at any time be in their power to afford. They will also gladly receive any contributions specially given for the use of such brethren by churches or private Christians, and forward the amounts to those for whose aid they are designed.

The labours of the Young Men's Association (formed more than twenty years since), have been principally confined to the metropolis. The Committee, however, deem the present to be a time when its efforts should be extended to the country, and they earnestly appeal to the young men and women of the churches on behalf of the work of the Lord in foreign lands.

Men of earnest devoted Christianity are needed, who, for the sake of the love they bear their Lord, and from sympathy with the heathen in their ignorance and sin, will enter into the field, counting not their lives dear unto them if they may but preach the Gospel of the kingdom.

Money is also required. The Society needs a permanent increase of £5,000 per annum to render its present agencies efficient. To every young and energetic disciple of the Saviour this appeal is made for an increased liberality in their contributions. Surely if brethren, relying upon a faithful God to provide for them, can be found who are willing to give themselves to this work (and some have already offered), those whom He has made the trustees of His bounty] will give with no niggardly hand towards their support.

While appealing for men and means, the Committee would ask the earnest and continued prayers of every reader of this appeal. Missionary societies were the result of prayer. Country after country has been opened to the missionary in answer to earnest supplication ; the localities most blessed have been those constantly remembered at the throne of grace ; and surely the present is no time for restraining prayer. The whitened fields of missionary labour,—the enervated condition of many brethren there,—the lack of zeal at home, —these and other signs call for prayer that the will of the Lord of the Harvest may be revealed, and His promise to His Son fulfilled.

The responsibility of the work is individual, for he that gathereth not with the Lord scattereth abroad. We therefore urge every reader of this appeal to consecrate themselves and their substance to Him who lived, loved, and died for them, for "ye are not your own, ye are bought with a price ; therefore glorify God in

your body, and in your spirit, which are God's."

It may be necessary to state that the Association does not desire, by this effort, to interfere with the action of any local organization in connection with the Churches; it wishes rather to increase their efficiency by interesting the young men and women more thoroughly in the work.

The money contributed will be paid into the general funds of the Baptist Missionary Society; but where in the opinion of friends a special object is preferred, it is only necessary in sending the money to state how it is to be appropriated.

A neat collecting book has been prepared, which will be forwarded on application to the Secretaries of the Young Men's Association, 2, John Street, Bedford Row, London, W.C.

On behalf of the Committee,

J. E. TRESIDDER, *Treasurer.*

W. TRESIDDER,
J. P. BACON,
W. HANNAM,
C. ROBOTTOM,
} *Honorary Secretaries.*

2, *John-street, Bedford-row, London, September*, 1868.

RECENT DEATH.

ROBERT LACEY, ESQ., IPSWICH.

While the pastors of our churches are, happily, not without many sources of consolation and joy, they also have their sorrows. Among the latter, the loss, by death, of valued friends and helpers occupies a prominent place.

It has been the lot of the writer, who, for nearly a quarter of a century, presided over one of our churches, to commit to the tomb five of his deacons. They were all faithful men of God, whose memories he can recal with feelings of pleasure. The departure of one of their number, Mr. Root, was remarkably sudden. He came, in usual health, to the Monday evening prayer-meeting; and, having been requested to pray, after he had affectionately commended his pastor to the care of God, he fervently added, "Prepare us for the trials of life, the hour of death, and——:" he, probably, was about to add a petition with regard to meetness for the heavenly world, when he fell, and *conscious* life was instantly extinct; and, in a few minutes, death ensued. The devotional exercise which began in lowly supplication at the footstool of our God, ended in exalted song around His throne.

Robert Lacey, the last of the five deacons mentioned, was born at Trunch, in Norfolk, December the 28th, 1787. In his fourteenth year he was apprenticed to a person who kept a general shop near his own home. Here he was obliged to serve in the shop on Sunday mornings, it being then a common practice, in that part of the kingdom, thus to desecrate the early part of the Lord's-day. In the afternoon, however, when he could free himself from business in time, he went to an Independent Chapel in the adjoining village of Bradfield; but it does not appear that he derived any saving benefit from his attendance on the services held there. When he was nineteen years old he removed to Bury St. Edmunds, where he abode two or three years. Soon after he came to this town he was led to grave reflection on religious subjects by the death of a young lady to whom he was engaged. The bereavement was sanctified to his everlasting welfare, for he was brought deeply to feel his need of a Saviour, and he sought and found one. Some time after, he was baptized by Mr. Cole, who at that time was the pastor of the Baptist Church at Bury. Before he left this place, our friend formed, a second time, an attachment to a lady; and preparations were actually made for the wedding, when the "last enemy" again blasted his dearest hopes, the object of his affection having died after a brief illness, in May, 1809. In the course of the same year he went to Ipswich, shortly before the death of the Rev. George Hall, then the pastor of the Church meeting at Stoke Green, by whom he was kindly counselled and encouraged. He became a member of this Church in the year 1810, and was one of the first teachers in the Sunday-school recently begun there. He was, at this period, in the employment of one thoroughly devoted to the pleasures of the world, and who, although occasionally much annoyed by Mr. Lacey's prompt refusal to utter an untruth for business purposes, did, nevertheless, so respect the consistency of his Christian character, that he gave orders for his dinner to be provided at such an hour on the Sabbath as would enable him to reach the school in time.

In 1812 he was united in marriage to the widow of Mr. David Everett, with whom he enjoyed much domestic happiness till the year 1858, when she was taken from him by death. This union elevated his social position, and enabled him to establish himself in a respectable concern as a draper, and laid the foundation of a career that

was, with scarcely any exception, eminently successful through life. After a few more years spent in commerce, he quitted it for the more healthy occupation of agriculture. In the year 1816 he was elected to the office of deacon, which he filled for the long period of fifty-two years. From the above date to the close of his earthly sojourn he usefully pursued "the even tenor of his way," his life being marked by no incidents that specially require to be noted.

He enjoyed an unusual measure of good health, being scarcely detained in the house for a single day by illness, until he was visited with the painful malady which ended his course.

About a year ago, the appearance of a small gathering under his tongue gave the first sign of this malady; but it was not till the beginning of the present year that the increase of the gathering in size and suffering led him to seek medical aid. For about three months he was in almost continual pain, during which time he could not take food without much difficulty; hence, his meals were dreaded rather than desired. Throughout the last seven or eight weeks of his illness he was unable to speak distinctly, so that he could only communicate with his friends by signs or writing.

Our departed friend keenly felt the pang of leaving those scenes and circles in which, for so lengthened a date, he had enjoyed much happiness. On several occasions, when reference was made to his end, now manifestly drawing nigh, he was deeply affected; and once, when reminded of that better world where he would soon find a home, in which there should not be "any more pain," he, with painful effort, said in reply, "*Yes, but then there is the dark valley to go through first,*" and burst into a flood of tears. But while "the bitterness of death" was felt, the general state of his mind in the whole of his affliction was calm and peaceful. His constant prayer was that he might be kept from impatience and murmuring, and be enabled to cherish submission to the will of his heavenly Father. The prayer was most graciously answered, for not a whisper of complaint ever escaped his lips amid all his severe sufferings. The kind thoughtfulness for others by which he had always been distinguished was evinced to the last. He was unwilling that any one should be put to inconvenience on his account. He was much moved when told of the numerous kind inquiries which affectionate friends made for him; and more than once he wrote, weeping the while, "*I am not worthy.*"

During the last week of his life he was quite confined to his bed, and lay in a state of great feebleness and langour, but usually free from acute pain. On the evening of the Thursday before he died, the hymn commencing with the words

"Jerusalem, my happy home,"

was repeated to him, and he was asked whether he found these truths precious to him now. He made signs for his slate, and with great difficulty wrote—"To the love and blood of Christ I cling; I am satisfied that safety is there, and nowhere else. To me 'Christ is all, and in all.'" More words were written; but in his great weakness his "right hand" had "forgotten her cunning," and they were not legible. On the evening of Lord's-day, the 24th of May, he experienced faintness, and it was thought death was at hand; but he was evidently able to follow the strains of Toplady's sweet hymn, and when the stanza

"Nothing in my hands I bring,
Simply to Thy cross I cling,"

was read, he raised his clasped hands in token that it fully expressed his own feelings. When that part of the seventh chapter of Revelation which so strikingly describes the bliss and glory of the redeemed in heaven was read to him, he took his hand from the cord by which he lifted himself up in bed, and lovingly placed it in that of the reader. Again, on Monday night, coldness came over him, but he once more somewhat revived. After having had a little sleep he awoke, and seemed to be conscious he was sinking, and, with a sweet smile on his face, tried to tell his faithful nurse that he felt he was dying. Throughout Tuesday, the last of his appointed days on earth, although he seemed unconscious of all that was passing around him, yet one of those who watched by his bed-side, thinking it possible that, while unable to make any outward sign, he could understand what was said, offered a short, earnest prayer that "God would help His servant who trusted in Him, in this trying hour, and give his ransomed soul peaceful entrance into a better world." To the surprise and joy of those present, they saw that he comprehended the prayer, and responded to its petitions. Several suitable portions of Scripture and hymns were then repeated, and evidently to his comfort. When the verse concerning Lazarus was quoted—he "was carried by the angels into Abraham's bosom"—he lifted up his right hand in a way which those who witnessed it will never forget. It seemed as if, even then,

the celestial messengers, sent on a like merciful errand on his behalf, were present to the view of his spirit. His friends, fearful of wearying him, ceased to speak for a little while. He lay still, with his hands in those of his kind and devoted nurse, when suddenly, without the least warning, without a single struggle or a sigh, his breathing stopped, and thus gently he passed into the presence of that Redeemer whom he had so long relied on and served.

This brief sketch has somewhat shown the virtues of our departed brother; but the qualities which his very honourable and useful life exemplified entitle them to more ample notice. His character as a *Christian* was distinguished by great excellence. His reliance on the finished work of Christ was serene and steadfast. His religion was that of repose rather than of transport; yet he knew whom he had believed, and undoubtingly trusted his soul to the Saviour's hands. And hence arose his firm attachment to the doctrines of rich and sovereign grace. To the specious theological novelties of the day he had no liking. In his way to the "Tree of Life," to rest in its shade, and pluck its fruit, he quietly brushed aside with his feet the *mushrooms* that sprang up in his path.

He was remarkably humble. No one could be long in his company without being struck with the air of child-like simplicity which he breathed. He honoured all men, and, patronizing airs apart, he "condescended to men of low estate."

Throughout life he was a steady contributor to the great societies of our own denomination, and to some of those of other Christian bodies. In him the poor of the Church at Stoke Green, and others of the needy besides, have lost a kind and helpful friend. Shunning all ostentation in the bestowment of alms, he rendered far more aid to the necessitous than met the eye of others, and which aid thus became more grateful to himself and the objects of his bounty. So the summer showers that fall by night are even more refreshing to the thirsty soil than those which come down by day.

The subject of this memoir was uniformly upright and sincere. None that knew him would have hesitated for one moment to take his word as his bond. He was careful (as every wise man is) *not* to "swear to his own hurt;" but, whenever he did so swear, he "changed not." As he regarded dissimulation with the most intense aversion, his entire life was clear and transparent.

Our deceased friend was thoroughly decided in his sentiments as a *Dissenter and a Baptist*. He felt and asserted the unlawfulness and the pernicious influence of the union of the Church with the State, at a time when such a procedure was not only far less popular than it is now, but when it well-nigh excluded those who adopted it from what was deemed respectable society. He was firmly attached to the peculiar tenets of his own denomination. He, for one, did not share the wish of some to have the body to which he belonged absorbed by some other section of the Christian Church. He was, indeed, "a Baptist of the Baptists," since he was a strict one; for he conscientiously believed that, according to the law of the New Testament, baptism was a term of communion. At the same time, he was most catholic in his temper. He cheerfully united with the servants of God beyond his pale in acts of worship, and efforts to promote the present and everlasting welfare of his fellow-men. From his inmost heart he was ever ready to say of such, "Peace be on them, and mercy, and upon the Israel of God."

In the office of *deacon*, which our deceased friend so long sustained, he greatly excelled. In addition to his high reputation as a disciple of Christ, he had most of the other qualifications necessary to make a man a *good* deacon. He cherished the liveliest concern in the affairs and prosperity of the Church, and untiringly devoted himself to the furtherance of its interests. He also possessed a singularly sound judgment, and, consequently, he was well able to guide the Church in circumstances of importance and emergency. Few men have been more frequently and advantageously consulted in both temporal and spiritual matters than our departed brother. With great practical wisdom he united a thoroughly genial temper. He was not one "who loved to have the pre-eminence." Altogether unambitious of power, he never sought to be a lord "over God's heritage." Unlike some of our deacons (happily, their name is *not* "Legion"), he delighted to subserve rather than thwart measures proposed by the pastor to advance the well-being of the Church. The writer was privileged to enjoy his diaconal co-operation for some twenty-four years, and during that whole period not one unkindly word, either in public or private, ever passed between them. In assisting to conduct the business of the Church, he would patiently listen to the opinion of the obscurest member, although, perchance, the opinion might be neither relevant nor otherwise. His private

and official life afforded a rare example of the well-balanced combination of wisdom in the choice of means, firmness of purpose, and gentleness of manner. He resembled the deep, broad river, lit with sunbeams, and unruffled in its flow. Our departed friend, steady in his domestic and social affections, was equally steady in his pastoral attachments. He was not only not one of those who pour the honeyed accents of warm approval into the ears of their pastor for a brief season, and then, for a much longer one, it may be, "give him vinegar to drink, mingled with gall;" but he, likewise, firmly withstood their mischievous doings.

To say that he was not faultless would be simply to affirm that he was human. But we like to dwell on the virtues, rather than the failings of the loved ones who have left us: so, while we inhale the odour of the faded rose, we do not much heed the lessened beauty of its leaves. Such he was that, "take him all in all," we might well wish and pray that "the Chief Shepherd" would raise up in our churches many such brethren to "use the office of a deacon well." J. W.

Correspondence.

BAPTIST UNION AUTUMNAL SESSION.

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

DEAR SIR,—We beg to call the attention of your readers to the Autumnal Session of the Baptist Union, which will be held in Bristol, on Tuesday, Wednesday, and Thursday, October 13th, 14th, and 15th. The following are the arrangements for Services in connexion with this Session:—

On MONDAY, OCTOBER 12th, The Rev. H. S. BROWN, of Liverpool, will preach a Sermon to Young Men, at Tyndale Chapel, Redland. Services will commence at 8 o'Clock, P.M.

On TUESDAY, OCTOBER 13th, the Baptist Missionary Society will hold a Quarterly Committee Meeting at 10.30 A.M., in Broadmead Chapel.

At 7 o'Clock, P.M., a Public Missionary Meeting will be held in the Colston Hall: E. S. ROBINSON, Esq., of Bristol, will take the Chair, and the
Rev. J. BLOOMFIELD, of Bradford;
„ JAMES SPURGEON, of London;
„ T. PRICE, Ph.D., of Aberdare;
„ N. HAYCROFT, M.A., of Leicester;
„ J. CLIFFORD, M.A., LL.B., of London;
will address the meeting.

On WEDNESDAY, OCTOBER 14th, a Meeting for Prayer will be held at 7 A.M., in Broadmead Chapel, the Rev. JAMES MARTIN, B.A., of Nottingham, will preside and deliver an Address.

At 10 A.M., the Ministers and Delegates will meet at King Street Chapel.

The Rev. E. STEANE, D.D., will conduct the Devotional Service.

The President of the Union, the Rev. F. W. GOTCH, LL.D., will deliver an Inaugural Address.

The Rev. J. H. MILLARD, B.A., will give the Message of the Committee.

The Rev. W. LANDELS, D.D., of Regent's Park, London, will read a Paper for Discussion, on "The Causes of Ministerial Failure."

The Revs. JAMES PATERSON, D.D., of Glasgow, and C. M. BIRRELL, of Liverpool, will open the Discussion.

At 6 o'Clock, P.M., a Soirée will be held in Colston Hall, the Rev. W. BROCK, D.D., of Bloomsbury Chapel, London, will preside; and the Revs. C. VINCE, of Birmingham; J. T. BROWN, of Northampton; H. DOWSON, President of the Theological Institution,

Chamber Hall, Elton, Bury, Lancashire; J. P. CHOWN, of Bradford, will speak.

Sermons will be preached in Welsh, at Counterslip Chapel, by Revs. H. JONES, of Llangollen, and J. R. MORGAN, of Llanelly.

On THURSDAY, 15th, at 7 A.M., the Rev. W. T. ROSEVEAR will preach at City Road Chapel.

At 10 A.M., the Ministers and Delegates will meet at King Street Chapel.

The Rev. J. LEECHMAN, LL.D., of Bath, will conduct the Devotional Service.

The Rev. F. BOSWORTH, M.A., of Weston-super-Mare, will read a short Paper on "The Baptist College, Bristol,—its History, Treasures, and Celebrities." This Paper is *not* for discussion.

The Rev. C. WILLIAMS, of Southampton, will bring up the Report of the Committee on the Sustentation Fund.

The Rev. S. G. GREEN, B.A., President of Rawdon College, will bring up the Report of the Committee on Education.

At 6·30 P.M., the Rev. C. H. SPURGEON will preach at Colston Hall.

Applications for hospitalities to be addressed to Rev. T. Wheeler, Kingsdown Parade, Bristol.

We are, yours faithfully,

E. STEANE, D.D.
J. H. MILLARD, B.A. } Secs.

MODERN PLYMOUTHISM.

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

DEAR SIR,—Few ministers have stuck to the BAPTIST MAGAZINE more constantly or for a longer period than I have, for which reason I ask the liberty of calling attention to a sentence in the last number (p. 556) which I deem offensive and defamatory in the highest degree. The words I refer to are these —"The impudent heresies which are flaunted by modern Plymouthism." Will the writer be good enough to tell us (1) what these *heresies* are, (2) wherein is their *impudence*, and (3) how they are *flaunted?* His charge is against the whole body of "Brethren," not a section only, and of course he uses the word "heresies" in the popular sense. Now I earnestly challenge him to justify his words. I have known somewhat of the Brethren through all the years of their existence, and their really distinctive characteristics seem to me to be three only—1, Abstinence from politics, conjoined with pretty general limitation of their interest and pleasures to religion; 2, rejection of a professional ministry; 3, in their worship a greater consideration for the Church as distinguished from the congregation. All their distinctive peculiarities may be relegated to these heads. Various doctrines (such as the Personal Reign) find acceptance among them, but are far from being theirs exclusively. Their views of a professional ministry probably suggested the epithet "impudent;" but I suspect it would overtask the power of your contributor to prove them unscriptural. As a body, they have suffered more for their faith, in the way of voluntary surrender, than any other denomination within the same period; and while they are liberal givers, they ignore house-to-house begging or religious mumping. It were to be wished that other communities would *catch* sundry forms of their heretical pravity.

W. B.

[As the production of a much respected Baptist minister we read the above letter with emotions of unmixed astonishment. Is "W. B." so ignorant of the Plymouthian tenets as really to suppose they only consist of such

harmless fantasies as those of dispensing with a proper ministry, and a non-observance, by abstaining from politics, of duties which an honest citizen owes to the State? We are quite sure that "W. B." could no more be deluded into admiring the notorious outgrowths of Plymouthism than we could ourselves, otherwise he would have long since decamped from such a mere worldly society as the sects would designate the Baptist denomination. In regard to the sentence complained of, we should be sorry to retract a single letter, or to offer any apology on its behalf; because the words were the well-weighed utterance of honest conviction. Yet, nevertheless, "W. B." must excuse on our part any lengthened enumeration of the heresies alluded to: on this head the fullest information may be drawn from "The Errors of the Plymouth Sect," as reprinted from the *Record*, and from the tracts of Messrs. Henderson, Runt, Cox, Carson, and others, who have ably served the cause of truth by exposing the falsities of a system which would supersede our faith and order by substituting an Antinomian Jesuitism. In few words, and so far as we understand them, the errors of "Brethrenism" are chiefly these: they deny the imputed righteousness of Christ, and necessarily, therefore, the whole law of God. With them sin is simply pardoned, not atoned for—*Vide* the "Letter on the Righteousness of God, in Reply to the *Record*," by J. N. D., a theologian who, with the *nonchalance* of his sect, affirms, "A vicarious keeping of the law is unknown to Scripture;" and he further declares that neither the Reformers nor the Westminster Confessors taught any such doctrine! We must, after this, beg the permission of "W.B." to leave his query "Wherein is their impudence?" in the case of J. N. D. Plymouthism teaches that believers act wrongly when they pray either *to* or *for* the Holy Spirit; and they think it unscriptural, moreover, to either confess or pray for the pardon of sin, *Vide* "Errors of the Plymouth Sect;" and also Mr. Henderson's "Second Familiar Conversation about the Plymouth Brethren," This same "Brethrenism" denies a Christian's obligation to keep the Christian Sabbath. "Each day is alike," writes one of its literary champions; "our first day of the week is no Sabbath, it is only a day which it is a privilege to keep,"—*Vide* "Notes on Genesis, &c.," by C. H. M.—a book pronounced by the *Record* to be bare and vile, and worthy of being "labelled 'Poison.'" There are numerous other unlovely things which one, with Bunyan's "muck-rake in his hand," might drag to light from the lazaretto of "Brethrenism;" but such labour, however, would prove unprofitable, and the sight unedifying. On this head a few words from the *Record* shall suffice:—"The natural tendency of the rejection of the moral law as the believer's rule of life must be the direct encouragement of vice: the removal of the restraints imposed by the law upon the corrupt passions of the natural heart, leaving the individual exposed to their full sway. We know, on good authority, that this has been verified in the case of several of the sect, whose Antinomian principles have led them to indulge in gross immorality, while considering themselves still to be of the number of God's redeemed ones." "W. B." is apparently totally unacquainted with the worst developments of the system: let him examine, therefore, by the light of Scripture, its teachings concerning the moral law, the human nature of our Lord, the forgiveness of sins, and other kindred matters, and may his eyes be opened. We cannot join in "W. B.'s" closing wish; on the contrary, we will express our thanksgiving for that Divine interposition which hitherto has saved the Church from the errors of these Plymouth sects. We repeat our hope that the eyes of "W. B." may be opened to see the flagitiousness of heresies whose mischievous workings are only too well known throughout Christian England. Our respected correspondent may have read in the annals of the early Church of the heretics called *Christianocategori*, who went about to falsely accuse their brethren. A Plymouthite is the modern representative of those ancient offenders. His religion has been well

described as emphatically a disagreeable thing from beginning to end. "It will not be possible," says the *Eclectic Review* for 1861, in an article on this schism, "to be in the company of one of them for half an hour without hearing accusations against the whole varieties of Christians, of every name and creed and colour. They remind us of what a man once said of a capsicum: 'It is a very pretty vegetable, but it don't agree with me.' 'No,' say they often to friends of ours, '*we* have the Lord's table; but the sects have the Wesleyan table, the Baptist table, the Episcopalian table.' Could High Church intolerance go beyond this? Sectarianism, routed in our day from most denominations, seeks shelter and finds it in the little narrow conventicle of the Plymouth Brother. It is thought a shocking thing that good men should say 'Have mercy upon us miserable sinners.' . . . Prayer, and such like lowly functions of tremulous piety, is for the lower states of grace. Some of these people will actually walk to and fro in the streets, will visit their neighbours' houses, and boast that years have gone by since they committed actual sin. They assert their sinlessness, and live above the ordinance of prayer. The offensive arrogance with which they will maintain their own knowledge, their own elevation above infirmity, above sin, is to any moral nature shocking." "W. B." will distinctly understand that we denounce *doctrines*, not individuals. In the ranks of Plymouthism, we readily admit, are to be found men of whom the world is not worthy; but such—George Muller, of Bristol, for example—are commonly libelled in the most unmeasured terms. Having advanced and quoted what we have, we leave the unpleasant subject, conscious of having cleared ourselves from the charge of "W. B." of having had recourse to language either defamatory or offensive. —[THE WRITER OF THE ARTICLE "FOOTPRINTS OF THE BAPTISTS IN OLD LONDON."]

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

SIR,—The opening paper in your last month's magazine, p. 556, contains a remark which appears to require explanation. Referring to a fanatic, one *Joseph Jacob*, the writer hesitates to compare his vagaries with "the impudent heresies flaunted by *modern Plymouthism*." If by modern Plymouthism we are to understand the views held by the Christians incorrectly called Plymouth Brethren, your correspondent might find some difficulty in proving the correctness of the assertion. I do not subscribe to their religious creed, nor am I allied to Brethren further than being a member of the *one Church* of which I believe they form a section. For many years, however, I have been conversant with their opinions through some of their leading men, and must risk the charge of mental or spiritual obliquity, by confessing a failure on my part to detect any peculiarity in their belief which can possibly merit so strong a term as "impudent heresy." That their views are contracted, and their bearing towards other Christians is often exclusive, cannot be doubted; yet we should do well to remember that, in the history of the Church, there never was a period, probably, which called more loudly for unity and cordial fellowship in the spirit with all believers in the Lord Jesus Christ. With all their shades of opinion, differing from others, the Brethren do, I believe, *hold the Head*, therefore let us bear with them, never forgetting the inspired injunction, "Love as brethren. Be pitiful, be courteous."

E. R.

THE MISSIONARY HERALD.

THE RACE AND RELIGION OF THE SANTALS.

Our readers are aware that in 1865 a Mission was set on foot by the Rev. R. J. Ellis among the aboriginal people known as Santals, and inhabiting the hill country of the district of Birbhoom, in Bengal.

On Mr. Ellis's departure for Barisal, the work fell into the hands of the Rev. E. Johnson, who with the aid of two brethren—one a Dane, the other a Norwegian—is prosecuting it with every prospect of success. The publication of the "Annals of Rural Bengal," by Mr. W. H. Hunter, enables us to give some particulars of this ancient people, which will be found both interesting in themselves, and as throwing light on the ancient history of Bengal.

The Santals differ from the Hindus in race, language, and religion. The Hindus come of the Aryan race which invaded India many ages ago, subduing the original occupants of the soil, in some cases absorbing them into itself, in others driving them into the wilds and fastnesses of the mountains.

In every point in which the two races can be compared the Santals are painfully inferior. In the ancient Vedas they are referred to as "men of inarticulate utterance," and "of uncouth talk." They often go by the name of Dasyas, and in the great epic poem, the Ramayun, they appear as the monkey tribes. In Hindu theatricals they are often represented and dressed up as the demon inhabitants of the lower regions, with human faces, a serpent's tail, and broad hoods, like the expanded neck of the cobra. By the Brahmins of the present day, even as of old, these tribes are treated with the utmost contempt. A difference of colour comes in to increase the divergence. The Hindus are of a white ancestry, the Santals of black. An ancient singer praises the god "who destroyed the Dasyas and protected the Aryan colour." And we are told of "stormy gods who rush on like furious bulls and scatter the black skin—the hated of India."

Not less different are the two races in point of language. The Hindu possesses in the Sanskrit of his ancestors a language of marvellous tenderness and power, with the richest inflections and grammatical forms. But the tongue of the Santals is barbarous and meagre. It has many words for external objects, but is unable to express intellectual conceptions. It is said that these aborigines have no words to designate matter, spirit, space, instinct, reason, or consciousness. Even terms for earth, heaven, hell, this world or the next, are wanting, except in a few instances where Sanskrit words have been introduced. And not until missionaries came among them was any attempt ever made to reduce the language to a written form.

Their modes of life differ from the Hindus, who regard their food as abhorrent. Some eat horseflesh, others human flesh; some eat their flesh raw. So that the Vedic singers speak of them as gross gluttonous savages, and give them the name of "The Raw Eaters."

Then, again, these Dasyas or aborigines are pagans. The early Aryans held a somewhat modified monotheism, and their philosophers were acquainted with the profoundest problems of metaphysics and ethical philosophy. But the aborigines seem to possess scarcely any conception of God at all. "Their highest religious emotion was vague dread." Of eternity they have no conception. In some of their languages their longest idea of duration is a human life, and their highest number is seven. They quickly hide their dead from sight. No rites are observed, no hope is cherished of another and better life. A burial is an occasion for feasting. When the feast is ready they repair to the grave, offer food and drink to the dead, and bid farewell thus: —"Take and eat. Heretofore you have eaten and drunken with us; you can do so no more. You were one of us; you can be so no longer. We come no more to you; come you not to us." The parting is final and for ever.

A few legends float among the people by which they connect themselves with the past. A Great Mountain figures in their memory as the origin of all things. It communed with the Creator at man's birth, clothes him, and teaches him to produce the first comforts of life. The creation took place thus:—"In the old time, that was before this time, the Great Mountain stood alone among the waters. Then the Great Mountain saw that birds moved upon the face of the waters, and he said within himself, 'Where shall we put these birds? Let us put them on a water-lily in the midst of the waters, and let them rest there.' Then were huge prawns created, and the prawns raised the rocks from under the waters, and likewise the water-lily. Thereafter the rocks were covered with diverse manner of creeping things; and the Great Mountain said, 'Let the creeping things cover the rocks with earth, and they covered them. And when the rocks were covered the

Lord of All commanded the Great Mountain to sow grass; and when the grass grew up, the first man and woman arose from two duck's-eggs that had been laid on the water-lily. Then the Lord of All asked of the Great Mountain, 'What are these?' And the Great Mountain answered, 'They are man and woman; since they are born, let them stay.' After that the Lord of All commanded the Great Mountain to look once again, and behold the man and woman had grown up, but they were naked; so the Lord of All commanded the Great Mountain to clothe them; and the Great Mountain gave them cloth, to the man ten cubits and to the woman twelve cubits; and the man's clothing sufficed, but the woman's sufficed not.

"Then the man and woman being faint, the Great Mountain commanded them to make strong drink. He gave them a handful of leaven, saying, 'Place it in a pitcher of water, and after four days come again.' So they put it in a pitcher, and after four days came again, and behold the water had become the strong drink of the Santals. Then the Great Mountain gave them leaves wherewith to make cups, but commanded them before they drank to pour forth an offering unto him.

"Thereafter the Great Mountain said, 'The land is, the man is, and the woman is; but what if the man and the woman should die out of the land! Let us make them merry with strong drink, and let children be born. So the Great Mountain made them merry with strong drink, and seven children were born. So the man and the woman increased and multiplied, and the land could not hold all the children that were born. In this time they dwelt in Hihiri Pipiri; but when the land would not hold them they journeyed to Chae Champa, and when Chae Champa would not hold them they journeyed to Silda, and when Silda would not hold them they journeyed to Silear, and from Silear they journeyed to Nagpore, and from Nagpore to the north, even to Sir."

Such is the story of the creation and dispersion as told in the jungles of Birbhoom. Other legends exist, many of them bearing a striking analogy both to the Mosaic and Hindu accounts of the early origin of the world and of man.

But although the Santal has no conception of a beneficent deity, he is not without a religion. His superstition breaks out into numberless rites, by which he hopes to appease the hosts of demons who are ever at hand to punish the wicked, to scatter diseases, to spread murrain among the cattle, to blight the crops, &c. They can only be appeased by the sacrifice of animals and the outpouring of blood. Each family has its own deity which it adores with unknown rites, which are kept scrupulously concealed from strangers. The fields are full of ghostly crowds, and disembodied spirits are supposed to flit about in every glen, over the fields they once tilled, and about the banks of streams they once fished.

Our space will not allow further detail of the superstitions of this people. We have said enough to show their need of the Gospel. Our German and American brethren have already been honoured of God to gather many into Christ's flock in Nagpore and Berhampore, and the labours of Mr. Johnson begin to bear fruit unto God. In some respects the Santals resemble the Karens of Burmah; let us hope and pray that the Word of God may be glorified among them in a similar degree.

DESCRIPTION OF MISSIONARY LABOUR IN CHINA.

BY THE REV. E. F. LAUGHTON.

It so happened that your letter came in just as I was starting on a tour into the country. For your information I will tell you what my preparations were. I had a wadded counterpane, one half of which answers for a mattress, the other for a coverlet, one blanket, a night-shirt, an extra pair or two of socks, a little tea, and some Chinese copper cash. These things I put into my Chinese travelling bag (which is like a large flour sack, except that the mouth is at the side instead of the end), then throw it across my Chinese pony, over the saddle, *and sit on it to ride.* This is my ordinary equipment. In summer I leave my blanket and counterpane at home, and take a sheet and mosquito net instead.

I have never taken a servant or cooking utensil on a single occasion. In this manner I can travel at my pleasure, according to circumstances, from 5 to 50 miles per day.

A CHINESE INN.

On the evening of the day in question, I stopped at a small Chinese inn, where I have many times stayed before. I will describe it to you. At the side of the inn there is a low shed for horses and donkeys. The inn itself consists of *one* room, with a mud floor, and without any ceiling. This room is kitchen, parlour, bedroom, and everything in one. At each end of the room there are mud erections running across it, about six feet deep, and one and a half high, floored with mud at the top; these are the bedsteads. At the side of each is an iron cauldron about two feet in diameter, and a few inches deep, for cooking. The smoke from these is supposed to go under the mud beds to warm them (they are hollow underneath). Unfortunately a great deal of it comes back into the room, so that while the evening meal is being cooked—of which all partake at a fixed price per head—what with steam and smoke those in the room can scarcely see each other. The meal being ready, each guest is furnished with a pair of chop-sticks, with which he helps himself. While the supper was being cooked, some school-boys came in with a number of grown-up persons.

CONVERSATION.

To commence a conversation, I asked one of the boys what book he was reading at school; he said "Mencius," I knew therefore that he was familiar with "Confucius," who is always read before "Mencius." I quoted a number of sentences from "Confucius," and questioned the boy as to where they were to be found. Among others, I quoted the remarkable saying that "he who has offended against Heaven has none to whom he can pray." I asked them the meaning of it. They said that their teacher had not explained it to them. I said, "Would you like me to explain it to you?" They replied "Yes." I

showed them that all men had sinned against heaven or God, and that Confucius himself was among the number, and that so far as justice alone was concerned Confucius was right, the guilty must suffer, but that Confucius' ideas of the Divine Being were as vague and unsatisfactory as his ideas of human guilt. Justice was only one of the Divine attributes. God was a God of mercy too, and that His mercy had been shown in a most glorious and wonderful manner in the sending of His Son Jesus Christ to save sinners; and that whoever sought pardon in His name would not only be forgiven but blessed here and hereafter. The room was crowded, and all were exceedingly attentive. I kept on preaching until past ten, and, wearied with my journey and preaching, I rolled myself in my bedding on one of these mud bedsteads, and slept with half a dozen Chinese "all in a row."

A SECOND VISIT TO THE INN.

On my return home I also passed a night at this inn. On this occasion there were some eight or ten literary and business men, who were soliciting subscriptions for the purpose of repairing the temple of the God of Medicine, situated a few miles off, which is supposed to exert a very beneficial influence throughout the district. I arrived just in time for supper, which being over, we had a long discussion regarding the God of Medicine. I said that he was a dead man; that he was probably a useful individual during his lifetime, and that he may have laid posterity under some obligations, but that he could do nothing for them now. A dead man could not be a God, and that paying divine honours to him was not only a gross mistake, but a grievous sin. They justified their conduct on the ground that all knowledge possessed by mankind must, in the first instance, have been divinely communicated. This, on the whole, difficulties notwithstanding, I think the most probable, and therefore admitting it, I showed them that their mistake was that they worshipped the human medium instead of the Divine source.

What they lacked in argument they supplied by anger, when they found that I had got the people with me. The result was that, instead of a good subscription, they got scarcely anything.

THE MISSIONARIES AT THEIR WORK.

BY THE REV. J. PARSONS, OF MONGHYR.

On the 9th December our brethren, Sooden and Jowahir, set out on a land tour for preaching in the villages and native towns to the east and south-east, extending to the Khurruckpore district; for the first week I joined them, and that time was spent in the villages within a few miles of Monghir. Our tent was first pitched along the hot well, called Seetacoond, and we were witnesses to the laziness, indifference, and importunity with visitors, amounting almost to compulsory extortion, of the Brahmins, who are dependent for their support on the pilgrimage to the well. They have heard much of the Gospel, but are far from a hopeful class, though not beyond the reach of Divine grace, as a recent conversion in Western India proves. While here, and at our second encampment, we visited two villages, the population of which is composed, in great part, of these Brahmins and their families, who have now increased so much in number, that they cannot all derive their subsistence from the profits of the pilgrimage, and many of them have therefore to employ themselves in other ways. They are seeking education for some of their children. They show more intelligence

than the average population of the villages, but more lightness than their humbler neighbours. We endeavoured to set the Gospel plainly and earnestly before them, and from some obtained for a time a quiet and attentive hearing, though our interviews generally terminated in some objections on their part, made with much levity.

During the week we visited eight villages, some of them more than once, and usually at each visit all three of us spoke to the people, and sometimes at two or three different parts of the village. Our congregations varied from eight or ten persons to thirty or forty. Sometimes we had before us poor working people who were so ignorant, and whose minds were so absorbed in the business of providing food for themselves and families, that it seemed doubtful if they could comprehend the simplest announcement of Gospel truth. And yet sometimes it is among people not more promising that the Gospel secures its most signal success. At other times we had hearers of higher social rank, as Zemindars and others. In only one or two instances did they show a disinclination to listen, yet those who did manifested very various dispositions.

I was surprised at the stolidity of one Brahmin, who attempted to defend his profession in a pretty large assembly, composed chiefly of low-caste people, and was met by Sooden with a string of satirical remarks on the pretensions of the Brahmins, which raised the laugh against him among those inferior castes, and yet he seemed to feel neither shame nor anger. The conduct of all present showed that it is not real intelligent respect that now upholds the influence of the Brahminical class, but merely the peculiar Oriental adherence to stereotyped rules and customs.

Many Zemindars whom we met are frequent hearers in Monghir. They usually welcomed the brethren with a friendly smile and greeting. The most pleasing assembly we had was in the village of Deek, at the house of a man who had shown much interest in the Gospel when visited by brother Lawrence some time before. He showed equal readiness now. Rustic seats were provided for us, and encouraged by the example of this man a good number of the villagers, including an unusually large proportion of women, came round and listened attentively to our consecutive discourses, either assenting to what was said, or asking questions that indicated a desire for further information. Though it is true that the majority of the people in these neighbouring villages have frequent opportunities of hearing the Word in Monghir, yet such an assembly as this showed clearly the advantage of meeting them also in their own villages, where they can hear and inquire, if well-disposed, without the frequent interruptions to our bazaar intercourse in Monghir from disputants of every variety of character.

THE GREAT FAIR AT ALLAHABAD.

I proceeded to Allahabad at brother Evans's request, who had invited brother McCumby, too, to take part with them in the labours at the fair. Brother McCumby and I were there from the 16th to the 29th of January. Brother Evans's residence is at a considerable distance from the site of the fair, which was all the farther off this year on account of the river receding and leaving a wide sandbank. But Mr. Evans kindly provided conveyance for us to and from the the fair, and had a tent pitched which served for us to take some refreshment during the day in the fair, and an awning likewise, which afforded us shelter from the sun while addressing the people. The fair was not as large as usual, and we could not always gather numerous congregations at the awning. When that was the case we would take a stool to stand upon, and go to the middle of the broad street laid out by the authorities through the midst of the fair, leading down to the principal bathing-place, and there we rarely failed in securing numerous hearers. When the fair was thin we found equally good opportunities in the city, at brother Evans's preaching-stand in the principal square, where

great crowds usually assembled, and the effect of the preaching was as described by Sooden in his journal in the *Herald* for March. We were not the only labourers in the fair. Brother Heinig was there, and missionaries of the Presbyterian and Church Missions, together with rather a large number of Native preachers and colporteurs. As usual in a thinly-attended fair, the sales of books were in an even less proportion than the attendance. Beyond the privilege of declaring Christ to multitudes gathered from various parts of India, and the pleasure of witnessing the apparently earnest attention of many of the hearers, I have no notable circumstance to record respecting our labours.

On the 11th of February I had the pleasure to take with me to Jumalpore our dear brother W. H. Jones, long a deacon of the Circular Road Church, who has come here with the probability of becoming a permanent resident, and freed from public duties, is fully disposed to employ himself in the Lord's service in any way for which he finds opportunity. Our object on the present occasion was to accede to the request of some Baptist friends at Jumalpore, that we would conduct a prayer-meeting there. Our brother Mr. Erskine lent his room for the purpose, and made the best arrangements its size would permit for the accommodation of those who might assemble. As I was then going over on Tuesdays to preach to the natives in the bazaar, it was arranged that I should conduct the meeting on Tuesdays, after my engagement in the bazaar, and Mr. Jones kindly engaged to go over on Friday afternoons. The meetings were continued till lately twice a week, brother Lawrence rendering aid in my absence. But in the hot weather Mr. Jones's strength declined so that he was unable to continue his visits, and the Friday evening meeting had to be discontinued. The present arrangement is that brother Laurence and myself take the meetings on alternate Tuesdays.

THE HINDEE NEW TESTAMENT COMPLETED.

On the 19th March it was my privilege to receive from brother Lewis the first copies of the completed Hindee New Testament printed from my revision. I feel very grateful to have been spared to bring the whole work through the press, and pray that my labour may be accepted of God, and its result prove acceptable to those who are qualified to judge of the faithfulness or otherwise of the translation, and the correctness or otherwise of the idiom. The work is already presented to the missionaries in the north-west provinces for their opinion. Not only is brother Lewis sending packets of the New Testament to the stations of our own Society here and westward, but sixty copies have been purchased by the North India Bible Society, and sent out to missionaries of all denominations in the provinces where Hindee is spoken. The state of their stock indicating that new editions of the New Testament in Oordoo and Hindee will soon be required, they have circulated two different versions in each language, requesting the opinion of missionaries as to which version is preferable, and what alterations, if any, are needed in it to suit it for the use of the Society. The Hindee versions sent out are that edited in London by Mr. Ullmann in 1860, and this which has now issued from our press. The opinions are requested to be sent in by February, 1869.

On the 11th instant we were permitted to rejoice with our Patna brethren, McCumby and Broadway, in their admission to the Christian Church of a Marwaree of that city, who has been long an inquirer, and appears to be truly a sincere believer in Jesus. He has been here some weeks, and on account of family difficulties, our brethren though it best to come down and administer the ordinance of baptism to him here. Many of his countrymen residing in this town were present at our chapel as spectators.

DECEASE OF THE REV. W. BAUMANN, OF HAYTI.

It is with great grief that we announce to our friends the unexpected decease of our esteemed missionary the Rev. W. Baumann, and the very serious illness of his widow. Our information is not much, and is contained in a letter from the Rev. W. H. Webley of Jacmel. It is some satisfaction to know that our brother did not meet with a violent death amidst the anarchy and bloodshed which prevail in the island, but there can be little doubt his end was hastened and the disease intensified from anxiety. We add to Mr. Webley's sad intelligence his description of the awful state of things around him. His letter is dated August 24th :—

"It is my painful duty to inform you by this mail of the death of brother Baumann. As yet I have neither date nor particulars of the event. Cape Haytien is besieged by the Cacos, Jacmel by the piquets, and Port-au-Prince by the revolutionary forces. We have thus no communication between the towns. For nearly four months I have had no letters from inland correspondents.

"The news of Baumann's sudden death, after two days of fever, at Grand Rivière, came to me from Cape Haytien, and by way of Kingston. Metellus (the native Evangelist) and a consul wrote. Both writers, as you will see by the extracts, also feared that Mrs. Baumann had not long survived her husband.

"The Prussian Consul, Mr. L. Payenstoker, under date August 1, says:—

"'From the commanding general of Grande Rivière, Mr. Borno Monpoint, I learnt the death of our mutual friend, Mr. W. Baumann, and that his poor lady was in a dying state when he left that bourg about a fortnight ago, surrendering fort and bourg to the Cacos. All communication with the interior being interrupted, our town closely invested with the Cacos, I have neither been able to send out a physician, nor any other person, to inquire about this sad affair."

"Other parts of the letter refer to the disposal of the effects of Baumann, in the event of the death of his widow. On this point the Consul asks for information. From this you will also see that Baumann must have died towards the middle of July.

"Full of sadness, Métellus writes, under date July 30:—

"'I have nothing to say of my own position. Whatever my own troubles, I must set them aside. What is all, in comparison with the sad news I got yesterday? My heart is riven with sorrow, and my eyes swim in tears, as I inform you of the departure of our dear brother Baumann for the invisible world. He succumbed, I am told, after two days' fever. After his death, his widow was taken seriously ill. She threw herself upon her husband's bed, wrapped herself in his bedding, and refused all succour. The general assures me that the doctor told him before he left that Mrs. B. could not long survive her husband, and even added that he feared she must be already dead.'

"Métellus' letter is a long one, but the above details are the principal. Even a P.S. only adds that two members of the St. Raphael Church were with the Baumanns in their sorrow. This is all that at present is known. Only when the revolution is over shall I be able to forward you the filling in of the sad tale.

"Baumann, I have no doubt, was prepared for death. He was a devout and holy young man, full of faith and zeal, and anxiety to be useful, and with his heart overflowing with love to Christ. The field of usefulness that was before him at Grand Rivière opened invitingly. The last time he wrote me, perhaps four months ago, he had five or six candidates on hand for baptism. Should my life be spared, and it be possible to visit them, I hope to do so after the re-

volution. Métellus especially needs encouragement. He has lost courage and is depressed, but is a man of the right stamp, and will return to hope and usefulness.

STATE OF THE COUNTRY.

"As to the revolution, I trust it will not drag on much longer. The reaction has been nearly suppressed. The Cacos are hemming Salnave closer and closer within the doomed circle of the capital. Any day the decisive blow may be struck. Meanwhile the piquets are doing no end of mischief, plundering, burning, and killing. Almost daily, from our house, we witness the burning down of three or four plantations. Salnave began this burning in the north, the Cacos retaliated, and now the piquets are indulging in the same stupid waste of property. For nearly three months past we have been besieged by them. Almost daily, for some three months past, we have been expecting them to enter the town. Now that fear has subsided. Expeditions sent out against them have caught or killed several of their chiefs, and sadly cut up the piquets themselves. At the same time we have no market and get no ground provisions. Flour and rice are the most we live on. Fever and dysentery—the latter, perhaps, from bad flour—are common. Many are dead, and the mortality is still great. Local deaths are, however, nothing comparatively. Salnave must have lost 8,000 men, and the Cacos over 2,000, since the first outbreak of the latter; and already some 3,000 piquets must have been cut up in the south. In the north we hear nothing of these. All this is awful, even heart-breaking. One asks, "What is to become of Hayti? With a people given to idolatry, and a soil drenched with blood, the curse, and not the blessing, in the absence of repentance and amendment, must be anticipated. Yet I am hopeful. People are beginning to recognize the hand of God in the tremendous storm that has swept over their land. After this, too, unless people go stark mad, we shall hear no more of revolutions for years to come.

"This is the pretty general opinion. All parties have had, it seems, enough of it. With peace, then, returned, and confidence restored, much may be expected. Our hope, nevertheless, is in God, and not in man. Hayti would soon be converted, if British Christians pleaded heartily and unitedly for her people with God."

THE BENGALI MARKET.*

HERE is a lively bustling scene. Along the banks of the river are lines of sheds, and men and women by hundreds are gathering in and around them. These sheds are built of bamboo mats, fixed on wooden poles, and roofed over with a thatch of straw. Groups of men stand about, others squat promiscuously on the dusty roadside, or saunter here and there in the rays of the burning sun. In the shade of the giant peepul trees are seated old women and girls, with baskets before them, containing fruit and vegetables, and eggs and poultry. From the boats which crowd the river banks, men are hurrying up with loads of fish, shrimps, and crabs. Fruit of all kinds; the luscious mango, the juicy melon, the mealy plantain, the sour tamarind, are thrown in heaps on strips of the matting that line the roadside. In the shops are bags of rice, the common food of the people; lentils of several varieties, salt, sugar, treacle, onions, chillies, garlic, and sundry other condiments used in the preparation of the Indian curry. Piles of cocoa-nuts, tied in pairs by means of their own flexible stems, and of areca nuts in their fibrous coating, line the path-

* *From "Scenes among which we labour." By the Wife of a Missionary in Bengal.* London: Elliot Stock, Paternoster-row.

ways that intersect the market; whilst here and there men squat on the ground, exposing on brass and wooden trays the sweetmeats they have for sale, some of which are white, being made of sugar and curds, and others brown, consisting of flour mixed with treacle and *glue*. Cows and goats stand at a little distance, waiting for the rejected fruits and greens that are every now and then being thrown to them. Dogs rush about barking and snarling at each other. Men and boys shout to one another, and dispute vociferously over their bargains. The shrill voices of the women, all impatient to buy or sell, increase the clamour, and make a perfect Babel of the place; whilst singing mendicants, with glass beads round their necks, and cocoa-nut shell cups in their hands, go from shed to shed, demanding at each a contribution either in kind or money. Other beggars, too, are lounging about at the corners of the shops, or under the shade of the trees, exposing their sores, and with outstretched hands, droning their monotonous cry for alms.

THE MISSIONARY IN THE MARKET.

But let us get back to the river side. There is a crowd there watching a little green boat that is struggling to reach the shore. The missionary stands on the deck with an open umbrella in one hand and a book in the other. His native preachers are with him, and as soon as they can discover a passage across the crowd of boats that still lie between them and the bank, they step on shore. The people recognize the missionary, who has frequently before visited the market, and they call out, "Salam, Padri Saheb; Padri Saheb, salam." One of the boatmen now appears with a basket of tracts and books on his back. "Ayi Rishi Khrister bohi," they cry out,—"These are books about Jesus Christ"—and instantly the preachers are beset by scores of eager applicants for the contents of the basket. Sometimes the crowd threatens to become unruly, and then the missionary has to stand close to the boatman to keep him from being overpowered and too suddenly relieved of his burden. But as the missionary party move towards the market, they attract little notice from the busy throng of buyers and sellers, who hardly look round at them.

The missionary walks along the dusty road, glancing at the goods on either side, and having reached an open space, he stops to address a bystander—

"My friend, have you walked a long distance to-day?"

"Oh, yes, saheb, it is three *coss** from my village, and I have had to walk all that way this morning."

"Come, then, with me, and rest under this tree."

An aged man comes tottering by—

"My poor fellow, how old are you?"

"Well, sir, I cannot say exactly, but I must be near seventy years old; I cannot last much longer. My eyes are dim."

"Come, then, and let me show you the way to eternal life."

"I have heard my son talk of the Padri Sahebs, that go about telling the people of Jesus Christ. Are you a Padri Saheb?"

The colloquy is perhaps interrupted by a beggar, who limps up to the missionary in the hope of exciting his compassion.

"Saheb," whines the wretched man, "I am dying from hunger; I have not a cowrie to buy food with."

Thus appealed to, the missionary throws a couple of pice to him, and says, "Go and buy some rice, and then come back to me, and I will tell you of the food which will satisfy you, so that you will never hunger again."

By this time twenty or thirty people, including women and boys, have gathered round him. Some are intent on business, and only stay for a few minutes to hear about the "pearl of great price," and then move away, wondering in their minds

* A coss is equal to two miles.

what it is all about. Others, having nothing particular to do at the moment, listen quietly, as the missionary, in clear and earnest accents, speaks of man's guilt, of the need of a Saviour, and of the way of eternal life opened by the Gospel. One and another shakes his head, and says, "These are good words—who ever told us of such things?" Others exclaim, "Our priests teach differently; and what our fathers and grandfathers believed, we must hold to. Others again, in the inner circle of the crowd, fix their moistened eye on the face of the missionary, and when he has done speaking, hold out their hands for the Word of Life. "A book, sir. We want to know some more of the Christian's God, and to learn the wonderful story of His love."

THE POOR LEPER.

Dear reader, we have hopes of many such to be met with at market-places. In a certain village of Bengal, there lived a Hindu leper. He was friendless and miserable. Disease had taken fast hold on him, and he was weary of life. For several years he had walked daily to the shrine of some god, to sacrifice a kid or a goat, and to give money to the priests for poojas and prayers on his behalf. Many were the feasts he prepared for his Brahmins, and the gifts he bestowed on them, in the hope that they would pray for the removal of his disease. But these efforts were fruitless; he was still a leper. At last he determined to wash himself in the waters of a sacred river. He made a pilgrimage to Muttra, where, twice daily, he plunged into the holy tide, muttering prayers to his gods. But the waters had no healing power for him, and his gods were deaf to his call. Footsore and weary, he retraced his steps to his native village, and there he thought he would lay himself down and die. One day, not long after his return home, he dragged himself to a neighbouring market to buy some food. He saw a crowd gathered under the shade of a large tree, and heard a voice in earnest tones. He was attracted to the spot, and was soon drinking in the words that fell from the lips of the preacher. "Cleansing for the leper? Do I hear aright?" and he moved closer. The crowd gave way, and let him pass. Standing close beside the preacher, he listened to the blessed story of Christ's power and mercy. "Can the Christian's God cleanse me of this leprosy?" he asked, pointing to his own diseased body. "I will cast myself at His feet." This he did; in the blood of Christ he was cleansed of his spiritual leprosy, and, not many months after, freed from the body of this death, he stood spotless in the realms of the blessed.

THE EFFECTS OF PREACHING.

This is one out of many instances which missionaries can give, of the way in which salvation comes to people who go to the markets intent only on buying and selling. Sometimes those who have heard the Gospel make fun of it, or try to prove to the missionary that Mahomed or any one of their gods, is as good a Saviour as Jesus Christ, and sometimes they get angry because they cannot defend their own religion, and say that the missionaries try to make converts because they are paid so many rupees by the Government for every convert they can show. One man tries to turn the preaching into ridicule by asking, "Will you give me an English wife, Padri Saheb, if I become a Christian?" Another, feeling that he has somehow heard true words, says with a half-suppressed sigh, "It is no use my thinking on these things. My friends would never allow me to be a Christian; and if I were to become one, they would take away my wife, my children, all my property, and perhaps, too, my life." There may be one or two men in the crowd who take a tract offered to them, and then go away without saying a word; but weeks or months after they will find their way to the missionary's house, remind him of the occasion on which they heard him tell of Christ, and ask for more instruction. They then put on Christ, and are reckoned among the fruits of missionary toil.

And so the work goes on, day after day, month after month, year after year. The seeds of truth are scattered broadcast over the land. The words of life heard from the lips of the Christian teacher in the markets, and the religious books he there distributes, are carried into all the surrounding villages, and so the Gospel finds its way into places where the missionary himself has never been able to go.

HOME PROCEEDINGS.

The Missionary Services during the month of September have been very numerous, and for the most part both interesting and well attended. It will be convenient to give them in a tabulated form.

LOCALITIES.	DEPUTATIONS.
Yorkshire, North Riding	Rev. G. Kerry.
„ East Riding	Rev. J. Parsons.
Leicestershire	Rev. G. Kerry.
Worcestershire	Revs. Q. W. Thomson and Hormazdji Pestonji.
Cornwall	Revs. J. Martin, M.A., and J. Hume.
West Lancashire	Rev. J. Parsons.
North Devon	Rev. E. F. Kingdon.
Mid. Devon	Rev. W. Walters.
Somersetshire	Rev. G. Kerry.
Hampshire	Rev. Q. W. Thomson.
Hertfordshire	Rev. J. Trafford, M.A.
Huntingdonshire	Rev. J. Stent and Dr. Underhill.
Norfolk	Rev. G. Rouse, LL.B.
Plymouth, &c.	Revs. J. Aldis, and J. Hume.
Birmingham	Rev. Q. W. Thomson and Dr. Underhill.
Coventry	Dr. Underhill.
Chatham	Rev. J. Kingdon.
Bedford	Rev. W. Allen.
Reading (Hosier Street)	Rev. Dr. Hoby
Yorkshire (Bradford District)	Revs. J. P. Chown, and J. Bloomfield, with Local Brethren.

In every case the Committee has been largely indebted to the aid of brethren on the spot. In the Bradford district the services have been conducted entirely by local ministers, assisted by several of the members of the churches, in this last respect affording an example that we desire to see followed in all parts of the country. Our churches, with few exceptions, contain many gifted brethren able to speak efficiently on missionary work. Experience shows that the interest of the meetings is very largely increased where such brethren are ascociated with the deputation. In the announcement of the arrangements for the meetings the Secretary admirably says:—

"Spared to welcome our Mission Anniversaries again, beloved brethren, it will be our desire that they may be times of refreshing at home, and tributary to the great work abroad. Let SPECIAL PRAYER be offered before each meeting that it may be divinely blessed. It is encouraging to know that the financial results of last year were about £60 in advance of the year before, as that year was of the one preceding. May this year be still more in the same direction."

So far as the lists furnished us supply the information, the above services have been held in nc less than *one hundred and thirty* towns and villages. May the quickening influences of the Holy Spirit have been felt in all the meetings, and the sympathy and interest evoked fall in blessing on the labours of the missionaries abroad.

We wish to call especial attention to the article in the present HERALD, entitled, "A Bengali Market." It is from the pen of Mrs. Robert Robinson, of Intally, Calcutta. We strongly recommend her little volume to the perusal of our friends.

MR. TRAFFORD'S SERMON.

This discourse has now been published, and may be had through the Booksellers. We trust our friends will get it, read with the attention it deserves, and derive from it a fresh stimulus to liberality and zeal.

QUARTERLY MEETING OF COMMITTEE.

The next Quarterly Meeting of the Committee will be held in Brodmead Chapel, Bristol, on Tuesday, the 13th October, at 11 a.m. All ministers, treasurers, and secretaries of auxiliaries, with all honorary and corresponding members, are earnestly invited to attend.

In the evening a public missionary meeting will be held in Colston Hall, at 7 o'clock. Elisha Robinson, Esq., has kindly consented to take the chair. The following ministers are engaged to speak:—The Revs. N. Haycroft, M.A., J. Bloomfield, J. Clifford, M.A., Dr. Price, and J. A. Spurgeon.

CONFERENCE AT PORTSMOUTH.

A Missionary Conference of ministers and deacons connected with the Southern Association was held in Kent Street Chapel, on Monday afternoon, September 14th, at 3 o'clock, previous to the annual meeting in the evening.

The following ministers were present:—From Southampton: Revs. C. Williams, R. Caven, B.A., J. Collins. Romsey: Rev. S. B. Brown, B.A. Whitchurch: Rev. T. Morris. Beaulieu: Rev. J. B. Burt. Salisbury: Rev. G. Short, B.A. Poole: Rev. J. Osborne. Southsea: Rev. J. H. Cooke. Landport: Rev. E. G. Gange. Portsea: Rev. J. G. Gregson.

Dr. Underhill attended as a deputation from the Society. Rev. Q. W. Thomson, missionary from West Africa, was also present.

Rev. J. B. Burt presided. Rev. T. Morris engaged in prayer.

Dr. Underhill gave a general statement of mission work abroad and of the state of the Society at home.

Rev. G. Short moved, and Rev. J. Collins seconded the first resolution:—

"That this Conference expresses its devout gratitude to the God of all grace for the success which has attended the labours of the Baptist Missionary Society, its sympathy with the Committee and the missionaries in their great and noble work, and its resolve to support the Society by its contributions and prayers."

The second resolution was moved by Rev. J. G. Gregson and seconded by Rev. J. H. Cooke:—

"That this Conference, while thankful for the liberal response made by the churches to appeals for aid to the Baptist Missionary Society, strongly recommends the formation of auxiliaries for the purpose of securing regular contributions alike from the members of our congregations and the young people of our Sunday-schools."

The third resolution was moved by Rev. T. Morris and seconded by Rev. R. Caven:—

"That the thanks of this Conference be given to Dr. Underhill for his kindness in attending the Conerence, and the information he has given upon all matters relating to missionary operations both at home and abroad."

This deeply interesting and important Conference was concluded by the chairman pronouncing the benediction.

APPEAL FROM THE YOUNG MEN'S ASSOCIATION.

The committee of the Young Men's Association in aid of the Baptist Missionary Society invite the young men and women of the Baptist Churches seriously to consider the following statement:—

The Baptist Missionary Society was established more than 75 years ago. At that time the British Islands and North America could alone be said to possess vital Christianity to any extent. Since then the Gospel has been preached in most of the nations of the earth, and countries long closed against its entrance now welcome the approach of the missionary.

More than two hundred and thirty brethren have been sent forth by the Society, and devoted the energy of their days to the preaching of the cross. The success of its missions in India, China, Africa, West Indies, Brittany, and Norway, evidences that the blessing of God has rested upon the earnest and devoted labours of His servants. At the present time some of the stations urgently call for additional helpers; and the places of others who have gone from toil to rest remain unoccupied, whilst new openings present themselves.

The importance of sending out additional labourers has pressed very seriously upon those having the direction of the Society; and to meet the desire expressed in many quarters, they have resolved, in addition to the acceptance of missionaries as heretofore, to receive proposals from young men willing to enter upon the work of evangelization in heathen lands, receiving their support either wholly or principally from the people among whom they labour, the Society rendering only such aid as it may at any time be in their power to afford. They will also gladly receive any contributions specially given for the use of such brethren, by churches or private Christians, and forward the amounts to those for whose aid they are designed.

The labours of the Young Men's Association (formed more than twenty years since) have been principally confined to the metropolis. The committee, however, deem the present to be a time when its efforts should be extended to the country, and they earnestly appeal to the young men and women of the churches on behalf of the work of the Lord in foreign lands.

Men of earnest devoted Christianity are needed, who, for the sake of the love they bear their Lord, and from sympathy with the heathen in their ignorance and sin, will enter into the field, counting not their lives dear unto them if they may but preach the Gospel of the kingdom.

Money is also required. The Society needs a permanent increase of £5,000 per annum to render its present agencies efficient. To every young and energetic disciple of the Saviour this appeal is made for an increased liberality in their contributions. Surely if brethren, relying upon a faithful God to provide for them, can be found who are willing to give themselves to this work (and some have already offered), those whom He has made the trustees of His bounty will give with no niggardly hand towards their support.

While appealing for men and means, the committee would ask *the earnest and continued prayers* of every reader of this appeal. Missionary societies were the result of prayer. Country after country has been opened to the missionary in answer to earnest supplication; the localities most blest have been those constantly remembered at the throne of grace; and surely the present is no time for restraining prayer. The whitened fields of missionary labour—the enervated condition of many brethren there—the lack of zeal at home—these and other signs call for prayer, that the will of the Lord of the Harvest may be revealed, and His promise to His Son fulfilled.

The responsibility of the work is individual, for he that gathereth not with the Lord scattereth abroad. We therefore urge every reader of this appeal to consecrate themselves and their substance to Him who lived, loved, and died for them, for "ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.'

It may be necessary to state that the Association does not desire, by this effort, to interfere with the action of any local organization in connection with the Churches; it wishes rather to increase their efficiency by interesting the young men and women more thoroughly in the work.

The money contributed will be paid into the general funds of the Baptist Missionary Society; but where, in the opinion of friends, a special object is preferred, it is only necessary in sending the money to state how it is to be appropriated.

A neat collecting book has been prepared, which will be forwarded on application to the Secretaries of the Young Men's Association, 2, John Street, Bedford Row, London, W.C.

On behalf of the Committee,

J. E. TRESIDDER, *Treasurer.*
W. TRESIDDER, J. P. BACON, W. HANNAM, C. ROBOTTOM, *Honorary Secretaries.*

2, *John Street, Bedford Row, London, September*, 1868.

CONTRIBUTIONS

From August 19th, to September 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

DONATIONS.

	£	s.	d.
Bible Translation Soc., for *T*	100	0	0
J. A., for *Rev. J. Smith's School, Delhi*	5	0	0
Small, Rev. G., M.A., for *Rev. H. Heinig, Benares*	10	0	0

LONDON AND MIDDLESEX.

Ebenezer Sunday-schl., per Y. M. M. A., for *India*	2	5	0
Do. do. for *N P*	0	11	3
Lower Edmonton	2	7	10
Shouldham Street	1	10	0

BUCKS.

Amersham, Upper Mtng.	3	10	0

CORNWALL.

Padstow	0	10	6

DEVON.

Budleigh Salterton	1	14	8
Dartmouth	0	3	0
Devonport, Morice Sq. and Pembroke Street	3	5	9

ESSEX.

Langham	0	8	9
Loughton	5	16	2

GLOUCESTERSHIRE.

Avening	2	9	7
Eastcombe	1	6	0
Eastington, Nupend Ch.	5	15	4
Kingstanley	18	14	6
Do. for *China*	2	6	6
Do. for *N P*	1	0	0
Minchinhampton	4	10	0
Nailsworth Tabernacle	2	7	0
Painswick	1	14	0
Stroud	30	14	0
	32	8	0
Less District Expenses and amount acknowledged before	15	4	6
	17	3	6
Wotton-under-Edge	0	10	0

HERTS.

Buntingford	1	0	0
St. Albans	47	13	1

HUNTS.

Little Staughton	10	0	0

NORFOLK.

Norfolk, on account	138	18	8
Lowestoft	9	9	0

NORTHAMPTONSHIRE.

Bugbrook and Heyford	9	14	8
Milton	27	10	7

NORTHUMBERLAND.

	£	s.	d.
Berwick-on-Twood, for *Rev. J. D. Bate, N P, India*	12	10	0
Newcastle-on-Tyne	0	16	0

OXFORDSHIRE.

Caversham, Amersham Hall	5	5	0

SOMERSETSHIRE.

Shepton Mallet	2	8	6

SURREY.

Haslemere	1	1	0

SUSSEX.

Lamberhurst	1	5	0

WORCESTERSHIRE.

Evesham	15	0	0
Stourbridge	5	12	8
Worcester	41	11	11

YORKSHIRE.

Bradford, Sion Chapel	16	10	5
Halifax, Pellon Lane Sunday-schl., for *Rev. W. A. Hobbs' N P*	8	6	0
York	7	1	9

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Hope Chapel Sunday-school	3	5	9

SCOTLAND.

ORKNEY ISLES.

Eday, by Kirkwall	0	12	0

FOREIGN.

CHANNEL ISLANDS.

Guernsey	2	13	0
Jersey	6	4	0
Do. St. Heliers, Grove Street Sunday-sch.	1	1	3

JAMAICA SPECIAL FUND.

Mrs. Lillycrop, Windsor	0	10	0

Rev. J. Trafford requests us to acknowledge the following donations towards New Buildings at Serampore College, Calcutta:—

	£	s.	d.
Messrs. E. S. and A. Robinson	20	0	0
Mr. R. B. Sherring	5	0	0
Rev. Dr. Gotch	5	0	0
Mr. G. H. Leonard	5	0	0
Mr. J. Eyre	5	0	0
Mr. W. Pethick	5	0	0
Mr. J. H. Leonard	5	0	0
Mr. W. Sherring	5	0	0
Mr. W. Pearce	5	0	0
Mr. A. F. Morcom	5	0	0
Miss Gotch	1	0	0
A Friend, by Mr. R. B. Sherring	1	0	0
Mr. H. Medway	1	0	0
Mr. Jas. Smith	2	0	0
Mr. J. C. Cummins	2	0	0
Mr. J. Gouldsmith	2	2	0
Mr. H. Strugnell	1	1	0

FOREIGN LETTERS RECEIVED.

AFRICA—
CAMEROONS, Saker, A., July 10, 11, Aug. 13; Fuller, J. J., June 27, July 7; Smith, R., June 28, July 10, Aug. 7.

AMERICA—
BOSTON, Smith, T. A., Sept. 3; Warren, J. G., July 3, Aug. 15.
OHIO, Gill, Mr., July 13.
PHILADELPHIA, Martin, H., Aug. 10.

AUSTRALIA—Price, J., June 19.

ASIA—
CHEE-FOO, Laughton, R. F., June 23, 29.

INDIA—
AGRA, Gregson, J., July 2, Aug. 13.
ALIPORE, Pearce, G.
BOMBAY, Gillott, C. O., June 15.
BENARES, Heinig, H., July 23.
BARISAUL, Bate, J. D., June 17.
CALCUTTA, Lewis, C. B., June 10, 25, July 2, 9, 15, 18, 31, Aug. 6, 31; Wenger, J., Aug. 10, 20; Robinson, R., June 17, July 30.
DELHI, Smith J., July 16.
JESSORE, Ellis, J., June 17; Hobbs, W. A., June 18, July 23, Aug. 4.
MAGOORAH, Thomas, J. W., June 20.
MONGHYR, Dear, H., Aug. 17; Lawrence, J., May 10.
RHOTUCK, Williams, J., Aug. 15.
SERAMPORE, Anderson, J. H., July 9, 22, Aug. 12; Jones, W. H., July 31; Dakin, E., June 25, July 13, 22, 30; Martin, T., July 23, Aug. 15.
SEWRY, Reed, F. T., Aug. 3.

CEYLON—
COLOMBO, Pigott, H. R., June 23, 30, July 31; Allen, Mrs., Aug. 10.

EUROPE—
FRANCE, Paris, Robineau, M., Aug. 18; Fisk, G., Aug. 1.
GOPPINGEN, Supper, E. F., Aug. 20, Sept. 8, 12.
GUINGAMP, Bouhon, V. E., Sept. 8.
KRAGEROE, Hubert, G., Aug. 3.

WEST INDIES—
BAHAMAS, GRAND CAY, Evans, Mary, July 28.
GRAND TURK, Storr, P., and others, Aug. 14.
INAGUA, Littlewood, W., July 6, Sept. 9.
HAYTI, Webley, W. H., July 10, Aug. 24.
HONDURAS, Henderson, A., Aug. 22.
CAPE HAYTIEN, Kerr, S., Sept. 18.
TRINIDAD, Gamble, W. H., July 7; Law, J., July 9.

JAMAICA—
BROWN'S TOWN, Clark, J., July 1, Aug. 6.
BLACK RIVER, Barrett J., July 7.
MORANT BAY, Teall, W., July 22, 23.
MONTEGO BAY, Hewitt, E., July 23, Aug. 19.
RIO BUENO, East, D. J., July 1, 16, 18, Aug. 1; Roberts, J. S., Aug. 4.
SPANISH TOWN, Phillippo, J. M., July 6, Aug. 5,
STEWART TOWN, Webb, W. M., July 23.
ST. ANN'S BAY, Millard, B., Aug. 7.
SAV-LA-MAR, Burke, W., July 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Juvenile Missionary Working Party, Sheppard Barton, Frome, per Rev. T. G. Rooke, B.A., for a box of clothing for *Rev. W. A. Hobbs, Jessore.*

Young Friends at Buckingham Chapel, Clifton, per Mr. G. C. Ashmead, for a box of clothing for *Rev. J. E. Henderson's School, Jamaica.*

Ladies' Missionary Working Party, Mare Street Chapel, Hackney, per Mrs. Price, for a box of clothing for *Mrs. Heinig, Benares.*

Hastings and St. Leonard's Ladies' Missionary Working Association, per Miss Boyes, for a box of clothing for *Rev. R. Smith, Cameroons.*

Committee of Sunday-school Union, for grants of books for *Revs. R. Smith, Cameroons,* and *J. Davey, Nassau.*

Mrs. Croll, Highgate, for a bale of clothing for *Mrs. Smith, Delhi.*

Mrs. Short, Hitchin, for a parcel for *Rev. R. Smith, Cameroons.*

Mr. Thos. Harvey, Leeds, for parcels of books for *Revs. B. Millard* and *J. B. Service, Jamaica.*

Mrs. Risdon, Pershore, for a parcel of clothing for *Rev. J. Kingdon, Jamaica.*

Mrs. Gething, Newport, for a parcel of magazines.

Mrs. Caswell, Trowbridge, for ditto.

Rev. J. Rothery, Bampton, Devon, for ditto.

Mrs. Coote, for ditto.

Mr. R. S. Foster, for Nos. of *Freeman,* &c.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

As the Chronicle is now sent to all Pastors of Baptist Churches, the Committee hope that the Brethren will read extracts from it at the Monthly Missionary Prayer-meetings.



OCTOBER, 1868.

Deryneil.—*The Retrospect—Children converted to God.* Mr. Macrory writes:—

"As I have not given you any details of the Lord's work here for some time, I now forward a few facts which may prove interesting. Not that my experience here is very different from those of brethren in other portions of the field. Indeed, I am sometimes tempted to think our progress very slow, yet when I look back on the past five years, I am constrained to say, 'What hath God wrought!' 'Truly He hath done great things for us, whereof we are glad.'

"In the past five years of our existence as a Church, we have had upwards of 100 baptisms, giving an average of over twenty in each year. During the same time, we have built and finished a comfortable chapel, which is all but free of liability. Our congregations are fair, and the several out-stations satisfactory. We have also three Sabbath-schools, besides the one conducted in the chapel, embracing an attendance of some 180 children; also a Bible class, well attended, once every week.

"I am more than ever persuaded that the hope of the Church is with the young, and when the Lord answers prayer, and rewards labour in their conversion, why not receive them into the fellowship of the Church? No place is so suitable for the lambs as the fold. It has been my happy privilege to baptize several from this class, of very tender years—11, 13, and 15 years respectively, and whatever may have been my disappointment with older persons, I have never regretted the admission of the young.

"Since my return from the Conference, we received three on profession of their faith, by baptism—two of them only 13 years. We have at present two candidates for the ordinance—one an old man, full of years, and much infirmity, going into his 90th year, anxiously desiring to follow the Lord in all His appointed ways. The contrast is very great from such an one to a child of some seven years, who on returning from the Bible-class entered the room with beaming countenance, and addressing her mother, said, 'O mother, if you knew how happy I am!' 'What makes you so happy, R——?' 'Because I am saved, Jesus died for me, and I believe because *He says it.*'

One other instance of the Lord bringing the Word with power, was the case of a lady, who came to one of our meetings on the evening of a Lord's-day, and having heard the Gospel preached, went home very disconsolate, seeing she was not saved. Not long afterwards, the Lord laid His hand upon her. Consumption began to show itself. Anxiety about the soul's concerns increased day by day. I received a note inviting me to spend the evening at the house, which I did. I soon found that I had been invited there to talk of the 'way of salvation.' There was no clear view of Christ, but a looking inward, if possible, to find some reason why God would have mercy, and pardon a guilty sinner. I proceeded at once and in the simplest manner to teach the doctrine of 'Substitution,' and for this purpose read the 53rd chapter of Isaiah; but for a time there was no light; I then turned to 2nd Corinthians, 5th chapter, and last verse, and while slowly reading the words: 'For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him,' she instantly clasped her hands, and while tears of joy flowed copiously down her face, she exclaimed, 'I see it, I see it; it is not I, but Christ.' From that time until she passed away, her progress in the Divine life was steady."

CARRICKFERGUS.—The efforts of Mr. Hamilton among the young, present some pleasing features. In a letter to the secretary the missionary says:—

"When I was visiting sometime since, I read a portion of God's Word in a house and talked it over; and when we went to our knees, a young woman said to me, 'Oh, sir, will you pray for me? I am a great sinner.' After prayer, I sat down and showed her several of the promises of God to anxious sinners, and assured her of His willingness to save her soul if she would only believe in the Lord Jesus Christ. When I was leaving she said, in a feeble voice, that she could trust in Jesus. But the next time I saw her she had great joy in the Lord. To His gracious name be all the praise!

"A boy of thirteen is very anxious about his soul. He is son to the man who was awakened the first time you preached here. He goes to a night-school, and the teacher talked to him about his soul and prayed with him. Since then he has been weeping and praying in the night. Before he was awakened, he was very restless and hard to manage in the Sabbath-school, but how changed! I trust the Lord will soon give peace to his troubled soul."

KILKEEL.—Mr. Ramsey writes encouragingly of his work in this place, which, in some respects, may with great propriety be called "Satan's seat":—

"I am happy to say that I have had good meetings for some time past. There are more attending my meetings now than formerly, and what is very encouraging, some are anxious for me to preach in their houses, which some time ago, I could not think of entering. I preached last Tuesday night in the school-house in Newcastle, to a large congregation.

"The Word was with power. A few came to me after the meeting and expressed their thankfulness for my visit; said they were much comforted in hearing the Gospel. Gave me to know that they do not hear the Gospel from the preachers in Newcastle. I believe Newcastle ought to be attended to, and since a door is opened, I hope to enter it. None but those on the spot can have any idea of the spiritual blindness which reigns in and about this place.

"We need much grace and patience to labour, and to wait upon the Lord for the increase."

ADDRESS AT PLYMOUTH, AND RESOLUTION.

Early in July the Secretary gave—by invitation—an address at the Triennial meeting of the Western, Devon, and Cornwall Associations at Plymouth.

In the course of his statement, he dwelt on the religious aspects of the times; the movements now making in England to bring the people back to Romish bondage, and the agitation on Irish questions which is prevailing in Ireland. He also spoke of the Mission in the latter country; and having recently spent some time in visiting the stations, could bear testimony to the zeal, self-consecration, and success of the greater part of the missionaries.

At the close of the address, the following resolution was heartily and unanimously passed:—

"That this Association, having heard Mr. Kirtland's address, recommends to the Associated Churches that collections be made during the month of February in aid of the British and Irish Baptist Mission."

If, in all the Associations, every Church would do something, *do it yearly, and do it at a fixed time*, there would be no lack of resources with which to carry on the work of Evangelization. It is the *partial* encouragement that is given to the Mission that prevents it from occupying the position to which, as a denominational institution, it is fairly entitled.

THE TRUE RULE OF CHRISTIAN GIVING—A WORTHY EXAMPLE.

Within the last few days, we have received the following note, which we beg our readers to peruse, as an illustration of the Scriptural principle of giving for the spread of the Gospel. If the example set by our friend were universally followed, the income of the Mission would be doubled, and an immense amount of personal labour spared:—

"Dear Sir,—I have much pleasure in handing you P. O. O. for one guinea for the above Mission, which I hope the Lord continues to bless and prosper. This sum is my subscription for the present year, instead of ten shillings, as formerly. I send it at present instead of waiting till you either come or send, as I wish to pay off a number of subscriptions which I have made up my mind to give, *out of the fund which I lay aside for the Lord's work as He prospers me.*

"'It is more blessed to give than to receive.'"

DEPUTATION WORK IN JULY.

8.45 A.M.—Thermometer 80° in the shade. Acting on the old adage, "The early bird catches the worm," I thought that an early call might secure the subscriptions; but I was *too late*, and two and a half miles under a blazing sun had walked for next to nothing.

10.30 A.M.—Three-quarters of a mile up the mountain-side. Dust two inches in thickness. Air like the hot blast from a furnace. Two out of three subscribers from home. Waited an hour and a half, but in vain.

7 P.M.—Walked the distance over again. Not at home. Three hours more had to be consumed. Spent half the time on getting information on India and Indian life from a lady who had spent ten years in that country in missionary work. Then paced backwards and forwards along the mountain-side. Next, sat at a window and looked on as glorious a landscape as

any that can be seen in old England. Talked about gardens, scenery, and hot weather; watched the sun dip behind the mountain, the soft twilight creeping over hill and dale, the dark and solemn woods deepening into black, till mansions, steeples, and tall chimneys disappeared beneath the pall of night.

10.20.—Got what I had waited for, and a little more, and returned to the valley in a remarkably subdued state of mind, but thankful that while the day had not produced much, it had not been entirely barren of results.

Next morning, 5.10.—Profiting by the previous day's experience, rose betimes, and caught a subscriber before he left home, then caught the train to the next place. S.

Contributions from August 20 to September 22, 1868.

	£	s.	d.
Banbridge—Subscriptions	1	0	0
,, Cards	3	17	10½
Canterbury—Subscriptions	4	12	6
Ramsgate ,,	0	17	0
Littlebourn	0	9	0
Faversham—Collections	2	0	0
,, Subscription	0	5	0
Ashford ,,	0	10	0
Marden ,,	1	10	6
Egerton—Collections	1	1	9
Smarden—Collections	1	3	7
,, Subscriptions	2	10	0
Maidstone ,,	1	2	6
Chatham ,,	1	5	0
Gravesend ,,	1	4	6
Sevenoaks ,,	1	17	6
,, Collection	0	15	9½
Edenbridge ,,	0	10	0
Biddenden ,,	0	10	0
Tenderden ,,	3	11	10½
,, Subscriptions	0	5	0
Rye ,,	0	17	0
Lewes ,,	0	5	0
Brighton ,,	5	19	6
,, Public Meeting, Queen Square	4	10	0
Darlington, Mrs. John Pease	0	10	0
Hartlepool—Subscriptions	0	15	0
Beverley—Subscriptions by Mr. T. H. Sample	1	13	0
Milton, Northamptonshire	3	0	0
Northampton, Mr. and Mrs. J. W. Williams	2	0	0
Chipping Campden	0	2	2
Milton, Oxon—Subscriptions 2 17 0			
,, Small sums ... 0 9 0—3	6	0	
Hook Norton—Subscriptions	2	3	0
Chipping Norton ,,	1	5	0
Stow-on-the-Wold—Collections 1 5 1			
,, Subscriptions 1 13 0—2	18	1	
Bloekley—Subscription	0	5	0
Bridlington	0	17	6
Ringstead—Collectn., by Rev. W. Kitchen	2	0	0
Parsonstown—Subscriptions by Mrs. Thomas	2	6	0
Chudleigh, Mr. and Mrs. Rouse	5	0	0
London, Grove Road Chapel—Collection by Mr. Hough	4	10	6
Amersham Hall, Mr. E. West	2	2	0
Bourton-on-Water, Mr. Fidel	0	10	0
Windsor—Subscriptions	0	10	0
London, Camden Road Chapel—Collections by Mr. S. Pewtress	27	11	1
Sunderland—Subscriptions	1	10	0
Newcastle-on-Tyne	1	6	8
Liverpool, Myrtle Street Voluntary Contribution Fund, by Mr. J. Golding	5	0	0
Glasgow, Mr. D. Lockhart	1	1	0
Kettering, Mrs. M. Howse Allen (2 years)	1	1	0
Condicote—Collection, by Mr. R. Comely	3	0	0
London, Arthur Street, Camberwell Gate—Collection	8	0	0
Old Basford, Notts—Collection, by Rev. H. Hunter	1	15	0
Nottingham, George Street collection ... 5 3 10			
,, Circus Street collection ... 2 5 2			
,, Collected by Miss Rogers ... 2 10 0			
,, Collected by Miss Pentecost ... 0 5 0			
,, Subscriptions ... 9 19 0—20	3	0	
Worcester, Mrs. E. B. Evans	1	0	0
Ireland—Grange Corner, by Mr. H. M'Mullen	6	0	0
Woodstock—Subscriptions, by Mr. T. Hunt	1	0	0
Watford—Collection ... 5 12 1			
,, Subscription ... 1 1 0—6	13	1	
Norwood, S.S. Card, by Miss Medland	0	2	6
Ireland—Ballina, by Mr. R. G. Baxter	15	0	0
Lancashire, by Rev. T. Berry, on account (particulars next month)	81	2	6
New Basford—Subscriptions	0	10	0
Lincoln, Mint Lane—Collection 3 0 6			
,, Subscription 0 2 6—3	3	0	
Sutton-on-Trent—Collection	0	13	0
Brough and Crosby Garret—Subscriptions ... 1 10 0			
Small sums ... 0 8 0—1	18	0	
Darlington, by Mr. John Williamson—Subscriptions ... 10 8 6			
Collection, Archer St. 0 18 8—11	7	2	
Cambridge, by Mr. James Nutter—Subscriptions ... 9 5 0			
Collection, St. Andrew's Street Chapel ... 17 10 5—26	15	5	
Dublin, on acct., by Rev. W. Hamilton	19	7	0

CORRECTION.—We regret that a mistake occurs in the Redruth Sunday-school contributions. The sum should have been £1 5s. instead of 2s. 6d., as in the Report.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1868.

THE AUTUMNAL SESSION OF THE BAPTIST UNION AT BRISTOL.

THE Autumnal Session of the Baptist Union, held at Bristol on the 13th, 14th, and 15th of October last, equalled in interest, and exceeded in the number of delegates, any which preceded it. We believe it will also bear fruit as rich, in the quickened life of our ministers and churches, as any previous session.

The isolation which has so long characterized our body is fast yielding to a genial growth of Christian love. The annual meetings in London never fully accomplished this; but these autumnal meetings are diffusing through our churches a spirit of brotherly affection. The cordiality which has distinguished these sessions from the first, gathers intensity as years pass by. Had there been no other fruit but this, the experiment at Birmingham, repeated at Bradford, and followed by the meetings at Liverpool, Cardiff and Bristol, would have found in it ample justification. Nor is this a secondary end. Our Divine Lord prayed for it:—"That they all may be one, as Thou Father art in Me, and I in Thee: that they also may be one in us; that the world may believe that Thou hast sent Me." The unity of the Church is the evidence of her mission:—"By this shall all men know that ye are my disciples, if ye have love one to another." Devotional meetings, discussions on questions of denominational or public affairs, are worthless, except as they exemplify or promote our unity in Christ. The day of mere disputation, we trust, is gone for ever. Personal interests, excitement of debate, theorizing, and even practical suggestions, ought to yield to the higher consideration of brotherly love. We are soldiers, not gladiators. We are to strive only for the "faith once delivered to the saints." Perhaps there was nothing so gratifying at the Bristol session as this cordiality among the assembled brethren. The discussions were as earnest and vigorous as ever: but there was only one desire manifested,—how to do the right thing, in the right way. Such unanimity is an augury of success. We hail this change. It is the dawn of a brighter day. The Spirit of the Saviour was evidently breathed forth upon the

"messengers of the churches," and in His presence we seemed to hear Him say, "One is your Master, even Christ, and all ye are brethren." We sincerely hope we may never see the day when discussion or difference of opinion are repressed from fear of offence to any; but we also as devoutly pray, that we may never return to the time when personal animosity is mistaken for zeal for God.

Several causes conspire to promote brotherly love. We honour one another the more we know each other. Intercourse and estrangement are as far asunder as the poles. A warm, brotherly greeting banishes misrepresentation and withers up suspicion. The hospitality which these Union meetings have called forth in the churches has had no small influence in this direction; but we must be careful lest we strain this generosity beyond its proper tension. The welcome which our ministers and delegates have received — and it has never surpassed that at Bristol—has been so hearty and genuine as to be beyond all praise; and although the expense of these gatherings has been generously and cheerfully borne by our entertainers, we are strongly of opinion that some modification is more than desirable—is indispensable to the future success of the Autumnal Session. There is no town in the kingdom, with adequate accommodation, but would gladly welcome the Union, if the expense were not so great. None but our larger churches can bear the burden. The circle is therefore very limited. This is a question for our Central Committee, and we think that Committee might easily prepare a scheme to submit to our next annual meeting, and solve the problem. The number of delegates at Bristol exceeded 650, but the warm-hearted Christian friends of all denominations provided liberal entertainment for all who came.

The local committee, including the well-known names of Messrs. E. S. Robinson, W. Pethick, Wearing, J. Gould, James Smith, Gibson, W. Sherring, W. Pearce, Morcom, and the Messrs. Leonard devoted themselves most assiduously to securing the comfort of their numerous guests. But our heartiest thanks are due to our brethren Penny, Wheeler, and Millard. They laboured night and day to secure success, and they had their reward in the appreciation of their self-denying labours by all their brethren, and in realizing to the full a brilliant and joyous session. The arrangements were admirable, and deserve our respectful acknowledgments.

If we venture to suggest an amendment on the past, with which both the Central and Local Committees have to do, it will be an indorsement of Mr. Vince's criticism at the soirée at Colston Hall. We have a repetition, year after year, of the same speakers and writers. This ought, as much as possible, to be varied. We know how difficult this is to accomplish. The churches which entertain the Union wish to secure the services of the foremost men in the denomination, and in this we cannot blame them. At the same time, a judicious forethought may retain the veterans and leaders, and bring forward others too. We can, however, express our unqualified approval of the selection of Mr. Brock as the chairman of the Union for this coming year.

The services of the Union were headed by a characteristic sermon by Mr. Brown, of Liverpool. It was preached in Tyndale Chapel—an elegant and costly structure, built for the accommodation of friends who have migrated from the city to the suburban hills of Bristol; but the blessing still rests upon the valleys, for under the pastoral oversight of

faithful brethren, the city churches are prospering. Mr. Brown's sermon was addressed to young men, who crowded to hear it. It was a forcible discussion, vividly illustrated, of Christian courage. It was luminous with the clear, strong sense conspicuous in Mr. Brown's preaching generally, relieved by flashes of humour which kindled into sarcasm sometimes, while setting before his hearers examples of faithful witnesses for Christ, and calling them to a manly and outspoken confession of their Lord. That sermon must bear good fruit.

Of the missionary meeting held on the Tuesday evening, in Colston Hall, we have little to say. It was well attended, and the speeches were good, and well received: but the exposition of missionary principles by Mr. Clifford, one of the most thoughtful of our General Baptist brethren, was not, in our opinion, listened to with the attention it undoubtedly deserved, simply because it followed so closely upon the eloquent address of Mr. Haycroft, sparkling with all kinds of political allusions—and after the collection. We cordially approve, however, of the policy which gives prominence to our Foreign Mission at these Autumnal meetings. While the Missionary meeting was being held at King Street Chapel, the brethren H. Jones and J. R. Morgan preached in Welsh at Counterslip Chapel.

We turn now to review the proper business of the Session.

The address, on Wednesday morning, the 14th, by Dr. Gotch, the chairman of the Union, who chose as the motto "Christ the Centre," was an able defence of Christian truth against scientific and philosophical scepticism on the one hand, and the attempt to defend the Gospel by Church formularies on the other.

In no age of the Church has evangelical truth been attacked with greater virulence than now. Old weapons are recast, and old lines of attack repaired. But on these same fields the Christian faith has always conquered, and will again. The mode in which physical science is launched against the Old Testament records is too often determined, not by a dispassionate love of truth, but by the intense and utter hatred with which many investigators regard the doctrine of "Christ and Him crucified," which is the centre of all revealed religion.

It is not the province of our ministers in dealing with souls, to be ever attempting to answer such objectors: but so to preach Christ as to make men feel that they are brought face to face with the only Friend who can save them from perishing; and an example of reclamation—a man, once lost, seated at the Saviour's feet, "clothed and in his right mind"—will be a more convincing argument to put to silence "unreasonable" men, than a cart-load of so-called scientific facts to overthrow the Gospel. But we are not insensible to the unspeakable advantage of having such men as Dr. Gotch, who, standing in the fore-front of the battle, can speak with the authority of a disciplined mind in defence of the truth on the side on which it is assailed. This essay will render good service in this direction. We commend it to the careful attention of all into whose hands it may fall, particularly of the young men of our congregations; for if scepticism can claim names of repute, we can direct them to minds equal if not superior in culture, who combine freedom of inquiry with humility before God. Catholicity of thought, blended with exact knowledge, will lead the noblest minds, whether in the scientific or the religious world, neither to deny

the inductions of science on the one hand, nor to disturb the foundations of revealed truth on the other.

Dr. Landels' paper was a very faithful and exhaustive inquiry into the "Causes of Ministerial Failure." It, and also the admirable speech with which Mr. Birrell introduced the subsequent discussion, will, we hope, be carefully and prayerfully read by all our ministers. After all that can be said about the imperfections of college training, and the adaptation of men to places, there still remains the question, "Do any of our ministers fail to move souls towards Christ and Heaven?" Undoubtedly they fail, and they fail because the power to move men was never given to them. Where is the remedy? It lies in the exercise of a sounder judgment as to the young men who are encouraged to enter the ministry, and, as Mr. Birrell observed, in treating with marked respect those who, having failed, have the courage and Christian manliness to retire. We listened with great delight while Dr. Landels pleaded that our Christian families should regard it a higher honour to see their sons giving themselves to the "ministry of the word" with all the advantages which early training and social status can give them, than to see them setting out in a career of wealth or earthly fame. The service of the Lord demands our holiest and our best. And when, at the close of his paper, Dr. Landels carried us up to the Throne of Grace, and there showed us that, with all proper adaptation to the work of saving souls, our dependence is on God alone, we felt as though there must have been a fresh baptism of the Holy Ghost out of which every minister present came with renewed power from on high to do the work of the Lord.

Mr. Birrell's address followed in exquisite keeping. The deep undertone of spiritual feeling made every word he uttered impressive. It was elaborate, because every sentence and phrase was carefully balanced; but it was real, because it came from his heart. His illustrations of indolence were very striking, and when he spoke of the necessity of more vital union to Christ, out of which the "accent of conviction" must come, which shall carry home the truth to the hearts of the hearers, a solemnity very profound came over the whole meeting.

On Thursday, Mr. Bosworth read a paper on "Bristol College." It was an interesting document. It was a rapid but lucid survey of the history of the college and its library, in which some rare books and manuscripts exist; and of the leading ministers and missionaries who have either gone forth thence to preach Christ, or as professors and tutors have raised that institution to high rank among our seats of piety and learning. It was impossible to listen to such names as those which passed in review without emotions of gratitude for the service they have rendered to the Church and the world; and of every other distinction which, as the residence or birthplace of such men, God had conferred on that city.

The discussion which immediately followed on the Sustentation Fund, which was well introduced by Mr. Williams, resulted in the appointment of a committee to confer with the fundees of such societies as the London Baptist Fund and the Bristol Fund, to see whether or not some general scheme can be devised to secure the end which all feel so desirable, but which, without some very important modification of our ecclesiastical polity, corresponding to that which has sprung up at Cheddar, seems to us impracticable. It appears to us that we cannot hope to

do more than extend additional help to ministers themselves, for the administration of funds involves control in an important degree, and our congregational system abhors it. Whether this be right or not, is another question.

The Report on Education, which was to have been brought up by Mr. Green of Rawdon College, was, in consequence of the want of time, postponed to the next annual meeting of the Union.

The soirée at Colston Hall on Wednesday evening was very successful. Mr. Brock's opening address as chairman was most effective. In an interesting manner he contrasted the liberty and gladness of our present gatherings with the condition of those early Nonconformist Churches which in Bristol suffered such persecution, even unto death: illustrating his point with copious but well-selected extracts from the "Broadmead Records."

In that meeting Mr. Vince, in a forcible and eloquent speech, denied that Nonconformists are advocating the disestablishment and disendowment of the Irish State Church on any other ground than that all State Establishments of religion are repugnant to the teaching of Scripture, and hostile to the true interests of the kingdom of Christ.

We listened with much pleasure to Mr. Rosevear's sermon on Thursday morning. The attendance was very good at that early hour; so good as to justify a repetition of the arrangement next year. Mr. Martin's address at the prayer meeting on the previous morning, at the same hour, was admirable, and a spirit of prayer filled the assembly.

But we shall not soon forget the impression produced by Mr. Spurgeon's sermon on Thursday morning. "He that winneth souls is wise" was his text. It was stimulating in the happiest degree. It was as catholic in its sympathies as it was searching to the conscience, and we felt better for it as Christians and as Christian ministers. In the evening of the same day our brother preached again from the words, "Ye did run well, who did hinder you"? Colston Hall was packed with a dense throng, who most attentively listened, and the impression was left on our minds that the power of the Lord was present to heal. We never heard Mr. Spurgeon preach with more fervour than on this occasion. Lodge Street Chapel was filled to the ceiling with those who could not gain admission to the Hall, and while Mr. Chown was preaching there, other brethren obtained a large audience in the street.

And thus closed a series of services which will be long remembered at Bristol and by our Churches throughout the land as a "time of refreshing, from the presence of the Lord."

The churches connected with the London Association have resolved to set apart the 5th of November as a day of solemn supplication, for increased prosperity, and the enlarged bestowment of converting grace. We hope that many of our country churches will be led to unite their prayers with those of the brethren in London. This will be a fitting outgrowth of the proceedings at Bristol, and cannot fail to secure to us showers of blessings. There are many of us constrained to say with Moses, "O Lord, thou hast *begun* to show thy servants thy greatness and thy mighty hand." Let us foster the highest expectations of spiritual good, and animate one another with fervent pleadings, that our God would arise and show us that the set time to favour Zion is come.

ON SIZE IN LIVING BEINGS.

By Dr. MICHAEL FOSTER.

We are, all of us, in many ways much affected by mere size. We admire great things, and we love small things; but we pass by things that are neither small nor great. We take long journeys to gaze at great mountains and wide waters; but if any one speaks with wonder of the shadows that a setting sun throws on the inequalities of a rocky railway cutting, or asks us to admire the beautiful curving cliffs that bank in a pond, we laugh at him. We nestle canary birds in our bosoms; but only a very thrifty housewife would dare to be seen carrying even the most beautiful goose in her arms. Consciously or unconsciously, all our thoughts and all our feelings are meted out according to the measure of our own five feet eight inches standard. What would become of parental feeling, if each of us were born, like a sum to be spent, with just the amount of vital force and living stuff that would suffice for the work of our life-time, destined to suffer continual waste, but never renewal, much less increase? What if we were biggest and heaviest when we were babies, and thenceforward grew less and less, gradually dwindling away until the little remnants of grand-parents came to be tossed and dandled in their grandsons' arms? Gulliver, when he described the Brobdingnags and the Lilliputians, pictured an animal and a vegetable world to match them in size; and, in so doing, shirked a great difficulty. What would become of civilization, and what would have been the past history of the world, if human beings grew to sixty instead of six feet high, and were stout and strong in proportion? Those who have travelled over the globe tell us that the reflection which comes oftenest and most forcibly home to them is,—How small the world is? Even now we already begin to see some possibility (in the dim future) of the human race being cramped for room, and starved through want of food. If sixty feet had been our natural span, we should very likely have long ago reached our apogee as a species, and begun to thin in numbers like the elephant, the dodo, and the whale; for we should have stripped the earth of vegetable and animal life quicker than our science would have widened our power of culture. Or, possibly, the increase in our bulk would have exposed us to just such an additional number of the ills of life as would have turned the balance against us in our struggle for existence. Or what would have become of us if we had ceased to grow at six inches instead of at six feet? Even supposing we had, in such a case, the same actual brain power as now (which most probably we should not have) it would be wrong to infer that we should therefore possess the same amount as now of that mastery of science which, as we say, has annihilated space, and apparently makes continual sport of size. A race of six-inch men might, if they lived

long enough, rear the sciences; but they would have to arrive at truth by a very different road from that along which we have travelled. Looking back on the history of the physical sciences, one cannot fail to be struck with the share that mere muscle has had in their growth. Many of our great discoveries are but the products of colossal industrial energy, and there are many fundamental experiments in physics, in chemistry, and in physiology, which could not have been conducted by human beings whose span was one-tenth of our own. It is one great feature (a feature, by the way, well worth noting) of the so-called physical sciences that they need for their cultivation, skill and power of the body as well as of the mind. And whatever we may think of the relation of mental activity and force to mass and weight of brain, the connection between bodily strength and weight of muscle is undeniable. Theoretically, two chief conditions fix the limits of muscular power: one is the quantity of muscle available; the other is the quality of the muscle employed, that is, the speed and completeness with which its material can be renovated during and after use. In a mammalian economy, such as that of man, it would appear that the second limit is soon reached, and varies but little in the various kinds of mammals. So that, practically, bulk of muscle becomes in these creatures the standard of strength, while, weight for weight of muscle, the bird is stronger than the mammal, and many insects than either. A six-inch man, trained to the very highest pitch of muscular perfection that the mammalian economy (with its disposition of heart, lungs, &c.,) will allow, would always be a feeble creature, only a little stronger than a dragon-fly, an elf without the gifts of an elf; and it may fairly be surmised that a six-inch human race could never become the masters of the world.

Probably the natural height of man is in every way best fitted for all his needs, bodily and mental, temporal and spiritual; and we ought to have no desire, as we have no power, to add to or to take away anything from his stature. And so, also, it might be urged, with everything else on the face of the globe. The radius of the earth is a fixed length, and according to its measure are also things both quick and dead, that belong to the earth and form a part of the earth, meted out.

Curious and intricate are the ways in which living stuff is parcelled out into living beings. The little mouse, for instance, running about wild and unfettered in the straw that forms the bed of the prisoned and tamed elephant, suggests many reflections. We are reminded of the very obvious fact, that under the influence of human agency all great beasts are disappearing from the face of the earth. If the world lasts long enough, there will come a time when there will be no animals bigger than a rat left alive, save such as man has reserved for food or pleasure. Imperfectly acquainted, as we are, with the past history of the globe, we are sometimes inclined to think that this extermination of over-great beasts began even long before man appeared upon the scene, and is the result of other than human work. Struck, as we cannot help being, with the recovered remains of those huge monsters who lived in the primeval time, and wallowed in the earth's earlier mud, remembering that even in later and yet old days, elephants, hippopotami, and gigantic deer roamed in thick herds over European plains, and fought a hard fight for life with bears, lions, tigers, and wolves innumerable—we glide into the belief

that there was something in the fresher life of the then green earth, making itself felt in larger tokens of vital force than the world has now power to bring forth. But this is more than doubtful. Because the stouter bones of the old saurians are better preserved for us than those of their more slender mates, we must not therefore infer that the former abounded the most; nor can it fairly be urged that the elephant or the whale of to-day are feebler representatives only of the monsters of old. Perhaps we should be nearest the truth in saying that before man began to make his peculiar presence felt, monsters waxed and waned, flourished and disappeared, were many or were few at divers times and in divers places, in obedience to some hidden law of natural growth and animal distribution. We might even prophesy that were we to leave the earth to-day, such great beasts as we have not driven wholly out of existence would quickly multiply and spread.

We might also call to mind the fact that while the elephant's friends and relations, the pachyderms, as zoologists call them, are nearly all of them the great of the earth, the mouse's friends and relations, the rodents, are as strikingly small and insignificant, the beaver and the capybara being giants among them. And we might go so far as to imagine that there was some connection between size and kinship. Some connection there may be, but certainly no close one; for even in the elephant, which is to us a sort of type of greatness, the connection is not absolute, geologists having disinterred from the caves of Malta a pigmy elephant not much larger than a beaver, while in old times rodents grew to be bigger than horses. Nay, more: the mouse and elephant are themselves not a little akin. Pull out that long upper lip of the mouse a little more, and it would soon begin to look like a proboscis. Let him cherish those front teeth of his, and they would soon grow into tusks. His ears and his tail are already very nearly the ears and tail of an elephant. He wants but very little trimming, and an enlarged image of him thrown upon a screen would look very elephantine indeed. In the same way there are tiny ruminants and huge ruminants, great carnivores and little carnivores, and all the world over, kinship and size are ready at a moment's notice to separate as far off as need be.

In outward form, the elephant and the mouse are at least somewhat similar; in internal structure they are wonderfully alike. There are the same organs and the same arrangement of organs in each. To learn many things from one, the heart of the elephant, whose convulsive throb pumps out a stream of blood as thick as a man's arm, is like, part for part, to the heart of the mouse, whose greatest effort jets forth the tiniest thread of red. Make an enlarged model of the latter; it will serve as an actual model of the former. Look at the former through the wrong end of a telescope; you will mistake it for the latter. And so with many other organs. Whatever differences appear, moreover, are due to difference of species, and cannot be referred to difference of size.

It is not, however, in point of organs alone that the mouse and the elephant are alike; they are both built up of the same tissues, knit together of the same elements. Just as a house is built by means of bricks, and stones, and planks, and tiles, all deftly joined together, so also is the house of a living body built up of similar elementary parts, which anatomists call cells and fibres, all likewise deftly joined together. And just as the house of the peasant and

of the lord are both alike built of bricks and timber, so the bodies of the mouse and the elephant are both alike built of the same kinds of cells and fibres. If you take a muscle-fibre, or a nerve-fibre, or a brain-cell, or liver-cell, or blood-cells from a mouse and from an elephant, and place them side by side under a microscope, you will find them wondrously alike, with very slight differences only between them.

In size even, and this is the strangest thing of all, there is between them a difference which appears insignificant when the bulks of the whole bodies are compared. Thirty-eight blood-cells of the mouse are equal to twenty-eight blood-cells of the elephant; but how many mice would you have to throw into the scale of a balance to outweigh one elephant? In the latter there is infinitely more blood than in the former, but a drop of mouse's blood contains almost as many cells or corpuscles as a drop of elephant's blood. And as it is with the blood, so also is it with other parts. The ultimate muscular fibre of the mouse does not differ so very much in size from that of the elephant; only in the latter there are an infinitely greater number of such fibres than in the former, and they are bound together into larger coarser bundles. Nor are the mouse and the elephant at all peculiar in this respect. Throughout the whole range of the higher animals, the mammalian animals as they are called, those that suckle their young, there is a wonderful correspondence in the size of elementary parts, in presence of an exceedingly wide difference in the total bulk of the body. When the blood-cells of a rabbit, a dog, a cow and a man are mixed, it is always very difficult indeed, and often quite impossible, for even a good microscopist to say which is which. It is very much the same as if all our building, from tiny doll's-houses to superb mansions, were entirely built of bricks, slates, and rafters of very nearly the same size. Whatever difference in texture there appears to be, is of the surface only. Beneath, there is a strange uniformity of fineness or coarseness, as the case may be. And where variations do occur, they by no means run parallel with general bodily bulk. It is by no means always the case that the larger animal possesses larger (though only a little larger, still larger) elementary parts. The elephant is almost an exception, in at once being of large bodily bulk and having large blood-corpuscles and other tissue elements. The musk-deer is a creature of no mean size, and yet its blood-corpuscles are the smallest known. Even in the individual life of each creature the same law holds good. The cells which make up the shadowy uncertain structure of a young animal in the earliest days of its history are as large as those which live on in its adult body. Growth is a multiplication of bricks, an accumulating production of elementary parts, not a stretching and enlargement of those already gained.

When we pass from the higher forms of animal life and run along the whole list of living beings, the fundamental uniformity of size in all elementary parts becomes more and more striking. In the tiniest creatures, whose whole world is a shallow pool, and whose hunting-ground covers a few leaves of plants, where we find cells and elementary parts at all, we find them very nearly of a size with the cells and like parts of man.

And even where we find exceptional greatness or smallness, we generally fail to meet with any correspondence to total bodily bulk. Thus, in the frog, there occurs a very remarkable real coarseness of texture. The blood-corpuscles of the frog are

several times larger than our own, so that in its total blood there must be infinitely fewer corpuscles than even in the mouse. Its muscular fibres, too, and many other elementary parts are equally large; and the creatures which are allied to the frog have the same peculiarity of coarseness.

The final cause of this arrangement is not far to seek. We have here an illustration of that great principle of division of labour which makes itself felt far and wide throughout the whole animal kingdom. Every animal body is an instrument of many strings, and the greater the number of strings, the more varied and skilful becomes its work. In our own clumsy human doings, multiplicity of tools is often only increase of trouble, and we often find it better for one hand to do many things, than for many hands to join in doing one thing. But the inorganic servants which do the bidding of physical laws work in strict obedience, and move in perfect order. Hence the work which the elephant's blood has to do is done better by many little cells than by one large one; while the less urgent necessities of the sluggish cold-blooded frog are satisfied by its larger corpuscles. Besides, all these elements are transitory things, the most stable of them last but a fraction of the life-time of the being of which they are a part. And the smaller the individual element the less and the sooner filled is the gap left by its death and disappearance.

As we pass from the simple and lower to the more complex and higher creatures, we find a general, though broken, increase of size. But the higher the creature, the fuller and more varied its life, the greater is the necessity that its elements should be more and more numerous, that the whole organism should be divided into more and more parts. As the result of these two conflicting tendencies, we find this striking uniformity in the size of elementary parts.

This, however, only furnishes a clue to the question why these elementary parts of great animals should not be greater than they are. There remains the more difficult question, why are not all the elements infinitely smaller? Why, for instance, should not all blood-corpuscles be a thousand times smaller than they are? To this we may answer, that, of course, these so-called elementary parts are not really elementary, though at present we fail to detect the elements of which they, in turn, are composed. It may be, that each such part, each blood-corpuscle for instance, is, in a certain sense itself an animal, with atomic organs of infinitely minute size. If so, then the causes which fix the standard of its size are a repetition of the causes which fix the size of this or that whole animal. We have brought forward some faint reasons for thinking that possibly our own stature may have some hidden connection with the earth's diameter. We can readily imagine that some unknown bonds, reaching far and wide, have fixed at the same time the measure of our blood-corpuscles and even the size of their invisible parts.

We have said that, on the whole, there is a general increase of size as we pass from low to higher creatures. But we modify this by adding that the largeness of the more perfect animal is only made manifest where the demands of an antagonistic tendency have been satisfied. Division of labour brings with it, as we have seen, multiplicity of parts, and therefore increase of size; but it quite as imperiously demands compactness, fitness of parts, and easy correspondence and interchange of the one part with the other. And thus

we must distinguish the mere vegetative growth of such simple creatures as the corals, where the task of life is plain and easy, where there is but little division of labour, where almost each fragment is like every other fragment, from the highly finished structure of a mammal, where there are a multitude of unlike parts, and each part is told off to do some special work.

The coral possesses an almost unlimited growth, but it is a mere heap of living matter rudely, so to speak, thrown together. As the whole body gains nothing when fresh parts are added, so it loses nothing when old parts are taken away. Increase of size or decrease of size bring with them no change of power. The huge mammal has a fixed limit, but every cubit added to its stature tells; for its body represents so much living matter, worked up again and again into something choice or strong.

VAIN AND VALUABLE THOUGHTS.

By the Rev. T. M. MORRIS, Ipswich.

"The Lord knoweth the thoughts of man, that they are vanity."—*Psalm* xciv. 11.

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."—*Jeremiah* xxix. 11.

The two Scriptures quoted at the head of this paper furnish us with material for meditation, which, if on the one side it be sad and painful, is on the other cheering and consolatory. We listen to the one utterance as to the voice of doom—"The Lord knoweth the thoughts of man, that they are vanity," but, while cast down and sorrowful on account of this first announcement, the other reaches us as a Divine evangel, dispelling our gloom, and filling our otherwise desponding hearts with joy and gladness—"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." The one passage is to the other, as the dark and stormy background across which the bow of the Divine covenant stretches itself, and against which it exhibits its prismatic splendour.

And there is an absolute necessity for such a two-fold judgment as we have here expressed. It is the work of true religion to pull down before it builds up. There is much which must be razed, even to the foundations, ere a single stone of the new edifice can be laid. Man must be humbled ere he can be exalted; must be convinced of his own worthlessness and insufficiency ere he will resort to the mighty God for help; he must feel that his own thoughts are vain, ere he will esteem the Lord's thoughts as valuable. And so we find God's Word virtually resolving itself into two parts—the one showing to us, without any reserve, the dread consequences of sin in which we are involved—pointing

out, in what seems almost a hard and ungracious way, our ruin, degradation, and helplessness; the other presenting to us, in all its glorious completeness and sufficiency, the Divine remedy for all the ills from which we suffer, the Divine plan for restoring us to the favour of God, and for restoring in us His image.

We have here side by side a very humiliating picture of human nature, and a very glorious declaration of God's merciful and gracious purposes concerning us. By one who cannot err in the judgment he expresses, we have the thoughts of man and the thoughts of God characterized.

I. *We have first the deliberately expressed judgment of God concerning the thoughts of man:*—"THE LORD KNOWETH THE THOUGHTS OF MAN, THAT THEY ARE VANITY." Man is here humbled in reference to that which is his boast, and touched, as with searching caustic, in his tenderest part. If anything could redeem man from the charge of vanity, we should have been inclined to say that it was his possession of the faculty of thought. It is the distinguishing honour of man that he can think. In the possession of this faculty he is separated from the inferior creation, and linked in fellowship with all the intelligences of God's universe. In the conscious possession of this he rises superior to mere matter in its most stupendous and beautiful forms, and to the brute creation with all their skill and strength and cunning. The world is filled with its memorable and well-nigh imperishable results, which show how largely man can make the things which seem most impracticable obedient to his hand and subservient to his use. And yet, while we gladly recognize the fact that man is thus richly and rarely endowed, we have need to remember that this wondrous faculty is so perverted, so unworthily or insufficiently employed, that the God of heaven and earth can pronounce this verdict —"The Lord knoweth the thoughts of man, that they are vanity."

One of the first ideas suggested by these words is, that none save God could pronounce this judgment, for the Lord alone knoweth the thoughts of men. It is the Divine prerogative to understand our thoughts afar off. How solemn is this fact, that "the Lord knoweth the thoughts of man." We look upon a number of our fellow-creatures with whom we are more or less familiarly acquainted; we know their names, their residences, their occupations, something of their character and disposition so far as they have been revealed by word, or look, or life: but their *thoughts*, who knoweth them? They lie beyond the reach of human scrutiny, human inquisition; they are robed in impenetrable mystery. We have some old-world stories of garments which rendered the wearers of them invisible. We are all endowed with such means of self-concealment; we are all, to a large extent, invisible; our thoughts, which are ourselves, are unknown to others, save so far as purposely or inadvertently we allow them to become known.

> "Nor even the tenderest heart, and next our own,
> Knows half the reasons why we smile and sigh."

And hence it is that the thoughts of most men are worse than their lives and words. So soon as any one acts or speaks, he subjects himself to the scrutiny, the criticism, the judgment of his fellow-men; and so all the manifold expressions of thought are modified and regulated by outward restraints to which we are all, in some degree, subject. It is not so with our thoughts. They bid defiance

to all outward restraint; they are "chartered libertines," as compared with our acts and words. That this is the case will appear from the circumstance, that men, the most reputable and exemplary in life and speech, would shrink utterly from the very idea of exposing their thoughts, without reserve or disguise, to the inspection of their fellow-creatures.

"If all the gentlest-hearted friends I know
Concentred in one heart their gentleness,
That still grew gentler, till its pulse was less
For life than pity,—I should yet be slow
To bring my own heart nakedly below
The palm of such a friend, that he should press
Motive, condition, means, appliances,
My false ideal joy, and fickle woe,
Out full to light and knowledge."

Let us remember that these thoughts, which shrink from human scrutiny, are all open to the notice, the sleepless regard of God. And we are not left in doubt as to what God thinks of them. They are vanity. They are vain, empty, worthless, resultless, so far as the higher uses and ends of being are concerned. How much is there in this judgment to humiliate us! By the Lord Jehovah, our Creator, who knows us altogether, the thoughts of man are pronounced to be vanity. Some great thinkers have been subject at times to unfavourable and disparaging criticism, but they have been able to derive comfort from the conviction that the judgment pronounced upon them was unjust; they could leave their case in the hands of posterity, and confidently anticipate the period when the censure of ignorance and prejudice should give place to intelligent applause. We cannot hope for any such reversal of this judgment. He who here speaks cannot err. He knows what the thoughts of men are; He knows equally what they ought to be.

We should have been less surprised if the reference had been to the uncontrolled, and well-nigh uncontrollable vagrancies of thought—its spontaneous activities — those semi-conscious movements which are always taking place. The mind is like an Æolian harp, played upon by all the winds of heaven. Everything which transpires around us awakens some emotion, elicits some activity; and in the course of a single day innumerable thoughts skim over the surface of the mind, in reference to which we exercise scarcely any volition, feel scarcely any responsibility. But the allusion here is not to mere intellectual vagrancy and dissipation, but to the deliberate exercises of thought—to all the schemes, plans, and purposes of man. Such is the perverting and depraving power of sin, that man, in the exercise of his noblest faculty, in his best state, is pronounced to be altogether vanity.

It would have occasioned little wonder if a graver charge had been preferred against a certain class of thoughts, or the thoughts of a certain class of men. There are many thoughts so unquestionably, so unmistakeably wicked, that they admit not of extenuation. We feel, in reference to them, that no words of reprobation can be too strong. Impious, rebellious, blasphemous thoughts, which are directed against God, and which are to be distinguished from those purposeless thoughts which incontinently wander from Him. Malignant, rancorous, revengeful thoughts, marked by all envy and malevolence. Thoughts which are busy with schemes and purposes of wickedness, or which dwell in pleasant contemplation on those varied forms of evil which are so continually presented in a world like this. Thoughts which are polluted and polluting, so corrupt as to leave a

foul stain as a memorial of their casual passage through the mind. Every one feels that thoughts like these deserve the strongest condemnation. But here we have a charge of a different kind, which seems to lie against the entire sphere and range of human thought. "The Lord knoweth the thoughts of man, that they are vanity." The idea being that they are vain, worthless, resultless, so far as the higher and nobler purposes of existence are concerned.

It should be carefully borne in mind by us, that thoughts may have a very considerable relative and present worth, and yet be chargeable with vanity in this higher sense. There are many thoughts of men which have a present worth, which we cannot but appreciate. Such thoughts have a very great amount of worth, when viewed in relation to this life and the interests of this present world; but they have no worth at all when viewed in reference to man's spiritual and eternal interests. Take all the most precious thoughts of men, thoughts which have been embalmed among the world's costliest treasures, and which relate to all the varied departments of human knowledge—take such thoughts as these, and what do we see? We see much that has a present worth, which it would be worse than idle to deny—a worth which true religion does not teach us to disparage. Of these there are many which we reckon among the world's brightest and most beautiful things; but they have no power to conserve or promote the eternal interests of man's being; and a man may have a great store of such thoughts as these, and yet find himself, as he awakens from this dream of life, nothing profited.

"If we trod the deeps of ocean, if we struck the stars in rising,
If we wrapped the globe intensely with one hot electric breath,
'Twere but power within our tether, no new spirit-power comprising,
And in life we were not greater men, nor bolder men in death."

We have a deep and often painful conviction that thoughts may have very rare worth and beauty in one sense, and yet be utterly vain in another—have worth in time, be valueless in eternity.

But besides these thoughts which have a present and relative, though no religious, and consequently no permanent worth, how many are the thoughts which do emphatically merit the appellation *vain!* If the thoughts of man could here be set in order before his face, how many are there which he himself would at once characterize as vain, worthless, contemptible! Thoughts which have no discernible tendency towards what is profitable even in this life. How large a measure of the reading and conversation of the day may be spoken of as utterly vain and profitless! What a growing impatience is manifested in reference to what is serious and unexciting! Some of our keenest observers and deepest thinkers,—and regarding the matter from a non-religious point of view—have dwelt in tones of regret and foreboding upon the growing frivolity of the age, as an element fraught with very serious mischief and danger. How many are there whose minds are the receptacles of no other than vain thoughts—who never rise above the frivolous and trivial! Such thoughts are to be viewed as productive of harm; not merely as rendering more serious thought distasteful, but also as disqualifying the mind for its reception and entertainment.

Without attempting anything like a classification, let us consider, in a few instances, who are fairly chargeable with cherishing vain thoughts.

They are evidently obnoxious to

this charge who allow their thoughts to dwell unduly, not to say exclusively, upon those things which are essentially insignificant and trifling. How many are there whose thoughts rarely, if ever, transcend the most petty and sordid interests of life, and with whom the all engrossing questions are, What shall we eat? What shall we drink? Wherewithal shall we be clothed? The mistake into which such fall is the very common one of attaching an absolute and exaggerated value to those things which have only a temporary and relative importance. They forget that the life is more than meat, and the body than raiment, and that a man is nothing profited though he gain all the world and lose his own soul. What can be more vain than this attempt of men to derive satisfaction from sources whence satisfaction never has been and never shall be obtained? And yet all men, however manifold their occupations and pursuits, are really engaged in the same great quest. All are seeking happiness, all are going about the world asking the old, seldom answered question — "Who will show us any good?" They fail because their thoughts go forth in a vain direction, because they know not in what true blessedness consists, nor whence it may be obtained. Indulging a vain hope, they go on to the end spending their money for that which is not bread, and their labour for that which satisfieth not. Is there any room for wonder that such thoughts as these should be characterized as vain?

And it will be observed that those who bestow unduly serious thought upon the trivialities of this world, bestow only a very trifling amount of thought upon the great realities of another. The mind and heart of such seem so completely pre-occupied with thoughts as to the passing interests of time, as to have no room for considerations of eternity—they are so careful and troubled about the many things of this life, as to have no real or deep concern about the one thing needful. Well may the Divine verdict be solemnly recorded—"The Lord knoweth the thoughts of man, that they are vanity."

But the question here occurs—and it is by no means an unimportant one—Does this charge lie equally against those thoughts which man cherishes in reference to religion, and those great problems which rise up in connection with his spiritual and eternal interests?

What are the facts of the case so far as we can ascertain them? What are the thoughts which the unaided mind of man entertains in reference to religion? Confining attention to those forms of religion which may be regarded as the products of human thought, what do we discover? Do we not find that the thoughts of men, as they have gone forth in these directions, are altogether vanity? Has man ever attained unto anything, of and by himself, in which he could rest, with which he could be satisfied? The world was for the space of four thousand years left, to a very large extent, to its own wit and wisdom, to its own thoughts and devices, and we know what the result was in the case of Egypt and Babylon, Greece and Rome. We know that the world in the exercise of its own wisdom did not attain unto a knowledge of God. And it is needless to refer to the condition of heathen lands in the present day. There are those who speak proudly of the possibilities of human nature, but "the Lord knoweth the thoughts of man, that they are vanity."

We can discern the same impress

of vanity to a very terrible extent in our own land of Bibles and religious means. How many vain, delusive, spiritually destructive thoughts are cherished by those who are living immediately around us?

There are but few who have not some religious thoughts, or at least some thoughts which stand to them in the stead of religion—or thoughts, it may be, which are designed to extinguish the religious instinct, or furnish an apology for the neglect of it.

There are some—though not many—who have thoughts which are distinctly and expressly exclusive of God—Atheistical thoughts. The fool says in his heart, thinks, believes, tries to persuade himself, that there is no God.

The religion of some is secularism — theoretical worldliness. The principle which such lay down, and according to which they profess to act, may be thus expressed:—Let us attend to the present, the claims of which are intelligible and urgent, and leave the future, whose claims are at least comparatively obscure and uncertain, to take care of itself.

There are those who seek to evade all sense of religious obligation and personal responsibility, resting on the vain persuasion that they are but as straws floating upon some mighty current, victims of circumstances which they are powerless to control.

And thus, were it needful, we might go on, and bring under review a great deal of the so-called religious thought of this country, but we could only come to one conclusion. We see that the unaided thoughts of man are vanity; they can profit him nothing. Are there then no thoughts which will serve us? Are then those great problems with which man has vainly attempted to deal in the exercise of his own unassisted reason to remain for ever unsolved? Is the only certain knowledge unto which we can attain that which is so eminently saddening and unsatisfactory—that the thoughts of man are vanity? No.

II. *The Lord, who pronounces our thoughts to be vanity, furnishes us with a very express testimony as to His thoughts concerning us:* "FOR I KNOW THE THOUGHTS THAT I THINK TOWARDS YOU, SAITH THE LORD, THOUGHTS OF PEACE, AND NOT OF EVIL, TO GIVE YOU AN EXPECTED END." Our first impression as we read these words is, that as God alone could pronounce authoritatively as to the character of man's thoughts, so God alone could declare what were His thoughts in reference to us. No one can "by searching find out God," or "find out the Almighty unto perfection." No man can by any investigation, however subtle and patient, discover the thoughts of God. "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Let us turn aside then from the imaginings of men to the testimony of Scripture, by which we are introduced to "the high and lofty one that inhabiteth eternity, whose name is Holy;" whom no man hath seen, nor can see, and from the brightness of whose presence even the angels vail their faces with their wings. This is the God with whom we have to do, and of whom we should have known absolutely nothing had He not in infinite mercy condescended to make Himself known. He has bowed the heavens and come down to us. He has revealed to us much of His character and will. The Lord

of All has enabled us to apprehend, in some large measure, His thoughts and ways. What an act of condescension is this, that the Infinite and Eternal God should make known unto us His *thoughts!* It is only by our apprehension of God's thoughts, as He has expressed them towards us, that we can attain to any knowledge of God's character. Our character is revealed by our thoughts. "As a man thinketh in his heart, so is he." And we judge of our fellowmen by their thoughts as they are spoken, written, or acted. And just so do we know God by reference to His thoughts as they are variously expressed. We only know God through what He has *said* or *done*.

The world is "God's thought in form, God's will in action." "The heavens declare the glory of God, the firmament sheweth his handy work." "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

And as we everywhere see something of God in creation, so, if we are wise and consider these things, we can scarcely fail of discovering some features of God's character, as we look upon the course and order of Providence.

But it is in the written Word that we meet with those thoughts which should mainly interest us—thoughts which relate to us as sinners; thoughts which express God's feelings and purposes in reference to our position and prospects as such. How should we prize this Book when we regard it as a revelation of God's thoughts concerning us! If we have any matter of consequence in hand, how anxious are we to ascertain the thoughts, the opinions of those in whose wisdom and judgment we can confide, and especially the thoughts and opinions of any person or persons who are able to influence the determination of the matter! What would not the insolvent give, to know the thoughts of his creditors whom he shall presently meet? What would not the patient give, for power clearly to read the thoughts of the physician who stands by his bed? What would not the criminal at the bar give, to read the thoughts of the judge who shall sum up the evidence, and of the jury who shall pronounce the verdict? But here we have something of much greater importance. Here we have the thoughts of that God upon whom we are absolutely dependent—His thoughts concerning us. We have God's thoughts about the disease from which we suffer, and the remedy which will alone suffice to cure; about sin and salvation, life and death, time and eternity; about all those grave realities with which we are concerned in reference to the life that now is and that which is to come. How should we prize, with what intentness and diligence should we study the volume which contains such thoughts as these!

But that which should lead us to put a special value upon this revelation of God's thoughts is, that they are favourable towards us, "thoughts of peace and not of evil." We might have expected a declaration of wrath, a revelation of fiery indignation; but, instead of this, we hear the still, small voice of love and mercy addressing us: "For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."

God seems to anticipate some difficulty of apprehension on our part, some slowness of heart to believe the glad tidings of great joy. And so we have a most distinct and emphatic declaration. As God knows our thoughts to be vanity, so with

an equally certain knowledge He can declare that His thoughts concerning us are thoughts of peace and not of evil. In many places we have God anticipating man's incredulity. He reminds us that He can exercise such free and boundless grace because He is God. His forgiving love altogether surpasses the stretch of our thoughts and imagination, because it is His. If we were looking for such an exercise of human forgiveness, we might well have some doubt; but now we may dismiss all our fears and be still, knowing it is God with whom we have to do; and He tells us that, high as the heavens are above the earth, so high are His thoughts above our thoughts. It is as though God said to us, "You may have your doubts and misgivings, but I know that my thoughts towards you are thoughts of peace and not of evil." "As I live, saith the Lord, I have no pleasure in the death of the wicked; my thoughts are for peace and not evil."

What an illustration of all this did God furnish in His dealings with His ancient people, whose history serves as an abiding parable to show forth the unfailing grace and untiring compassion of our God! And we have a more excellent commendation of God's love in the fact, "that while we were yet sinners Christ died for us." Do we ever stand in doubt as to whether the thoughts of God towards us are for peace or evil? The surest way of dispelling those doubts and misgivings is to remember that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved." That we may not be high-minded, but fear, let us listen to the first voice of testimony: "The Lord knoweth the thoughts of man that they are vanity." That we may not be unduly discouraged, let us listen to the second: "For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."

SOME REFLECTIONS ON THE RELIGIOUS EXPERIENCE OF DR. SAMUEL JOHNSON.

THOSE glimpses we are sometimes able to obtain into the early home life of persons who afterwards distinguished themselves for virtue or mental capacity, often comprise the most interesting portions of the books which record their actions and celebrate their genius. When one, by his strength of intellect, has outbidden the crowd in the eager competition for fame, contemporaries, but more especially posterity, are found to turn with curious interest to the child who preceded the sage. If the man was a Christian man our inquisitiveness is the more irrepressible; for in that case we watch the rise and progress of truth in a soil which so frequently yields scarcely thirty-fold. It is also instructive to behold

how the subtle wisdom of a master-mind must lay aside each earthly device, and annihilate by the appointed sling and stone each Goliath who threatens his life.

Samuel Johnson is a notable illustration of our meaning. We are curious to know more of that "Woman of distinguished understanding" who first nurtured him, and likewise of that "Dame Oliver" who introduced him to the English alphabet. We know much, yet not too much, about the manhood of our great lexicographer: what we regret is an inability to pry with keener eye into the old bookseller's home at Lichfield during Samuel's early youth. If such an insight were possible, Johnson's temperament and predilections would probably be largely accounted for.

Mrs. Johnson, the doctor's mother, turns out to have been neither so strong-minded nor so literate as Boswell imagined. She may, however, be regarded as possessing what she valued more highly than mental worth—a high-toned morality, joined to a deep-rooted prejudice for the Anglican regimen. By the time that Samuel could comprehend its simplest mysteries, religion became a principal part of his mother's teaching. His recollections of this childish experience carried him back to days when, as he lay in bed, he was wont to hear about "the place to which good people went," and of "the place to which bad people went." Yet had honest dame Johnson understood, in its fulness and simplicity, the great truth of Justification by Faith alone, she would probably have been the means of saving her son from many days of gloomy distress.

The elder Johnson was probably quite as severe a moralist as his wife. He was certainly far more learned; and her intellectual inferiority made his partner less congenial as a companion than her husband's taste desired. The superiority, however, of the county bibliopolist sufficed not to moderate an obstinate attachment to the extreme old school of Toryism. In politics indeed he was almost a Jacobite. In 1712, that weak-minded diatribist, Dr. Sacheverel, made his fool's progress over England; and during his fiery harangue in Lichfield Cathedral, our bookseller might have been observed, as a sympathetic listener among the crowd, with his son of three summers perched upon his shoulder. That one who was reared amid such scenes, and was tutored by such instructors, should have spoken of the rising for Charles Edward as a *noble attempt*, and should have regarded Presbyterianism with less favour than Popery, is not at all surprising.

But although Johnson's early home was not without the odium of Jacobitism, yet it was far more strict as regards religion than such homes usually were. For his parents' satisfaction, the embryo lexicographer most unwillingly studied upon Sabbath-days The Whole Duty of Man. At one time the parish church in which the family was accustomed to assemble was in process of undergoing some necessary repairs, and the lad Samuel was therefore frequently sent to another place of worship; but in preference to attending prayers, he commonly chose to pass his time under some shady hedge. Such irregularities were indulged till they became habitual, and they exerted a very injurious influence upon him, the result of which was an almost constitutional reluctance to go to church—a reluctance that adhered to him throughout life.

Johnson was never a libertine, in the true sense of that word. In later years, indeed, he would have suppressed vice by rigorous punishments, such as the moralists of the Commonwealth

would have delighted to inflict. It is true he early imbibed some infidel opinions, which, however, were happily dispersed by Law's Serious Call to a Holy Life.* He read that book at Oxford. On coming to London, he did not entirely escape the defilement of the town, especially when in such society as that of the mysterious Richard Savage. But Law's arguments and appeals so rang in his ears that he could not engage in what was then a trifling matter—a tavern convivial meeting—without after suffering from the prickings of conscience.

If Johnson, on first coming to London, really did indulge in the vices of the town then so prevalent among his class, he never went beyond what his contemporaries would have reckoned an exact moderation. One principal failing was a love for company and the pleasures of the table; yet he had sufficient self-control to refuse wine when he felt a love for drink threatening to grow upon him. As a teacher, whether by voice or by pen, he was never otherwise than a severe moralist.† None ever dared to introduce profane or immodest conversation when he sat near. Writers offending in this direction he unsparingly denounced, and refused to quote them as authorities in the columns of his dictionary. The manner in which he frowned down vice, and the boldness with which he condemned vicious but popular authors, were surely, in that abandoned age, more than worthy of commendation. Chesterfield was a profligate dancing-master; Fielding was a blockhead; and the disgusting rubbish of Dean Swift was never rated above its proper value.

The Christian reader, who attentively and intelligently follows Boswell's narrative, will frequently light upon passages which the biographer himself only partially comprehended. Of this order are such as exhibit the great man by all the little arts of blind mortality, striving to usurp the Redeemer's honours; thinking to fit himself for a state for which the blood of Christ alone sufficed to prepare him. Such a spectacle at any rate presents us with the humiliating side of intellectual greatness. Yet Johnson never neglected prayer. He would not commence his Rambler without first invoking heaven's blessing. Regarding him merely as a man, his rough exterior, it should seem, was animated by a soul susceptible of the tenderest emotions. He was more gratified by his wife's appreciation of the Rambler, than by all the commendations of the literary world.

In connection with the Rambler, there occurred a most affecting crisis in our author's life. The last paper of that series was composed when his wife Tetty lay upon her death-bed. At three o'clock one morning, Dr. Taylor found Johnson in tears, and trembling with emotion. How eagerly, amid such distressing surroundings, did the latter clutch at the support of religion. In seasons of sorrow he meditated upon the deepest mysteries, and, when they remained unsolved, he prayed con-

* "When at Oxford, I took up Law's Serious Call to a Holy Life, expecting to find it a dull book (as such books usually are), and perhaps to laugh at it. But I found Law quite an overmatch for me, and this was the first occasion of my thinking in earnest of religion. He (Johnson) much commended Law's Serious Call, which he said was the finest piece of hortatory theology in any language." —*Vide Boswell's Life of Johnson*, 1729 *and* 1770.

† Some apparent exceptions might be pointed out, when Johnson in company argued merely for victory: *e.g.*, "*Johnson* —'Why, sir, as to the good or evil of card-playing ——.' 'Now (said Garrick) he is thinking which side he shall take.'"—*Vide Boswell's Life of Johnson*, 1776. The sage upon such occasions was seldom misunderstood.

ditionally for his departed wife. Till the last he loved to think of her as a ministering angel who accompanied him along his solitary way. Lovingly and longingly did he gaze after her towards the unseen state; and in such seasons he regretted, what the most considerate must often regret—the hasty word or the neglected kindness which a faithful memory too readily recalled. Johnson's great sorrow clung to him through life. There were several days in the year which he always observed with reverence. These were New-Year's Day; March the twenty-eighth, the anniversary of his wife's death; Good Friday; Easter Sunday; and September the eighteenth, his own birthday. The entries he made upon such occasions are both interesting and characteristic of the man: *e.g.*, "I rose, took tea, and prayed for resolution and perseverance. Thought on Tetty—poor, dear Tetty—with my eyes full." After such pious exercises, upon each successive Easter Day, he used to attend the service at St. Paul's. Before leaving the church he would pray conditionally for the departed one, and commended her to God's blessing — a practice that proved how the author was blinded by the remnants of Romish superstition. Upon such occasions he loved moreover to vent his charity by slipping a crown into the hand of some deserving person as he passed to the street. Eighteen years after his bereavement, we find him writing, "My grief is not abated." His wife's absence lessened every pleasure. "When I saw the sea at Brighton, I wished for her to have seen it with me." Yet again he records, when upon the verge of time himself, and twenty-six years after his wife's departure: —"Poor Tetty, whatever were our faults and failings we loved each other. I did not forget thee yesterday. Couldst thou have lived!"

Such revelations from his innermost soul prove Johnson to have possessed one of the kindest of hearts: a heart indeed capable of overflowing with virtuous affection If evidence of this needed supplementing, our author's behaviour to his mother would abundantly answer such a purpose. The letters despatched to Lichfield during that mother's last hours are among the most affecting of Johnson's compositions. In 1759, when her death occurred, he had not inherited his pension, and therefore a large proportion of the money remitted for the succour of his dying mother was necessarily borrowed from a friendly bookseller. Such action is not to be ascribed to natural affection exclusively, but largely also to religious principle. For although at this period of his life he was ignorant of the grace of God in bestowing on every penitent believer a gratuitous pardon, yet he endeavoured to follow the light he had. He strove to conform to the law of God. There was, therefore, much of religion in what he did. Light, we know, is not to be hidden under a bushel; yet how faintly does the light of even the best illumine the little space he occupies. In the surrounding gloom of ignorance and sin, what oftentimes appears as the flashing of a star, would show itself beneath a happier sky to be merely the glimmer of a passing meteor. Is not this illustration applicable to Samuel Johnson? However many faults we may discover in him—and he had many—let us not grudge honour where honour is due. Looking back upon that wretched age, we see Johnson living and moving the central figure among the literati of London; and how impossible would it be to select from that splendid galaxy, venerating him for his wit and wisdom, one who, by copying

Johnson's example, or by acting upon his precepts, would not have found himself a better and a happier man. The good deeds of a man animated by religious principle, give evidence of the existence and strength of that principle, somewhat after the manner that the fingers upon a valuable watch demonstrate to us that their movements are regulated by highly finished wheels and skilfully cut jewels. If a good man were to pass his days without the outward testimony of virtuous deeds, his life would resemble a timepiece without its hands. We should be incompetent to judge of the merits of either. If we were never misled by the wrong time, we should never be served nor encouraged by seeing the right time. As for Johnson, he assiduously fulled those observances which reflect honour upon the Christian and the moralist; he erred in attaching to them a value not allowed in the Gospel dispensation.

Johnson's futile efforts at reformation testify to the weakness of unaided humanity. How he wasted his hours, chid himself on Easter Eve, and, upon New Year's Day, vowed to do better for the future, are things all will be acquainted with who have read Boswell's account. According to his own confession, schemes of improvement had been harboured from the time of his earliest recollections. Such resolutions he occasionally wrote out, and upon succeeding anniversaries he would read them with shame and perplexity, if not with absolute terror. He would resolve to be diligent instead of idle, abstemious rather than indulgent, and to rise at six in the morning instead of two in the afternoon. The farther we examine into Johnson's diversified life, the more must our marvel grow, since one of such incomparable endowments, and with the Greek Testament before him, should yet miss the discovery of essential truth — the tenet of Salvation through Faith in Christ.

If it be an innate attribute of humanity to shrink from contemplating what Johnson himself has called "kind nature's signal for retreat," it is nevertheless both unphilosophic and unchristian to repel every allusion to the dread penalty which justice demands from our fallen nature. The subject of death Johnson could scarcely bear to hear mentioned. Boswell once occasioned a great explosion of passion by pressing too far in that forbidden direction. At certain times, however, and in particular moods, the sage would converse about death, yet always in accents which betokened how much the effort troubled him. "I know not," he exclaimed in one of these gentler tempers, "whether I should wish to have a friend by me, or have it all between God and myself." Unhappy as such a recoiling must necessarily appear, it is noble and becoming in comparison with that forced lightness of mien which Hume, and such as Hume, assumed when treating of these tremendous themes. We can respect the qualms of reverence, but the boldness of folly is pitiable and offensive.

We have often pictured to ourselves Fleet Street as it possibly appeared upon those Easter Sunday mornings when Johnson's form emerged from the court named after him, clad in an overcoat, in whose pockets we are assured his folio dictionary might have found accommodation. One reminiscence associated with those spring-tide Sabbaths is preserved in the Prayers and Meditations. Upon several successive anniversaries Johnson had noticed a communicant for whom his predilection had been strengthened by the man's pious and decorous behaviour.

The lexicographer at length so far unbended as to invite the stranger to accompany him home. In this notable instance our author apparently mistook an unwavering faith for presumption, and consequently he could only see in his intended *protégé* "a kind of Methodist full of texts." The doctor could not tamely submit, nor command his temper, when his condescending teachings were thus superseded. The chagrin he experienced on the occasion in question prompted the dismissal of the poor fellow without the dinner, which, in a better humour, Johnson had intended to treat him with. As to this, the inference may be justly drawn, that the visitor was one of the simple ones of earth upon whom it literally devolved to confound the wise.

Although Johnson rejected some of the more distinctive tenets of Romanism, he long retained an affection for what he would have termed "the old religion." He considered the separating wall dividing England from Rome had more of a political than a theological foundation. At times, by superstitious observances, or by strange opinions, he used to make it appear that he was only slightly removed from the latter communion: *e.g.*, when he seriously commended Campbell for piety because he refused to pass a church without raising his hat, although he seldom entered one. Johnson's opinions respecting the religious movements of his era were likewise characteristic of him. He would only allow that Whitfield was one possessed of slender abilities. Nevertheless our sage had too much discerning good sense to regard with total disfavour the workings of Methodism. On the contrary, he considered that something akin to what Wesley had inaugurated was then a necessity for the dispelling of that well-nigh hopeless ignorance, cursing the people, and which the listless sermons of an indifferent and benighted priesthood entirely failed to pierce. Yet after all, truth may not be concealed: Johnson was a most uncompromising bigot.* To his many superstitions, moreover, he added a most uneven temper. Thus was it, that he went into opposite extremes. In one mood he would sneeringly speak of a Nonconformist minister as "a dissenting teacher." In another mood he would strain the language to heap encomiums upon Watts.

We will look into the chamber of the dying Johnson with all that reverence due to so great a man, and to so conspicuous an ornament of our country. How did the members of the Literary Club stand aghast at the havoc death was making! "My dear sir, you have ever been good to me," were the farewell words of Edmund Burke. Even when in so solemn a situation, the wit and wisdom of the sinking sage were irrepressible. As had ever been his wont, Johnson repeated couplets of poetry, and conversed about the classics in a manner that revealed his profound philological acquirements. Upon receiving a note, he exclaimed, "An odd thought strikes me—we shall receive no letters in the grave." The days during which Johnson lay upon his dying couch make the most important episode of his eventful life. Wiser would it have been to have

* Johnson is supposed to have grown more liberal during his later years. After the disgraceful High Church riots at Birmingham in 1791, wherein Dr. Priestley lost his library and furniture, the Anglicans vented their malice by giving currency to a report, that Johnson one day left the company when Priestley entered the room. This was so far from being true, that the two once dined together. At another time Dr. Price supped with Johnson at Dr. Adams' in Oxford. Johnson, it is gratifying to find, was "particularly civil" upon each occasion.—*Vide Priestley's Appeal to the People of England.* Pt. ii.

suppressed the entire narrative of his career, than to have withheld from us such a revelation. Yet Boswell —who upon every other occasion never wearied of parading his own fooleries, nor of exposing his conceit, vanity, and ignorance—apparently imagined some apology needful when at length he came to explain Johnson's trust in THE MERITS AND PROPITIATION OF JESUS CHRIST. During those days of languishing, one more proof was given of the supernatural origin of our faith, and of the direct working of the Spirit of God. Among the papers of the late Hannah More a letter was discovered from the Rev. J. Sangar, who was then stationed near Colchester, but subsequently removed to Bristol. From this source we get some particulars of Johnson's last hours, which throw some light on his previous experience; and as they are not generally known, an abridgement is subjoined for our readers' satisfaction :—

"My dear Friend,—I ought to apologize for delaying so long to gratify your wishes by committing to paper a conversation which I had with the late Mr. Story of Colchester, respecting Dr. Johnson. We were riding together near Colchester when I asked Mr. Story whether he had ever heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death; and that in reply to friends, who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, 'Admitting all you urge to be true, how can I tell when I have done enough?' Mr. S. assured me that what I had just mentioned was perfectly correct, and then added the following interesting particulars :—Dr. Johnson (said he) did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some conversation, a Mr. Winstanley was named, and the doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister. Mr. W. could not attend, but wrote to Dr. Johnson: 'Permit me to write what I would wish to say, were I present. I can easily conceive what would be the subject of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you once conceived mere peccadilloes have arisen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look you see only positive transgressions, or defective obedience; and hence, in self-despair, are eagerly inquiring, What shall I do to be saved? I say to you, in the language of the Baptist, Behold the Lamb of God!' When Sir John Hawkins came to this part of Mr. W.'s letter, the doctor interrupted him, anxiously asking, '*Does he say so?* Read it again, Sir John.' Sir John complied, upon which the doctor said, 'I must see that man; write again to him.' Mr. Winstanley replied by letter, renewing and enlarging on the subject of his first; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour: thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was sufficient to fill the void, and dissipate the gloom even of the Valley of the Shadow of Death. I cannot conclude without remarking what honour God has put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was, in his turn, made to tremble when the period arrived at which all knowledge appears useless and vanishes away, except the knowledge of the true God, and of Jesus whom He has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom must become a fool, that he might be wise. What a comment is this upon that word, 'The loftiness of men shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted on that day.'"

Thus did this master-mind, that had hitherto shunned even the mention of mortality, part with fear and gain freedom upon the edge of the grave. Then as regards that tattered rag of self-righteousness, which half a century of weaving did not suffice to

complete, with what joy did Johnson throw it from him, and how gratefully did he dress his soul in the wedding garment of the saints! Upon each successive visit, Dr. Brocklesby was witness to the joy which reigned in the heart of his patient. The physician moreover listened to much "About the necessity of faith in the sacrifice of Jesus." Possessed therefore of this complete and honouring trust, engendered by a firm grasping of the Cross, departed Samuel Johnson. The refulgence of his dear hope, if it did not compel the waters to divide, at least made the passage through them light and gladsome. Although the divine peace arrived so late, yet how, when it did come, did it compensate to a degree beyond what mortality can conceive, for the days of indigence and of pain, of gloom and misgiving, which in the dreary past had so often prompted him to flee from himself. Here we may very properly leave him. He lived a great moralist. He died a true Christian; and doubtless now enjoys, as one of that multitude which no man can number, the blood-bought inheritance of the redeemed. We hear much about the life, and in many respects incomparable writings of Samuel Johnson; the lessons of his death are surely worthy of a passing notice.

G. H. P.

A SERMON FOR LITTLE FOLKS, ON A NEGLECTED CHILD

"A child left to himself."—Proverbs xxix. 15.

A NEGLECTED child! Who would not pity him? You have seen such a poor child, haven't you? There are many to be found in the streets; and you can easily fancy that you see one now. Why are his clothes so ragged? Why is his face so dirty? Why is he so rude in his behaviour? He is "a child left to himself." He has nobody to mend his clothes, nor to wash his face, nor to teach him what he should do. You feel sorry for him, don't you?

But now I am going to tell you something which you may not have thought of. You would have been just like that poor, dirty, ragged child, if you had been neglected as he has been. But a great deal of care has been taken of you. Kind parents have watched over you ever since you were born. You cannot love them too much, nor thank God too often, for this.

There is nothing in the world that needs so much attention as a little child. It is the most helpless of all God's creatures. Look at a little lamb; it can run, and jump, and skip about the green fields almost directly. A little bird, too, is able to use its wings in a few weeks, and it can soon fly as far and as high as any that are older; and, in less than a year, it can build its own nest. Is not this very wonderful? But, look at a little child, when he is a year old; he has still to be nursed and fed; and he will have to be taken care of for a long time. If "left to himself" he will die, as many poor children have died, for want of food. But, suppose his mother gave him plenty to eat, and then cared no more about

him, what would he be? A helpless, ignorant, miserable child. Think of him.

A child left to himself doesn't know how to walk. It seems to you such an easy thing to walk, that you can hardly fancy that there was ever a time when you could not walk. There are some things, of course, which you could do without a teacher: you could breathe; you could see; you could hear; but you couldn't walk without some one to help you. You have forgotten all about it, I dare say, but it was once a hard lesson, which you were some time in mastering. I should like you to think of this. Suppose we step into the nursery, where a little child is learning to walk. He has, you see, "to try, try, try again." It is not an easy thing to do at first, is it? Here, too, you may see what care had to be taken of you; and how you had to be led, step by step, before you could run as easily as you do now. Into how many dangers you would have fallen, but for a kind nurse, or a loving mother! What must have become of you, if you had been left to yourself!

Look at that poor child there, as you pass the door of a dirty cottage, in a back street. He is creeping upon his hands and knees, instead of trying to stand on his feet. Why is this? He is old enough to walk; why doesn't he? He has had nobody to help him. He is a neglected child. One day he went too near the fire and was burnt; look at that scar on his face. Another day he tumbled down the cellar-stairs: hence those bruises on his arms. And then, look at his legs; they are so deformed that he is in danger of being a cripple as long as he lives. Poor child! you feel sorry for him, I am sure you do. Again—

A child left to himself doesn't know how to talk. You have a tongue, and you can use it. But then you had to learn to do so. How did you begin? By listening to others. A child left to himself, with nobody to speak to him, would never know how to talk; not so, at least, as for you to understand him. You might hear him mutter and mumble something; but you wouldn't know what it was all about, for it would sound to you like Welsh, Dutch, German, or some other language of which you are ignorant.

It takes a long time for little children to learn to talk. At first, they make a great many mistakes. It is not enough for them to listen to others; they must have some one to teach them, or they will never be able to speak correctly. Listen to that boy, who is talking in the street. You can hardly understand what he says. Why does he not talk better? He doesn't know how. He is a neglected child. Don't forget, however, that you would have been as ignorant as he is, but for kind friends who have taken so much time and care to teach you. Again—

A child left to himself doesn't know how to read. Look at that big boy. He has just come into the Sunday School. He has never been here before, and you don't know his name. Well, never mind about that, but can he read? No. Does he know the alphabet? No. A little boy says, "Well, if ever I heard such a thing! he doesn't know the A. B. C; why, that's easy enough to learn." Yes; it no doubt seems so to you, for you are, perhaps, one of the best readers in the school; and to read is, like almost everything else, easy enough when you know how. But what has made all the difference between you and that poor boy who cannot tell his letters? He has been left to himself; you have had some one to teach you.

It is no little work to teach a child

to read, but it takes a great deal more time and patience to teach a man. I once tried to teach an old man to read, but I shall never forget it. Poor man! when he knew all his letters *by sight*, he had such a bad memory that even then, as he said, he "couldn't think of their names!"

I shouldn't like you children to neglect your lessons, thinking that you will attend to them when you are older, for boys and girls can learn more easily than men and women. I find, too, that one little boy learns to read much sooner than another. How is this? he is more attentive, and tries to remember what he is told.

Those who are teaching you to read are giving you something which is worth more than silver and gold. I should like every little child to think of this. Try to fancy that you can see before you a beautiful temple; it is beautiful outside, but it is far more beautiful within. It is visited every day by the wise and the good; and in it they find all manner of precious things. You would like to see inside, wouldn't you? Well, there is such a temple, whether you can fancy it or no. It is the temple of knowledge. It is far more wonderful than anything that you have ever thought of; and I am sure that every boy and girl would like to go into it. But then the doors are locked. Some poor children have to stand outside. Where is the key? Your teacher has it, and he is putting it into your hand when teaching you to read. Lay hold of it, and use it, too, as soon as you can. A neglected child has nobody to give him this "key of knowledge:" and so he is left outside; he wanders about in the dark; he continues in ignorance, for he doesn't know how to read. Again—

A child left to himself doesn't know how to write. Can you write? A little boy says, "Yes, I have written through ever so many copy-books." Well, then, if asked to write your name you can do so. But you can easily remember the time when you couldn't write; you didn't even know how to hold a pen. Where is that first copy-book of yours? I should so like to see it! You were very proud of it at first, I suppose; but you don't feel so now, do you? Only think of it! What strokes! How crooked, where they should have been straight. How thick, where they ought to have been thin. What sharp points, where it would have been better for the letters to have been nicely rounded. And, then, your name at the bottom of each page, that was in your handwriting, I suppose? Why, you cannot help laughing when you think of that first copy-book. If we had it here, you would say, "Oh, please don't look at it. I should like it to be ripped up, or burnt, or put somewhere out of sight." Well, do as you please; throw it away, if you like, but don't forget that you would never have known how to write if you had been left to yourself.

I dare say, some of you have heard of a man who can neither read nor write. Why is he so ignorant? When a child, he was neglected. Instead of being sent to school, he was allowed to go just where he liked, and so, he grew up in ignorance. Perhaps some of you children have wished that you might be left to do just as you pleased; either to go to school or to stay away; to learn your lessons, or to put them aside. But you are now beginning to see the folly of such thoughts; for "a child left to himself" is sure to grow up in ignorance, and, when a man, he will be ashamed of himself.

But here, now, is a child that can walk, and talk, and read, and write: suppose he is left to himself? Will

he be ignorant? Yes, of a great deal which he ought to know. I want to talk to you about this, but I shall not keep you very long. And—

1. A child left to himself will be ignorant of himself. He may know a great many things: how to learn his lessons in a short time; and better still, how to remember them for a long time; he may know how to get first in the class; and, still better, how to keep there. He may know, too, a great deal about his school-fellows, and yet be very ignorant of himself. He knows, of course, that he has a body, with legs, for he can walk; and with a tongue, for he can talk; and with eyes, for he can see to read; and with hands, for he can hold a pen to write; but there is something within of which, if "left to himself," he is ignorant. I want you to think of this. You have eyes, ears, hands, legs, and a tongue: but they would never find the way to school, never learn one lesson, never read one page, never write one copy, but for something, which we cannot see, but which we are sure is in you, and in every child. What shall we call it? Well, let me ask a little boy one question: What is it that thinks over those lessons, hopes it may be able to learn them soon, and fancies that it knows them all before going to school; and then feels sorry if it forgets any part of them? He says, "It's me." I thought it was. That which thinks, and knows, and can rejoice, and be sorry, is yourself. It isn't the eye that thinks, nor the tongue that knows. What is it then? This little boy says, "It's me." The Bible calls it "*The soul.*" Every child may think of it as "himself." And it is of this, a neglected child will be ignorant. If you know that you have a soul that can think, and remember, and love, and hope; if you know that God gave it you; that it is of great value; that it will live after the body is dead, and that it will be happy or miserable; that it will rejoice or be sorry for ever—if, I say, you know all this, it is because you have not been left to yourself. You have had somebody to teach you. God has given you the Bible, and, above all, He has sent His own dear Son, Jesus Christ, to tell you that your soul is worth more than "*the whole world.*" A child left to himself doesn't know all this. No: he is ignorant of himself.

2. A child, left to himself, will not see nor feel himself to be a sinner. What ignorance! He knows how ragged, and dirty, and miserable some children look who are left to themselves; but since he is well clothed, and fed, and taught to read and write, he doesn't see how he looks in the sight of God. He doesn't know that his sinfulness appears worse to God than the state of that ragged and dirty child can appear to man. But it is so. Sin is worse than rags, and it is more hateful to a Holy God, than that poor boy's dirty clothes can be to us. But look, now, at that neglected child in the streets. He doesn't know how he appears to others. If he did, he would be ashamed to show his face. Well, bring him a looking-glass; let him see himself; what does he feel now? Why, that he is a dirty, miserable child, that needs washing.

It is very much the same with the child of whom I am now speaking, if left to himself. He doesn't see that he is so sinful, nor feel his need of that which "cleanseth from all sin." But he sees and feels all this as soon as he can be brought to look at himself in the glass of God's Holy Word. Well, God has given you the Bible. Whenever your teacher tries to explain it, he is holding up "a glass" in which you may see yourself. Have you looked into it?

Have you seen what manner of child *you are?* that you are very sinful in the sight of God? and that you need to be cleansed from all sin? If so, then be thankful that you are not "a child left to himself:" no, you have God's Word, and His Spirit, too, to teach you.

3. A child left to himself will not know "the way of salvation." He doesn't know how his sins may be forgiven, nor how his soul may be saved. There are some poor children who do not even know the name of Jesus. Is not that very sad? But a child may have heard that name, again and again; he may know, too, that he has a soul, and that he is a sinner, but, if "left to himself," he will not know how he may be saved. Some little children have felt themselves to be very wicked, and have thought that they would "say their prayers," and "be good," and so try to be saved. But that is not "the way of salvation." If it had been, Jesus would not have *died upon the cross* to save men and women and children. Do you ask, "How may we know the way?" Listen to Jesus: He says, "I am the way." Do you ask, "How may we walk in this way?" Trust in Jesus. Do you ask, again, "How must we trust in Him?" Just as you trust in your father and mother. You know that they love you, that they will be kind to you, that they will help you; you have more confidence in them than in anybody else. Well, Jesus loves you more than your parents do. He can help you, too, better than they can. He can forgive your sins. He can teach you to pray. He can answer your prayers. He can make you good and happy. O trust in Jesus, and He will bless and save you for ever. When a man asks, "What must I do to be saved?" the Bible says, "Believe on the Lord Jesus Christ." There is no other way of salvation for children or grown-up people; but "a child left to himself" is ignorant of it.

Well, now, where is the child who would like to be "left to himself"? You wouldn't like to be left without parents, would you? You wouldn't like to be left without a teacher, or a friend, would you? But what must it be to be left without a Saviour? If you have a father and a mother, thank God for them; but what can you say to Him for a Saviour? Think of it: that you might not be left to yourself, a poor, sinful child, God sent His Son into the world to seek and to save you; that you might not be left without a Saviour, Jesus came, and died for you. O that you may now thank God for His great love, and begin to trust in His dear Son. Amen. D.

BIBLE METEOROLOGY.

IN the Scriptures we have frequent reference to the wonderful displays of Divine power as exhibited in the thunderstorm with its accompanying phenomena.

The Psalmist tells us, "He maketh lightnings for the rain," and in the 29th Psalm gives a graphic description of a storm breaking over the mountains of Lebanon. The Prophet

Jeremiah also refers to "the lightnings for the rain." Zechariah speaks of "bright clouds [lightning] and showers of rain." And in Exodus we have a description of a miraculous thunderstorm in the land of Egypt, accompanied by hail,—altogether a phenomenon in that land. In Jeremiah x. 13, we read of "vapours ascending from the ends of the earth," and then follows, "He maketh lightnings with [or, *for*] rain."

The vapours that ascend from the surface of our globe are the channels by which the electricity of the atmosphere is supplied. Evaporation is an active source of electricity, and thus the clouds, which are hollow vesicles of aqueous vapour filled with air, contain a considerable quantity of electricity stored up and ready to be discharged. This discharge, when it takes a disruptive form, is called lightning, and in order that this condition may be fulfilled, there must be either two clouds in proximity to each other and differently electrified, the one being positive whilst the other is negative, or a cloud may cause discharge to take place between itself and the earth; in this case the cloud must be charged positively, the earth being always negative. This latter form of discharge is the dangerous form of lightning, and some prominent object often acts as the conductor which serves to bring about the equilibrium between the oppositely electrified bodies. With the effects of this form of discharge we are all too familiar. Masonry is rent, trees riven asunder, and animals injured and killed by the shock.

Lightning assumes various appearances, at one time following a crooked or zig-zag path through the air, at another straight and brilliant. Another form of this phenomenon is that called "globular lightning," presenting an appearance of a ball of fire which seems to roll along the surface of the ground or the sea. Broad, alternate flashes, common on a summer evening, have been termed "sheet lightning." Various colours are also noticeable in the lightning flash, the colour of the forked form being violet—an indication of the high intensity of the electricity.

The noise accompanying the lightning called thunder is the effect of the concussion of the particles of air against each other as they fill up the vacuum caused by the discharge. The crack of a whip being a simple illustration of this power in the particles of the air to cause a noise if violently disturbed. When this noise is prolonged by the reverberations between clouds and the ground, there results what is called the roll of the thunder; the noise of a cannon fired at sea is often attended by this rolling sound if a cloud be near.

The distance of the thunder-cloud may be estimated by observing the time, in seconds, which elapses between the flash and the sound of the thunder; this time being multiplied by 1090, which is the number of feet travelled over by sound during one second, gives the length in feet. Five seconds thus give a little more than a mile.

Rain and hail usually accompany a thunderstorm. The thunder-cloud, being a mass of aqueous vapour, is rent and broken up by the repeated discharges; the air by this means becoming more rarified, a decrease in its temperature will ensue from the increased capacity for heat which it has in this state. The vapour thus condenses and is precipitated to the earth in the form of rain, the drops of which are moulded into their spherical form by the cohesive attraction of their particles and impelled downwards by

the power of gravitation. If the cold is sufficiently, intense, these drops freeze, and thus, instead of a shower of rain, we have a fall of hail, or frozen rain.

This source of rain is the more remarkable from the fact that it is often in the hot and sultry summer day, when the earth is parched, and vegetation languishes, that the cloud is thus dissipated and falls in refreshing showers. In tropical countries these phenomena are displayed on a much grander scale than in temperate regions. At certain periods, also, the electric condition of the atmosphere appears to be in a much more disturbed state than at others, as is exhibited in a very striking manner by the severe thunderstorms during the changing of the "monsoons."

"Day and night we now have thunderstorms. The clouds are in continual movement, and the darkened air, laden with vapour, flies in all directions through the skies. The electricity now displays itself with dazzling majesty; its sheen and its voice fill with astonishment and deep reverence the mind of the sailor, so susceptible, in the presence of storm and darkness, to impressions that inspire feelings both of dread and anxiety. The sea, lashed into fury, roars with the noise of its waterspouts."

Electricity has been compelled, by inventive skill, to subserve our comfort.

The lightning flash and the telegraphic despatch are but modifications of the same force. The electric force may be changed into mechanical work, into heat and light, or it may appear as magnetic force, as in electromagnetic displays. These again are mutually convertible, and all ultimately appear as heat, and thus has arisen the "one great law of physical science, called the conservation of force, or more properly, the conservation of energy." Philosophers tell us that energy never can be lost, we can change and modify its action only.

The peculiar luminous appearance known by the name of St. Elmo's fire, the Castor and Pollux of the ancients, is the effect of a slow discharge of electricity from some pointed object, as the top of a ship's mast, where it is frequently seen when at sea.

The Aurora Borealis has been supposed to be caused by electricity in the higher regions of the atmosphere; it is, however, now believed, from its influence on the magnetic needle, to be connected with terrestrial magnetism.

The sons of Israel saw and were moved to adoration by the wonders of the heavens; and surely we, who enjoy a far wider and deeper insight into the mysterious workings of God's creation, shall fail to use these privileges aright if we withhold the "glory which is due unto His name."

W. J. M.

APPLES OF GOLD IN PICTURES OF SILVER.

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love him?—JAMES ii. 5.

Poor Christians, what though you have little in hand, yet you have much in hope; though you have little in possession, yet you have much in reversion. He that hath but little in present possession, yet

if he hath a fair estate in reversion, he comforts himself and solaces his spirit in the thoughts of it, that there will come a day when he shall live like a man, when he shall live bravely and sweetly, and this makes him sing care and sorrow away. Poor Christian, do you do so; you have a fine, a fair estate in reversion, though you have but little in possession; therefore, bear up bravely and live comfortably.

THOMAS BROOKS.—1657.

Blessed are the poor in spirit.—MATT. v. 3.

Poverty of spirit is the jewel which Christians must wear. As the best creature was made out of nothing, namely, *light*, so when a man sees himself nothing, out of this nothing God makes a most beautiful creature. It is God's usual method to make a man poor in spirit, and then to fill him with the graces of the Spirit. As we deal with a watch, we take it to pieces, and then set all the wheels and pins in order: so the Lord doth first take a man all in pieces, shows him his undone condition, and then sets him in *frame*.

THOMAS WATSON.—1660.

My little children, of whom I travail in birth again until Christ be formed in you. —GAL. iv. 19.

The man whose picture this is, is one of a thousand; he can beget children, travail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next, to have glory for his reward.

JOHN BUNYAN.—1663.

The Spirit itself maketh intercession for us with groanings which cannot be uttered. —ROM. viii. 26.

O my soul, thou art ready to burst within me! O my heart, thou art swelled with grief; the hot tide of my emotion would well nigh overflow the channel of my veins. I long to speak, but the very desire chains my tongue. I wish to pray, but the fervency of my feeling curbs my language. There is a groaning within that cannot be uttered. Do you know who can utter that groaning, who can understand it, and who can put it into heavenly language and utter it in a celestial tongue, so that Christ can hear it? Oh! yes; it is God the Holy Spirit; He advocates our cause with Christ, and then Christ advocates it with his Father.

C. H. SPURGEON.—1855.

The effectual fervent prayer of a righteous man availeth much.—JAMES v. 16.

No human creature can believe how powerful prayer is, and what it is able to effect; none but those who have learnt it by experience. It is a great matter when, in extreme need, one can lay hold on prayer. I know that so often as I have earnestly prayed, I have been richly heard, and have obtained more than I have prayed for. Indeed, God sometimes deferred the matter; *nevertheless*, He came. Oh! how great an upright and godly Christian's prayer is! how powerful with God! That a poor human creature should speak with God's high ma-

jesty in heaven, and not be affrighted, but know, on the contrary, that God smileth friendly upon him for Christ's sake, His dearly beloved Son!

MARTIN LUTHER.—1540.

In all their affliction He was afflicted, and the angel of His presence saved them. —ISA. lxiii. 9.

When we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of *His* foot and the brush of His hand as *He* passed, and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, "in all points tempted as we are," bearing grief *for* us, bearing grief *with* us, bearing *grief* like us.

A. MACLAREN.—1860.

Man looketh on the outward appearance, but the Lord looketh on the heart.—1 SAM. xvi. 7.

They that seem best to the world are often the worst to God; they that are best to God seem worst to the world. When the moon is highest to the earth, she is darkest to heaven; when she is highest to heaven, she is darkest to the earth. So, often men most glorious to the world are obscured to the Divine approbation; others, obscure to the world's acknowledgment, are principally respected in God's favour. Man would have cleared the Pharisee and condemned the publican when they both appeared in the Temple together—the one, as it were, in the choir, the other in the belfry; but *Christ's* judgment is, that the publican departed rather justified.

T. ADAMS.—1640.

Take heed how ye hear.—LUKE viii. 18.

Let us guard against prejudice; and to guard against it, let us remember that our duty is mainly with the message, *not* the messenger. There is no room for prejudice against the Gospel. If the Gospel be hid, it is hid to them that are lost. Are we to slight the sun because a blind man speaks against it? or because an owl prefers the shades of night? Why, so far from any man being able to throw a lustre on the Gospel of Jesus Christ, that Gospel has brilliancy to make the dullest instrument radiant with its glory. To neglect the Gospel because of him who preaches it, is to refuse manna because God allowed it to fall to the ground.

R. B. NICHOL.—1863.

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—MATT. vi. 6.

Thou that hast given up thy name to me, in the profession of my name, take my counsel for regulating this important duty of secret prayer. Let none see what thou goest about, withdraw thyself into some closet, or private place, and when thou hast made all fast, set thyself in the presence of God, approve thy heart to Him, lay open thy bosom before Him, tell Him all thy grievances; and though no creature is privy to thy secret groans, yet be assured that all thy desires are before God, and thy groaning is not hid from Him, that He takes notice of thy tears, and reserves them in a bottle by Him, to be rewarded in a visible manner in a seasonable time. Thy labour is not in vain, thy work is with the Lord, and thy reward with thy God.

OLIVER HEYWOOD.—1668.

We have a building of God, an house not made with hands, eternal in the heavens. —2 Cor. v. 1.

Heaven, as high as it is, and glorious as it is, is attainable for such poor worthless creatures as we are. We may attain to have it for our home, that glorious region that is the habitation of the glorious angels; yea, the dwelling-place of the glorious Son of God, and where is the glorious presence of the Great Jehovah. And we may have it freely,—we may have it "without money and without price"—if we are but willing to set out and go on towards it; are but willing to travel the road that leads to it, and bend our course that way as long as we live, we may and shall have heaven for our eternal resting-place.

Jonathan Edwards.—1785.

The root of the matter is found in me.—Job xix. 28.

There are some seasons in which the life of a tree seems to be confined to the root; and thus it is often with the Christian. He may be in such a winter state that there may be little or no appearance of life, no present fruit, no buds and blossoms promising future fruit. There is the being of grace, but the vigour of grace is wanting. He is like a teil tree, or oak, which, through blighting winds or nipping frosts, has cast its leaves, but still there is a prospect, nay, certainty, of a revival, for "their substance is in them."

B. Beddome.—1750.

O Lord, by these things men live, and in all these things is the life of my spirit.—Isa. xxxviii. 16.

These afflictions and repulses which seem to be discouragements are indeed the merciful incitements of grace. If God did mean judgment to my soul, He would either withdraw the fuel or pour water upon the fire, or suffer it to languish for want of new motions; but now that He continues to me the means, and opportunities of good, I shall misconstrue the intentions of my God if I shall think His crosses sent rather to damp than to quicken His Spirit in me.

Bp. Hall.—1647.

IN MEMORIAM.

John Lewis was born at Margate, on the 13th of February, 1824, and when quite an infant was taken to Chatham, on the occasion of his father's undertaking the pastorate of the Church at Zion Chapel, in that town. It is a most interesting fact that all the numerous children of Mr. Lewis, sen. who reached years of maturity—fourteen in number—became in early life professing disciples of the Lord Jesus Christ, and at the time of their honoured father's decease five of his sons were engaged in the ministry of the Gospel.

The early life of the subject of this memoir was one of almost unmitigated suffering. In the course of some infantile sickness, acute inflammation fastened on the eyes, and during the early part of his first fourteen years he was all but entirely

blind. The first recollections of the writer are of the continual efforts made by the elder members of the family to comfort their afflicted brother. Every device that professional skill could suggest was adopted, but the remedies prescribed were often employed at the cost of the bodily strength. As infancy passed away, my brother seemed to outgrow to some degree the malady which had threatened to prove so heavy a life-burden, and which indeed never did entirely forsake him. This visitation not only interrupted,—it all but entirely suspended—his early education; and, with the exception of a few months spent at Margate, and about a year at Maidstone under the charge of the late Mr. Groser, pastor of the Baptist Church there, John Lewis enjoyed no systematic help from others, but was eminently a self-educated man. It has often been a subject of wonder to those who knew the accuracy he attained as an English scholar, his thorough acquaintance with the Greek Testament, and the extent of his reading, how he could have surmounted the disadvantages of early life.

When the family removed into Gloucestershire, our departed brother was among the earliest of those who were admitted by his father to the Church at Cheltenham. It soon became evident that the sharp school of early sorrow in which he had been trained, though painful, was profitable; for while engaged in agricultural pursuits with a view to the establishment of his health, he eagerly sought opportunities of testifying to others the grace of God. There are not a few villages in Gloucestershire in which may be found those who remember the energy and zeal with which he preached Christ. In company with a few like-minded youths, Sabbath after Sabbath he would trudge along the steep roads of the Cotswold range to proclaim the way of salvation. It soon became evident that the Word of the Lord was as a fire in his bones, and no offers of worldly advantage could restrain him from a complete surrender of himself to that call which he felt he had received from God to give himself to the preaching of the Word.

My brother's first charge was at Darlington, in the county of Durham. The difficulties connected with the work there were great. The cause was much depressed, and, when he undertook its superintendence, apparently not far from extinction. My brother laboured there two or three years, and had souls given to him as his hire, while he most thoroughly ingratiated himself in the affections of the little flock, and of Christians of all denominations in the town. Houghton Regis, near Dunstable, was the next sphere to which he was called, and during six years he pursued there the great objects to which he had devoted his life with great advantage to his flock, and with a manifest advancement in his own soul of the Divine life. It would be difficult to make those who knew nothing of this period of his life understand the deep regard and affectionate esteem in which he was held by all his neighbours. He was on terms of intimacy with the vicar of the village, and the neighbouring ministers of all evangelical denominations were brethren whose confidence he enjoyed, and by whom he was regarded with an affection rarely found outside the bounds of natural relationship. The choice of him to become secretary of the Beds and Herts Association is an evidence of the esteem in which he was held by his brethren and the adjacent churches. His ministry at Houghton was greatly blessed, but the time came when the Lord called him to Chatham. No conviction, short of

the fact that it was a Divine call, would have taken him there.

Seven years he laboured in that town, in the pulpit occupied by his own father for nearly twenty years. Only a fortnight before his death I spent three memorable days with my departed brother. We walked about the neighbouring woods, admiring the early spring, and sporting with his little ones, who had recovered but recently from severe affliction. The burden of his righteous soul was "Zion." He thought that there was lukewarmness among his people, and a want of that cordial and entire unity of heart and soul which the prosperity of the Church demands. May the Lord who has taken him make his removal a gain to his flock, by sanctifying this dispensation of His Providence!

And now for the short detail of his closing hours. Preaching on the threshold of heaven, his last subjects were—"The good hope through grace," and "The worship of heaven." On the following day, as was his custom, he paid his pastoral visits, and received the fatal chill which froze his vitals at their centre. With the greatest composure, he assured his beloved wife from the first that this was his last illness. He told one of his deacons that he had received such a revelation of the love of God to his soul, that he *could not live.* Not only was the sting of death taken away, but all care and anxiety respecting those dear ones whose welfare had been a perpetual solicitude to him. The Lord, he said, had made it all right with him, so that anxiety on their account was taken away. Was it not grand when he had the fourth and fifth chapters of Revelation read to him in the stillness of midnight, and when he had heard the wonders of the sea of glass, and the chorus, "Worthy is the Lamb that was slain," &c., he exclaimed, "*No man ever invented that!*" To a friend who had prayed with him, he said, elevating his arms in an ecstasy, "Is He not a glorious Saviour?" and to a brother in the ministry, "If I could again preach Christ, it would be as I have never spoken of Him before. Is not ours a glorious work?" The acuteness of the disease made it most difficult for him to speak, and when he could not do so, an immediate response was given by signs more eloquent than words, expressive of the depth of his joy, and the unruffled sweetness of his peace. "What time is it?" he managed, with great effort, to say at ten o'clock on that sunny Lord's-day morning, the 29th of last March. I replied, and added, "You are going to have a long Sabbath." As though having more strength than the conflict with Death required, he turned, and a sweet smile, with undoubted tokens of assent, gave expression to his joy. Consciousness was undimmed till the breath left the lifeless clay, and no struggle, nor even a sigh, revealed the fact that HE lived and WE were dying.

John Lewis was a man who lived very near to God. The blamelessness of his life is something most delightful to contemplate, and as we think of years of unblemished consistency, "We glorify God in him." His affections were so strong that he could not but be a tender, loving husband and father, but, beyond natural affection, Divine grace wondrously enriched his friendship. May the God who hath covenanted with the widow and the fatherless graciously take those he has left into His constant protection. Much more might have been said of the many excellencies of the departed, but it is better to be sparing than fulsome. One crowning wish gives expression to the writer's thoughts—that he and all who read

this brief recital of a brother's life and death, may follow Christ as fully as the deceased one did, and be able, when all earthly ties fail, to rest for ever on Him who sticketh closer than a brother.

Six weeks after the decease of John Lewis, we committed the remains of his mother to the tomb cut out of the rock at Weston-super-Mare. So, "He giveth His beloved sleep."

Reviews.

Baptist History: From the Foundation of the Christian Church to the close of the Eighteenth Century. By J. M. CRAMP, D.D. London: Elliot Stock, 62, Paternoster Row.

IN this volume Dr. Cramp offers to the Baptist denomination a most valuable and interesting book. It contains a history of our principles from the earliest times, and of the hardships which those endured who have maintained them. As we read it we cannot help being proud of the "noble army of martyrs" who have died from our ranks, and of the consistency with which Baptists have ever maintained the principles of religious liberty. With few exceptions, they have always been "liberationists." They have refused to recognize the authority of the magistrate in religious matters; and allowing to others the liberty they claimed for themselves, they have sought "to wield the sword of the Spirit with hands that have never been reddened by a brother's blood."

The Baptist History is divided by Dr. Cramp into seven distinct periods, reaching from the first to the end of the eighteenth century; and his book is concluded with a short chapter, containing statistics and reflections on the present state of our denomination throughout the world. The style and arrangement of the volume make it attractive, while the incidents with which it abounds give to this Baptist "Book of Martyrs" a thrilling interest.

Dr. Cramp begins with the New Testament. He shows by reference to passages of Scripture "that men are not *born* Christians, but *become* Christians, when they repent and believe;" and that baptism "is the voluntary act of a believer—an act of obedience and self-dedication." "The New Testament," he says, "tells of the baptism of believers, and of churches composed of believers. We read of no other baptism, no other churches." Having given several quotations from Pædobaptist writers of the nineteenth century to show that in their opinion this interpretation of Scripture is correct, and that, according to them, infant baptism is not to be found in the New Testament, he proceeds further to show that it cannot be discovered in the Writings of the Apostolic Fathers. We look for it in vain also in those of Justin Martyr or Irenæus, and are brought down to the beginning of the third century without discovering any trace of its existence. Now, we approach a time when many of the corrupting influences which had been "silently sapping the foundations of personal piety" begin to show themselves in the history of the Church. To several of these Dr. Cramp alludes,

and then quotes from Tertullian, the author of that age, his well-known passage against the baptism of children. still, even now, and for nearly half a century later, there is no mention of *infant* baptism. "Children (not *infants*, but probably children from six to ten years old) are first mentioned in connection with the ordinance at the beginning of the third century, and then with disapproval." At length we come to the origin of infant baptism. "Its birth-place was a district of Northern Africa, one of the least enlightened portions of the earth in that age; the time, the middle of the third century; the occasion, certain unscriptural notions which had gradually gained prevalence respecting the design and efficacy of the baptismal rite." By the authority of Cyprian, Bishop of Carthage, and sixty-six bishops, met in council, infant baptism was approved of as a rite in the churches. At this early period, however, baptism was not separated from the Lord's Supper. Those who were entitled to the one were considered as having an equal right to the other.

It is to the third century, again, that clinic baptism—the baptism of sick persons confined to their beds—is to be traced. And in connection with this we have the introduction of sprinkling in the place of immersion. For some time after it was adopted, sprinkling was scarcely recognized as baptism. If those who, in sickness, submitted to it, recovered, they were not then immersed, but could not be admitted to the ministry.

We now come to the *second*, or "*Transition Period*," extending from the middle of the third to the end of the sixth century—a period during which infant baptism made great advances towards universal adoption. At this time, not only "as far as baptism was concerned, but in many other particulars, the ecclesiastical system was in a formative state." With regard to baptism, great diversity of practice existed. "There was infant baptism spreading from North Africa; child baptism prevalent in the East; catechumen baptism, properly so called, the ordinary mode of admitting converts; and procrastinated baptism, including such cases as Constantine's." "At first baptism was administered in rivers, pools, baths, wherever a sufficient quantity of water could be obtained. But in the fourth century baptisteries began to be erected, some of which still exist, bearing testimony by their size to the mode of administering baptism. This period was marked by one transition which can never be sufficiently deplored" —the establishment of Christianity by Constantine the Great, and the intolerance and persecution which followed. Before we reach the end of the period we find that despot, the Emperor Justinian, taking advantage of this principle to oppress, and thoroughly ignoring the rights of conscience. "He claimed absolute mastery over his subjects, and required them to renounce paganism and embrace Christianity, simply because he willed it." This power of the State was also exerted by him in behalf of infant baptism. By an edict he commanded his subjects to baptize their children; and from this time "the fabric of infant baptism was made to rest on two pillars—delusion and force: delusion, inasmuch as the ceremony was supposed to be invested with regenerating and saving power; force, as employed by the State in the interest of the Church."

The *third*, which Dr. Cramp calls the "*Obscure Period*," extends from the commencement of the seventh to the end of the eleventh century. This period is rightly named, as the information we are able to obtain is very meagre, and the sources through which it comes by no means much to be trusted. And in this there is nothing surprising, seeing that the books written by heretics, many of whom were not properly heretics, but genuine religious reformers, were carefully gathered and burnt; and it was made a crime to conceal them. The position taken, for the most part, by reformers of this age, seems rather to have been negative in relation to infant baptism, than positive in reference to that of believers. So far, therefore, we have no right to look on them as Baptists.

The "*Revival Period*" dates from the end of the eleventh to the beginning of the sixteenth century. From this time we can trace more clearly the career of some who held Baptist principles, while a great many more still continued to protest against infant baptism. In 1124 we have the martyrdom of Peter of Bruys, who suffered as a Baptist minister. He was succeeded in his work by Henry, as Hildebert, Bishop of Mans, was styled, whose success called forth a severe denunciation from Bernard, of Clairvaux. Baptists are found among the Albigenses and the Waldenses, and they begin now, as a *body*, to meet with great reproach and persecution. But still their churches live and thrive. Most important events characterized this age, all of which tended to direct men's thoughts to the study of God's Word. Society was being convulsed to its very centre. Thrones and empires were being shaken. As the literary treasures of the East were brought to Europe the minds of men became expanded. Commerce with distant nations excited curiosity and stimulated inquiry; and thus learning was revived. The Spirit of God was brooding upon the face of the dark waters, and out of the old, a new world of empire, of mind, and of social life was being formed. In this age of inquiry Baptist history revives. "We found the records of the last period scant and fragmentary. Why? The world was asleep, intellectually and morally asleep. Rome had administered an opiate, and Europe lay slumbering in her lap. It is not surprising that under such circumstances it is difficult to spell out the annals of thought and freedom. Baptist sentiments can hardly be understood, much less appreciated, in such dozing days as those. They require for their full development a time of mental stir. They rejoice in those collisions which produce sparks and flames, and thus illuminate the nations." Such a time was the "Revival Period," and during that age therefore Baptist sentiments began rapidly to spread.

We now come to the *fifth* or "*Reformation Period*," extending from 1517 to 1567. "At this time a great revival of religion took place all over Europe. Popery was renounced. The shackles with which the nations had been long bound were broken, and it was said to the prisoners, 'Go forth,' and to them that were in darkness, 'Show yourselves.' At this the Baptists took heart, and as Luther blew the trumpet of religious freedom, and the sound was heard far and wide, the Baptists came out of their hiding-places to share in the general gladness, and so take part in the conflict." They were destined, however, to meet with a bitter disappointment. The men who were ready to renounce Popery were not yet prepared to renounce all human tradition and control, and follow the lead and teaching of King Jesus alone. The Baptists required too much of the early reformers. They asked for a pure Church, and were told that the thing was impossible—that the tares must still grow with the wheat. They asked to be free from the control of the magistrate in all spiritual matters, but with Princes and Grand-Dukes at their head, the early reformers could not give up the idea of a State religion. They pleaded for peace, they abjured the use of carnal weapons for attack or defence; but their plea was soon drowned in the din of battle, as kings and warriors in every land began to contend in arms for their faith. Neither Luther nor Zwingle were prepared to give as much freedom as the Baptists required. The great German Reformer was "willing that others should think for themselves, so that they thought as he thought. If they did not, he looked on them with suspicion, and they soon found it best to keep out of his way." This intolerance manifested by the first leaders of the Reformation indicates the general spirit of the age, and it was not very long before the Baptists had to suffer as its victims. They were the first witnesses for God in Germany at this period, and we are told that "within a few years not less than two thousand Baptists testified their faith by imprisonment or martyrdom."

In this chapter Dr. Cramp traces the progress of Baptist sentiments in Germany, Italy, Switzerland, the Austrian Dominions, the Netherlands, and in England. Wherever Baptists went they met with persecution, and the general cry seemed to be, "Away with such fellows from the earth, for it is not fit that they should live." Let us take one instance:—"Hans Breal was apprehended in the Tyrol, in the year 1557. Having been repeatedly tortured, in the vain hope of compelling him to betray his brethren, he was at length placed in a deep, dark, filthy tower, where he could neither see sun, moon, nor daylight, so that he could not tell whether it was night or day; sometimes he could tell that it was night by its being colder than before. The dungeon was moist and damp, so that his clothes became foul and rotted on his body, and for some time he was obliged to sit naked. He had nothing but a coarse blanket that had been given him; this he threw round his body, and sat in misery and darkness. His shirt was so much rotted as not to leave a single slip of it, except the collar of the neck, which he hung on the wall. When these children of Pilate had him brought out to see if he would recant, the brightness of the light was so painful, that he was glad when they let him down again into the dark tower. . . Thus he lay in the foul dungeon, where worms and vermin were his companions for a long time; he protected his head with an old hat that from pity had been thrown to him. No one had been confined in this tower for some years, so that the vermin had greatly increased, and caused him much terror until he had got used to it. The worms frequently ate his food. . . . Thus he lay in this foul tower the whole summer, until nearly Michaelmas-day, in the harvest. When they saw that the frost began to set in, they brought him out from thence, and led him into another prison, which could not possibly be worse. There he was obliged to stay for thirty-seven weeks with one hand and one foot in the stocks, so that he was unable to lie down or sit, and could only stand. He also suffered much mocking and ridicule from the ungodly. . . At length an order was issued by the council at Innspruck, which the magistrates brought to read to him. The contents were as follows:—That since he was so obdurate, and would receive no instruction, he should be sent to sea, to which he must go the following morning; there he would find how the obstinate were stripped and flogged. But Hans answered that he would confide in the Lord his God, who was on the sea as well as on the land, to help him and give him patience. He was then released from prison, and suffered to go about the castle for two days that he might learn again to walk. This he could not easily do, so very infirm had he become through lying in prison and in the stocks, fastened by locks and chains; for in this state he had lain two years within five weeks, and had for a year and a half never seen the sun."

"Hans was committed to the charge of an officer, and they journeyed towards the sea. On the second day, while resting in a tavern, the officer became drunk, and Hans improved the opportunity to effect his escape. He recovered strength and health, rejoined his brethren, was called to preach the Gospel, and died in peace in the year 1583." And all this for the crime of being a Baptist, and daring to follow the teachings of God's Word alone!

But of all the accounts given, none perhaps surpasses that contained in the original letter of Jacob Hutter, written to the Marshal of Moravia, in the name of his brethren. The calm faith, the firm principle, the intense suffering, and the manly fortitude which that letter reveals can scarcely be surpassed. It is too long for us to quote, and should be read entire. If we wish to know what manner of men the Baptists of the sixteenth century were, and what the hardships they had to endure, we have only to read that letter.

The next is called by the author of the Baptist History "*The Troublous Period*," and extends from 1567 to 1688. Most of this chapter, consisting of more than two hundred pages, is devoted to

the history of Baptists in England from the reign of Elizabeth to the Revolution. It is very pleasing to find that right through this period our forefathers stood true to the principles of civil and religious liberty; and the only regret we have is that even so large a number as thirty Baptists should have been found among the ejected of 1662, proving as that fact does that these at least received State support and recognized State control. This chapter contains the history of our earliest churches, and several sections are devoted to short biographical sketches of the great men of that age. In the last section we have some information respecting the introduction of Baptist principles into America. Here we meet with a repetition of the persecutions endured in the "old country." It seems very strange to us that the experience through which the Pilgrim Fathers passed should not have taught them to value the principles of religious liberty. This, however, was not the case. They and their immediate descendants still held the Establishment principle, and that soon began to produce its accustomed fruits. Acts were passed for the banishment of Baptists, and terrible persecutions ensued. We may take the following as a specimen:—Mr. Holmes was kept in prison for three months, when he was publicly whipped, and so barbarously, "that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay." Enough to prove that one need not be a Romanist, or an Episcopalian, in order to be a persecutor, if only he be a member of an *Established* Church.

And this brings us to the last or "*Quiet Period*," extending from 1688 to 1800. This "was not only a time of rest, persecution having ceased, but also a time of stillness—of slumber—of comparative inaction. The excitement had passed away. A season of exhaustion succeeded, in which there was little power, or even will, to engage in religious enterprise. Liberty did not bring life. At the lapse of more than sixty years after the close of the persecutions, the denomination in England was found to have decreased. Gradually, however, the spirit of earnestness revives, and before the end of the period, the religious life of our churches manifests itself in the formation of several important societies. Among these were the Baptist Missionary and the Home Missionary Societies.

"In America, on the other hand, the progress of Baptist Churches was very great during this period. In the year 1740 the number of churches was 37, with less than 3,000 members. But in 1790 there were 872 churches, containing 64,975 members." The following table shows the present condition of our denomination:—

	Churches.	Members.
United States . .	13,927	1,097,717
Great Britain and Ireland . . .	2,300	280,000
British North America	552	40,872
West Indies . . .	205	36,000
Burmah, Assam, and Siam	375	17,000
Continent of Europe	270	22,104
India	70	3,000
Total	17,699	1,496,693

This is an approximation only. China, Africa, and Australasia are left out of the account for want of more definite returns.

In his introductory notice, Dr. Angus says of this "Baptist History,"—"The volume deserves and will repay careful study, and I very heartily commend it." *We* sincerely hope that this book will have a large circulation in our churches. It is just the book that should be read by young men *now*. The evils of Church Establishments, Protestant as well as Romish, will find ample illustration here. Another recommendation to this volume is, that it is well printed, on good paper. And besides an index at the end, it has a good table of contents, offering facilities for reference. Before each period, too, there is a page of chronological notes, giving the dates of the principal events in the period. This is very valuable, as it enables one, in tracing the details of our Baptist History, to view them in the light of other events transpiring at the same time.

Analytical Commentary on the Epistle to the Romans; tracing the train of thought by the aid of Parallelism, with Notes and Dissertations on the principal difficulties connected with the Exposition of the Epistle. By Rev. JOHN FORBES, LL.D. Edinburgh: T. & T. Clark.

THE design of this volume is to furnish, by the application of the principles of parallelism, a correct analysis and arrangement of the text which shall at once present a clear and comprehensive view of the main scope and object of the Epistle. The merits of the analysis we willingly acknowledge, but that parallelism furnishes any conclusive proof of its correctness we are not so ready to admit; nor do we think that the Epistle was designedly composed in parallelisms. Dr. Forbes confesses that it may admit of very reasonable doubt whether every part of the Epistle which he has arranged in parallelism was designedly so composed by the Apostle Paul, and that some passages caused him considerable hesitation whether he should print them in parallelistic lines or not. We very much doubt whether any part was *designedly* composed in parallelisms. All Hebrew writings abound in parallelisms. Any author with his mind imbued as Paul's must have been with Hebrew lore, would at times instinctively, without design, employ parallelisms, especially when he approached the sublime or became absorbed in his subject. It would not be safe to receive any interpretation of any paragraph derived simply from the application of the principles of parallelism, unless it were sustained by the context or ordinary laws of language.

For the commentary we feel great respect. The writer is evidently a thoughtful man, and the treatises interspersed among the notes are worthy of careful consideration.

Intelligence.

MINISTERIAL CHANGES.

The Rev. Stewart Gray, of Windsor, has at the request of the committee of The British and Irish Baptist Home Mission, accepted the pastorate of the Church at Rathmines, Dublin. Mr. John Gregory Pike, the second son of the Rev. J. C. Pike, of Leicester, and late of Regent's Park College, has accepted the unanimous invitation of the Baptist Church, Commercial Road East, London. Mr. William Giddings has resigned the pastorate of the Baptist Church, Yelling, Hunts. Mr. H. Parkins, of the Pastors' College, has accepted the invitation of the Church at Phillip Street, Bedminster. Rev. George St. Clair has resigned the pastorate of the Baptist Church, Banbury. Mr. Alexander M'Dougall has resigned the pastorate of the Baptist Church at Rothesay. His address is Marine Place, Rothesay, N.B. The Rev. J. Aldis, of Haworth, has accepted the invitation of the Church at Hitchin.

MISCELLANEOUS.

PETERHEAD.—Mr. J. A. Wilson, Tabernacle College, was recognized as pastor of the Baptist Church, Peterhead, N.B., on Sept. 14th. The Rev. George Rogers, London, delivered the charge to the pastor, and the Rev. Clarence Chambers, Aberdeen, the charge to the Church. At the social meeting in the evening, the following ministers of the town were among the speakers:—Revs. James Stewart, W. Gallelty, R. Solomon, R. Auchterlonie.

ROMFORD.—The Baptist chapel at Romford, after being closed for some weeks for extensive alterations, was re-opened for worship on Sept. 15th. A goodly number of friends were present from London, Loughton, and other places, and the chapel was well filled; in the evening, crowded. The Rev. A. McAuslane, of Finsbury Chapel, preached in the morning, and the Rev. W. G. Lewis in the evening. A public meeting was held in the afternoon in the chapel, presided over by A. B. Goodall,

Esq., and the Revs. A. McAuslane, W. Bentley, and J. T. Wigner, G. Gould, Esq., and J. Griggs, Esq., addressed the meeting. The chapel has been re-pewed throughout, a new gallery front with ornamental iron-work, a handsome platform in a recess, instead of the old pulpit, two capital vestries behind, a very elegant and commodious schoolroom, the whole presenting an attractive appearance, well worthy of the growing town in which they are situated. The alterations and erections have been effected at a cost of £1,100.

New Park-road Chapel, Brixton-Hill.—This chapel having been closed for the last six weeks for repairs, the congregation meanwhile worshipped, by kind invitation, at the neighbouring Independent Chapel, Brixton Hill. During this interval the above sanctuary has undergone a thorough renovation. The old gas-lights have been removed and elegant star-burners, suspended from the roof, have been substituted. The harmonium has been replaced by a fine-toned organ, erected in the gallery. The pewing of former days has given place to modern oak-stained open benches, uniformly cushioned in crimson. New lobbies have been added, while the whole interior has been chastely decorated, giving to the chapel an appearance of quiet elegance, combined with real comfort. These alterations and improvements have involved an outlay of little less than £1000. On Sunday, Sept. 20th, the chapel was re-opened for worship. Special sermons were preached: that in the morning by the Rev. F. Tucker, B.A., of Camden-road; that in the evening, by the pastor, the Rev. D. Jones, B.A. Both services were well attended. On the 22nd instant, these re-opening services were concluded with a sermon by the Rev. Samuel Martin, of Westminster, the Rev. H. Platten, of Mazepond, conducting the devotional part of the service. On the 6th of October the Church at Brixton Hill entertained the London Baptist Association. Sixty-four ministers were present. On the evening of that day Dr. Landels preached.

Huntingdon.—The new church built by the congregation to which our brother, Mr. Millard ministers, was opened for divine worship Sept. 14th. Revs. W. Brock and G. Conder were the preachers. The amount realized by the collections was £153 1s. 6d., and by donations at the dinner-table £132 7s., making a total of £285 8s. 6d. The church is a large and imposing structure, of the early decorated Gothic style. The first and most striking feature of the building is the tower and spire, which stands at the south-west angle of the front, and is of very correct, not to say elegant proportions, reaching a total height of 190 feet, and forming a very conspicuous object. The spire is very imposing, being 110 feet high above the tower, the summit being surmounted by a pinnacle and vane. The front of the church stands back 45 feet from the High-street, the open space being enclosed by a dwarf wall and piers, with cast-iron panels, and centre folding gates, and single gates at the sides. Each of the piers is surmounted with an elegant gas-lamp. The general form of the church is cruciform, having a total length of 114 feet, and width of 49 feet across the nave and aisles, and 60 feet across the transepts. The height from the floor to the ceiling is 48 feet, the height to the springing of the nave 38 feet, and the average height of the aisles is 24 feet. The contract amounted to £7,817, exclusive of warming and lighting. The church is at present arranged for about 720 sittings on the ground-floor, but it is contemplated eventually to build an end gallery. It is computed that 1,110 persons were present at the opening service. Among these were ministers and friends from all the neighbouring towns; Revs. A. Murray, R. Robertson, and T. Barrass, of Peterborough; J. P. Campbell and C. Carter, of Cambridge; J. Gunn and J. S. Wyard, of St. Neots; P. Lloyd, of St. Ives; T. Baker, of Ramsay; G. E. Foster, and family, from Cambridge; E. Rawlings, Esq., W. Beal, Dr. M. Foster, A. Burrell, Esq., of London; T. Coote, L. Ekins, P. Brown, G. Day, H. Goodman; and many belonging to the county of Huntingdon.

Tynedale Chapel, Clifton.—On Sept. 30th the handsome new place of worship erected by the Baptist denomination in Whiteladies'-road, called "Tyndale Chapel," was opened. The foundation-stone was laid on the 17th of July last year by the then mayor, Mr. E. S. Robinson. The building was erected from the design of the late Mr. S. Hancorn, architect, of Stephen-street, Bristol, and Newport, Mon. The design is in the decorated style of Gothic. A tower is included in the design, but it is not intended at present to carry it higher than necessary for the stairway therein. The contract was taken at £5,652, but with extras it will cost £7,500, of which £4,500 have been raised, and thus £3,000 remained to be raised before the opening services. The chapel will accommodate 600 persons. The opening service was very well attended, notwithstanding the extremely unpropitious character of the weather, for all the seats were filled, the leading members of the

city Dissenting congregations being present, in addition to many neighbouring ministers. The Rev. J. Renny and the Rev. S. Hebditch conducted the devotional service. The Hon. and Rev. Baptist Noel preached the sermon. In the afternoon a cold collation was partaken of at the Royal Hotel, College-green, when there was a large attendance of ladies and gentlemen, under the presidency of Mr. E. S. Robinson. The Revs. D. Thomas, J. H. Hinton, J. Penny, R. Haycroft, Dr. Gotch, and Mr. H. O. Wills spoke. In the evening the Rev. N. Haycroft preached. The collection in the morning amounted to £72 10s., and that in the evening to £53 16s. 7d., while about £1,250 was guaranteed at the dinner.

SOHAM.—Oct. 7th, a service was held in the chapel, Soham, Cambs, for the purpose of welcoming the Rev. W. J. Inglis as pastor of the Church, the Rev. W. W. Cantlow, of Isleham, presiding. The meeting was ably addressed by the Revs. W. Cuff, Bury; G. Sowler, Isleham; J. B. Catlow (Independent), Soham; G. White and D. Morgan, Burwell; G. Sear, Dereham; and H. B. Robinson, Haddenham, the last two gentlemen having been pastors of the Church.

STAFFORD.—On the 4th Oct., the Rev. G. Rogers, of the Metropolitan Tabernacle College, preached two sermons in connection with the settlement of the Rev. James Grant as pastor of the Baptist Church, Stafford. The public recognition meeting was held on the Monday evening following, Wm. Silveston, Esq. (Mayor), in the chair. The Rev. J. Ferguson, Mr. Geo. Arnold, one of the deacons, Mr. Grant, Rev. S. B. Handley, and the Rev. Isaac Lord, of Birmingham, addressed the meeting.

THE DOWNS CHAPEL, CLAPTON.—The committee have the pleasure to announce that the foundation-stone will be laid by the Rev. W. Landels, D.D., president of the London Baptist Association, on Tuesday, November 3rd, at three o'clock p.m. Refreshments will be provided at five o'clock in the school-room of the Wesleyan Chapel, and a public meeting will be held at 6.30 p.m. in the chapel itself, kindly lent for the occasion. Full particulars will be duly announced in the *Freeman* newspaper of October 30th, and on the cover of the BAPTIST MAGAZINE for November.

GROVE STREET CHAPEL, SOUTH HACKNEY.—On Sept. 22nd, a meeting was held, in connection with the settlement of the Rev. T. Phillips, of Kensington, as pastor of the Church meeting in Grove Street Chapel, South Hackney. Jos. Pickering, Esq., presided. The Rev. S. Bird (Mr. Phillips's pastor), the Rev. H. Cocks, the Rev. W. Anderson, the Rev. Jesse Hobson, the Rev. D. Katterns, the Rev. G. M. Murphy, the Rev. J. Rodgers, M.A., W. Tweedie, Esq., W. H. Warton, Esq., the Rev. T. Wilkinson, and Rev. C. Winter, spoke. The Rev. J. H. Blake, and the Rev. G. D. Evans also took part in the proceedings.

DUCKLINGTON.—On Sept. 29th, a new Baptist chapel was opened at Ducklington, in connection with the Baptist Church, Coate, Oxon. It is built in the Gothic style, after a plan given by H. Lee, Esq., of Clifton, Bristol. The devotional part of the service and suitable portions of Scripture were read by B. Arthur, pastor of Coate Church. W. T. Wallis, Esq., of Shifforne Lodge, presided, and appropriate addresses were delivered by J. M. Ryland, G. Bulmer, E. Smith, B. Arthur, J. Dutton, W. Wheeler, and A. Ivings. The chapel was crowded with attentive hearers on the occasion, and was much admired by all. It is considered quite an ornament to the village. During the same day a bazaar was held for the sale of articles in a marquee near the chapel. One stall was presented by the Rev. A. W. and Mrs. Heritage, and was called the Canterbury stall. The clear proceeds of the day amounted to upwards of £40.

BOLTON, LANCASHIRE.—On the afternoon of July 8th the corner-stone of the new Baptist Chapel in St. George's Road was laid by Thomas Barnes, Esq., M.P. The Rev. T. W. Handford addressed the assembly. He said that the Church of which he was the pastor had been in existence now for nearly half-a-century, and they could all wish that it had made a more powerful impression upon this great town. It was now fifty years and a month since two young men came from Horton College to Bolton, at the suggestion and under the direction of the Baptist Itinerant Society of Yorkshire and Lancashire, to plant a Baptist Church in this town. Some of those who first formed part of the Church were still upon earth to witness the building of this second chapel. Although they were all full of rejoicing, he was sure that mingling with that gladness was a feeling of regret as some of them thought of the old and much-loved chapel that still stood in Moor Lane, for it was dear to many by the happiest and holiest remembrances. A great many of his own friends, some of whom were now present, as well as the leaders of the Baptist Church, said there

would never be anything done in Moor Lane. They managed, however, to get the chapel filled to overflowing, and when it got to be altogether too small for the school accommodation, they felt that the voice of Providence was bidding them go on, and erect another and more commodious house. Their new chapel, he further stated, would cost £5,500. Mr Handford concluded by presenting Mr. Barnes, M.P., with a silver trowel. The contributions laid on the stone amounted to £50 2s. 8½d. Tea was provided in the Temperance Hall. About 450 sat down to the repast. At seven o'clock a meeting was held, presided over by James Barlow, Esq., Mayor of Bolton. Addresses were delivered by the Revs. F. Bugby, R. Best, J. Clough, W. Hewgill, M.A., T. L. Whitley, R. H. Roberts, B.A., and Thos. Barnes, Esq., M.P.

BAPTISTS IN SWEDEN.—The Rev. A. Wiberg, of Orebro, Sweden, thus writes in a private letter on the progress of the British Missions in Sweden during the past year:—You will feel interested in seeing the statistical table of our churches for the last year. From this table it appears that during the past year 850 were baptized, 327 were received by letter, 352 dismissed, 195 excluded, 85 restored, 48 deceased; that 9 new churches had been formed, and that the total number of Baptists in Sweden was 7,478 in 191 churches.

RECENT DEATHS.

MR. RICHARD CARTWRIGHT.

The name at the head of this paper will be recognized by many a reader, who will remember it as belonging to a lovely character, an active Christian, a faithful friend. Mr. Cartwright's first profession of religion was made at Eagle Street Chapel, then under the pastoral care of Joseph Ivimey. In connection with that church he spent his early and maturer manhood, was chosen to several offices of trust, and gained to himself "a good degree." Later in life he resided at Gravesend, where the commodious chapel in Windmill Street owed its origin largely to his enterprising spirit, his untiring labour, and ungrudging liberality. Later still he resided in Camden Road, London, and there he repeated, but in ampler measure, the work he had been honoured to achieve at Gravesend. The pastor and deacons of Camden Road Chapel can never cease to remember their beloved associate, or to glorify the grace of God in him. The last five years of his life, spent in Loughborough Park, Brixton, were years of much physical debility—the old energy and elasticity were gone, and the weary traveller sighed for rest. At length his prayer was granted him, and he laid down the burden of the flesh on the 6th of December, 1867, aged 73.

Mr. Cartwright was a man of much social excellence. His integrity was unbending: some who knew him well have said they would sooner disbelieve their own eyes and ears than any assertion that he had made. At the same time his manner was courteous, his spirit amiable. It is thought a sufficient eulogy of some persons to say that they have nothing of the bear but his skin. Mr. Cartwright had not even the skin of the bear about him. He was not merely pure, but peaceable, gentle, easy to be entreated. And then his aim was high. Early in life he formed the resolution to live for the worthiest ends; and, accordingly, his strength was not frittered away in trifles, but collected and consecrated to man's good and God's glory. It was beautiful to see his steady persistence in work for the service of the Church. His pen grew to his hand like the sword of a valiant-for-the-truth; and one can easily believe it has not left a line which dying he would wish to blot. Add to all this his unselfish use of money—how much he gave away, and in what various channels, it is impossible to compute. In the building of chapels, the support of schools, the spread of Missions at home and abroad, he was, in proportion to his means, one of our foremost men. The question with many seems to be—How little will suffice? With him it was—How much can I do? Well may the Church of Christ pray for a succession of Richard Cartwrights!

It would be a gross error to infer from the preceding lines that our friend was so rich in good works that he could dispense with the righteousness of Christ. Nothing would have shocked him more than such an idea. In his closing years he was often beset with doubts whether he had ever done anything from the right motive and with the right aim. And the only solace of his heart was the assurance that the merit of the Redeemer extended to the most unworthy. On that merit he relied with a simplicity most touching. He seemed always ready to echo the words—

> Nothing in my hands I bring;
> Simply to Thy cross I cling.

A few days before his departure he was enabled to rise from tears to triumph, and his setting sun shone out with unusual

lustre. In conversation with a friend who had called to see him, the words were quoted, "Victory through the Lord Jesus Christ." The precious words were evidently applied to his soul by Divine power, and lifted him up to a rapturous elevation. This was what he wanted—victory through another; through One who had shown Himself so magnificent a victor; and the weary combatant forgot his weariness, and seemed already to grasp the crown. He rose from his chair, leaned on the foot-board of his bed before the fire, and there he stood dilating on the glorious privilege, repeating again and again, "Victory through the Lord Jesus Christ."

His end was peace. Children and children's children, the pastor and deacons of Camden Road Chapel, and members of various other churches, followed him to the grave. May they all follow him in humility, activity, and usefulness, and at last to perfect purity and eternal joy!

MEMOIR OF MR. LACEY.*

A valued correspondent, who enjoyed the friendship of Mr. Lacey more than fifty years, thinks that the writer of the memoir in our October number has not quite accurately represented Mr. Lacey's views on the Communion question. Our correspondent says that Mr. Lacey thought it undesirable *to admit unbaptized persons to the membership of the Church*, but he was not, as his biographer has stated, "a strict Baptist, conscientiously believing that, according to the law of the New Testament, baptism was a term of communion."

Correspondence.

MODERN PLYMOUTHISM.

TO THE EDITOR OF THE "BAPTIST MAGAZINE."

DEAR SIR,—The splash of words with which G. H. P. attempts to obscure the fault of an uncharitable accusation, only makes remonstrance the more obligatory. He has laid to the charge of the whole body of "Brethren," that they flaunt impudent heresies, and he goes about to defend the charge, but, fearless of his "unmixed astonishment," I confidently assert that what he calls heresies are not more characteristic of Brethren than they are of Episcopalians or Baptists. Brethrenism and "J. N. D." are not identical, even as "G. H. P." and the Baptist denomination are not identical. It ill becomes Baptists to talk of "notorious outgrowths," and to make a whole people responsible for them. Our own "outgrowths" are bad enough, and what terrible things are the "outgrowths" of Christianity itself! It is easy to fling mystic epithets at people in the name of orthodoxy, and to raise the eyebrows of the oh-dear-me class with such a specimen of them as "Antinomian Jesuitism"—not the less heavy because it is utterly opaque. Many besides Brethren are teaching that even in regard to questions of moral law, the appeal lies not to Moses but to Christ; and this, by such controversialists as "G. H. P." cites, may be tortured to mean "the rejection of the moral law as a rule of life," whereas it is only transferring allegiance to the latest and most perfect presentation of it. But if some among Brethren have learned to do evil that good may come, Brethrenism, I ween, is far enough from having a monopoly in them. If the Baptist denomination is to be credited with all the law-contemning doctrine within its borders, we are in a bad case. As to "the obligation to keep the Christian Sabbath," it is quite childish to name this among the "heresies" of Brethren. If it be a heresy at all, it is shared in, or has been, by Archbishops and folk of the supernal order, not excepting "much-respected Baptist ministers." It is open to grave question whether Paul him-

* Page 662.

self would have called the first day of the week a Sabbath; and it is open to no question at all that he would have repudiated the application to it of the fourth commandment. I grieve that in a matter of such moment to the reputation of a Christian brotherhood, "G. H. P." should fall back on the *Record*. This is suspicious. Divers devout clergymen have suffered the loss of all things to cast in their lot with "the Brethren." The *Record* cannot forgive such "heresy." "G. H. P." advises me to read the *Record* and other authorities. I might as well advise him to read Thorn on Baptism. I have greater witness than these, viz., the holy living, the scriptural knowledge, the benevolent deeds of a host of actually extant "Brethren." In my turn let me advise "G. H. P." to study the "Brethren" themselves, not the "outgrowths" from them, much less the malign portraiture of them in such papers as the *Record*.

W. B.

[It would scarcely seem possible to satisfy "W. B." But for the fact that he is himself a Baptist minister, we should have mistaken him for a "Brother." "W. B." asked for proof of the moderate statement, that heresies were "flaunted by modern Plymouthism." The proof has been given; but though drawn from the most various sources, it does not satisfy "W. B." It, indeed, becomes a serious question whether any amount of evidence which could be adduced would lead to so desirable a result. "W. B." dislikes the *Record*, and within certain limits he would have our sympathies; but why quietly ignore the *Eclectic*, and the testimonies of men who we may presume are as well qualified to give an opinion as himself? We should be delighted to endorse the opinion, that these heresies are only held by a few: there is, however, grave authority for the belief that they *very generally* prevail among the "Brethren." But whether "W. B." champions the "Darbyites," or the "Newtonites," or the adherents of the much-respected Mr. Muller, does not appear. Ministers of the Three Denominations all over the country, for anything that appears to the contrary as well read, and as sound of judgment as "W. B.," can be cited as witnesses of the mischievous heresies and practices of the "Brethren." It is pretty clear that "W. B." forms his notion of "Brethrenism" from some old remembrances of some thirty or forty years ago, before the leaven had begun to work. Perhaps, if he be really open to conviction, more extensive reading, and a little more free converse with his own "Brethren" of to-day, may somewhat moderate his judgment as to the exalted character and tendencies of modern Plymouthism. Having now fully confirmed the statement complained of, we must, with all due respect, take our final leave of "W. B." so far as his friends the "Brethren" are concerned.

G. H. P.

The following remarks concerning Modern Plymouthism have come to hand from a minister in one of our largest sea-port towns, whose name, were we at liberty to mention it, would give authority to his words:—

I have had some of my hearers, and some of our members, who became Plymouthites. Of these some remain with them: others have left. One party, disappointed with Plymouthism, has started a new religion, asserting that only another and himself know the Gospel, and are the truly sanctified. Another, the principal of a ladies' school, told me that she found her Saviour under my ministry, but so sinful were all the systems, that she would regard herself as committing sin if she entered my church. I must add that very soon after, mental aberration appeared, and she died within the year. I have now a member, a truly earnest Christian, but very nervous, to whom they have laid siege. They give her no rest. She tells them she is hearing the truth, is at peace with God and man, and wants to have nothing to do with them; but all in vain. 'Why are you so bigoted as not to come and see our order and hear Mr. —— from London? We will have you come: all pray for you, and you had better yield at once. Your minister is a good man, but he will yet be one of us, so you had better

come at once.' Her brother has been obliged to refuse them admission, so ill did they make his nervous sister. From all this I have concluded that they are the most sectarian, uncharitable, and exclusive of all the sects; that they conceal their real sentiments from their prey until they have them bound hand and foot, and then they retain their hold of them by denouncing against them the wrath of God should they ever worship in any other sanctuary. They are sheep-stealers. Instead of preaching the Gospel to the poor, they look out in other denominations for the pious, but nervous, and well-to-do in the world; for the men that like pre-eminence and would rather teach than learn, and for the anxious and undecided. To such they offer a brotherly affection, and then to all they offer a perfect liberty from the moral law as a rule of life, and substitute their own honour, a variable quantity at the best. In short, it is just the old Antinomian heresy under a new name."]

BAPTISM FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 Cor. xv. 29.

Sir,—In the September Magazine several solutions of this enigma are stated. I have often tried to find a solution (being acquainted with only two of those stated in the Magazine), and have thought of one, which I find is not one of those that are mentioned in the Magazine. My solution, I must confess, is not satisfactory even to myself; but few readers, I dare say, will deem any of those stated in last month's Magazine quite satisfactory. The great fault in my interpretation is, that it requires the word "dead" to be understood, in the first and third clauses, in a sense which is unusual, and which is different from that in which I suppose it to be used in the middle clause.

I suppose the apostle to speak of Christians as the baptized without any very definite allusion to the rite of baptism, as the Jews and Gentiles are sometimes spoken of as circumcised and uncircumcised, without there being any stress laid upon the rite of circumcision, except as forming a distinction between the two classes.

The apostle's argument may be, that if there is, or is to be, no resurrection of the dead, those who embrace Christianity (which was done visibly by being baptized) would get no advantage over the unbaptized Gentiles.

"Οἱ βαπτιζομενοι" the converts to Christianity "τί ποιήσουσιν ὑπερ" what will they do more than "τῶν νεκρων," the spiritually dead. "Ει ὅλως νεκροὶ οὐκ ἐγείρονται" if there be no resurrection of the dead at all. "Τι και βαπτιζονται;" what advantage do they get by embracing Christianity, "ὑπὲρ των νεκρων" over those whom they regard as spiritually dead? The whole verse may perhaps admit of being paraphrased thus:—

If it be so (that there is no such thing as resurrection from the dead), what do Christians, who by baptism profess to undergo a spiritual resurrection, do to make them superior to the unconverted heathen, whom they regard as not having undergone such a resurrection, and therefore as being, in a figurative sense, dead? I say again, if there is to be no resurrection of those who are naturally dead, how can you expect by your baptism, or that which it symbolizes, to get any advantage over the unbaptized, whom you look upon as spiritually dead? especially considering that in times of persecution you are in continual peril, and therefore any benefit derivable from religion during the present life must be very precarious.

J. H.

THE MISSIONARY HERALD.

THE PRESS IN INDIA. THE FIRST NATIVE NEWSPAPER.

BY J. C. MARSHMAN, ESQ.

(*From "The Friend of India."*)

THE 31st of May last was the 50th anniversary of the publication of the first printed native newspaper in India. As I am perhaps the only one left who has any personal knowledge of the circumstances connected with it, a few remarks on the subject may not be altogether without interest to some of your readers.

It is matter of history that in the early stages of the Company's Government, the question of enlightening the natives of India was regarded not only with indifference—the same feeling was manifested with regard to education in England—but with dread, and with that strong feeling of aversion to which it gives birth. The prevailing sentiment both in Leadenhall-street and in the council chamber, was, that the communication of knowledge to our subjects in India might endanger the stability of the empire, and that the wisest course was, therefore, to let it alone. It was affirmed that our empire was an empire of opinion, though I must confess that I have never been able to discover the point of this apothegm, which sixty years ago was in the mouth of every Indian functionary. If our empire in India rests on the basis of opinion, it has a very sandy foundation, for the Blue-book lately published with the replies to Sir John Lawrence's queries regarding the popularity of our government after a century of rule, is said to teach us that the natives have no opinion of our administration; or if they have any, it is one of dislike. To the Mahomedans we appear as unbelievers, to the Hindoos as *mlechas* who slaughter kine, and both classes consider that we have no business in India, and would be delighted to get rid of us, and to establish a government after their own hearts. But this is a digression.

No efforts were made by the various Governments in India, or by the Court of Directors, to impart instruction to the natives or to elevate the native character, throughout the currency of the Charter of 1793, when at the earnest instigation of the India House, the House of Commons negatived Mr. Wilberforce's benevolent Resolution to allow schoolmasters to be sent out to India. The Charter was renewed in 1813, and when the Bill came to be read for the last time, a rule was carried to appropriate a lakh of rupees a year from the revenues of India, "to the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." The question was considered one of such small import, that it was not deemed necessary by the reporters to give the name of the gentleman who brought forward the clause, but I have every reason to believe that it was Mr. Robert Percy Smith, commonly called Bobus Smith, the schoolfellow of George Canning at Eton, and likewise, the father of Lord Lyveden. He was for six, seven or eight years Advocate-General in the Supreme Court in Calcutta, where he amassed a large fortune, and as usual obtained a seat in Parliament. It was on this occasion, as far as I can recollect, that Sir John Anstruther, who was Chief Justice, and on his return to England found his way into Parliament, inquired whether it was really intended to educate the natives of India, and whether it was altogether safe to do so. The grant was interpreted in Calcutta to be intended for the encouragement of Hindoo and Mahomedan literature, and for ten years, whatever portion of it was expended—which was not large—was devoted to those objects, under the patronage of Dr. Horace Hayman Wilson, the great champion of those creeds.

During this period of total neglect of education on the part of the public authorities, the Serampore Missionaries took up the question in real earnest, and made the most strenuous efforts to create an interest in it in the European community. In 1814 Dr. Marshman drew up a brief pamphlet under the timid and modest title of "Hints for the Establishment of Native Schools." This was the first time the subject had been brought distinctly before the members of the Government and the European gentry in Calcutta, and it was received with no little cordiality. Under the enlightened administration of Lord Hastings, the tide was turning; but in England the idea of setting up schools in India appeared so great and remarkable an innovation in our Indian policy, that the whole of the little brochure was transferred to the pages of the most popular encyclopædia of the day as one of the wonders of the age. The "Hints" were followed up by active exertions. A circle of schools was established and a series of elementary school-books compiled in history, geography, and

arithmetic. Dr. Marshman took charge of this department of labour, and I was employed in translating into Bengali the books used in the schools. More than half-a-dozen of those treatises were brought into use before the year 1818, and a spirit of eager inquiry was created in native society. It appeared that the time was ripe for a Native newspaper, and I offered the missionaries to undertake the publication of it. I am unavoidably constrained to intrude my own name on this occasion, but I trust your readers will overlook this appearance of vanity. The jealousy which the Government had always manifested of the periodical press appeared, however, to present a serious obstacle. The English journals in Calcutta were under the strictest surveillance, and many a column appeared resplendent with the stars which were substituted, at the last moment, for the editorial remarks through which the censor had drawn his fatal pen. In this state of things it was difficult to suppose that a Native paper could be tolerated for a moment. It was resolved therefore to feel the official pulse by starting a monthly magazine in the first instance, and the *Dig-Dursun* appeared in April, 1818. It was composed of historical and other notices, likely from their novelty to excite the attention of the natives, and to sharpen their curiosity. In the last page, in a smaller type, some few items of political intelligence were inserted. Two numbers were published, and copies sent to the principal members of Government, and the fact of the publication was widely disseminated by advertisements in all the English papers. As no objection appeared to be taken to the publication of the magazine, though it contained news, it was resolved at once to launch the weekly paper, and to call it by the name given to the earliest English news-letter, the "Mirror of News," or the *Sumachar Durpun*. But Dr. Carey, who had been labouring fifteen years in India during the period when the opposition to missionary efforts and to the enlightenment of the natives was in full vigour, was unfavourable to the publication of the journal, because he feared it would give umbrage in official circles and weaken the good understanding which had been gradually growing up between the missionaries and the Government. He strenously advised that the idea of it should be dropped, but he was overruled by his two colleagues Dr. Marshman, and Mr. Ward. When the proof sheets were brought up for final examination at the weekly meeting of the missionaries, the evening before the day of publication, he renewed his objections to the undertaking, on the ground, he had stated. Dr. Marshman then offered to proceed the Calcutta the next morning, and submit the first number of the new gazette, together with a rough English translation of the articles, to Mr. Edmonstone, then Vice-President, and to the Chief Secretary, and he promised that it should be discontinued if they raised any objection to it. To his great delight he found both of them favourable to the undertaking. At the same time he transmitted a copy of

the paper to Lord Hastings, then in the North-West Provinces, and was happy to receive a reply in his own hand, highly commending the project of endeavouring to excite and to gratify a spirit of inquiry in the Native mind by means of a newspaper. And thus was the journal established. A copy of it was sent with a subscription book, to all the great baboos in Calcutta, and the first name entered on the list was that of Dwarkanath Tagore. On the return of Lord Hastings to the Presidency, he endeavoured to encourage the undertaking by allowing the journal to circulate through the country at one-fourth the usual charge of postage, which at that time was extravagantly high.

A fortnight after the appearance of the *Durpun*, a Native started another paper in Calcutta, with the title of *Timirunasuk*, "The Destroyer of Darkness," but it did not continue long to shine. At a later period arose the *Sumachar Chundrika*, or "The Moon of Intelligence." It was projected and edited by a brahmin, Bhobany Churn Banerjee, a man of extraordinary powers of intellect and humour, and of the greatest energy, and master of a Bengali style of surpassing ease and elegance. He was a brahmin of the brahmins, and his journal became the organ of the orthodox Hindoos, of which the late Raja Radhakantu Deb became the great champion, after the death of his father. For more than ten years the *Durpun* and the *Chundrika* fought the battle of progress on the one side, and of Hindoo conservatism on the other. At length came the great event of the abolition of Suttees, which agitated Native society to its profoundest depths quite as much as the question of the disestablishment of the Irish Church is now agitating English society. The *Durpun* supported the abolition, the *Chundrika* denounced it in no measured language. In order, at this critical period, to increase the popularity and the influence of the *Durpun* I gave it in Bengali and English, in parallel columns, and the circulation immediately rose beyond the level of its rival.

Both journals are, I believe, now consigned to the tomb of the Capulets, but they have left a numerous and flourishing progeny, which, I hear, is continually on the increase, and I feel confident that this brief notice of the lineage of the family will not be considered devoid of interest in this the third generation of editors.

BACKERGUNGE.

BY THE REV. R. J. ELLIS.

As the report of the work of this interesting district did not reach us in time for the Annual Report, we place here some extracts from it. Mr. Ellis writes as follows:—

We spent the first day of the year just closed at Noákháli—a large town in the district of Bhoolooá, and near the head of the Bay of Bengal—where, you may remember, I had large audiences in the beginning of 1866. Then crossing the Mequa to Dukyin Shábázpore—the large island between Bhoolooá and Backergunge—we sought to water the seed sown there also the previous year, and to plough and sow some fresh ground. Thence, crossing the Eleesá River, we preached in several villages and markets in the south of our own district, and returned home on the 19th of January. Ram Soondro was my companion in labour in that town, and our hearers numbered about 5000. The books distributed were between two and three hundred.

Another tour for preaching purposes was made to the south of the district in March. In eighteen days we visited sixteen markets and twelve villages, taking a market nearly every morning, and a village in the evening and on Sundays.

Soon after our return, viz., on the 18th of April, Mr. Page was compelled from ill health to quit this field of labour for a time, if not for good, and the care of the churches was laid upon me. Up to the arrival of my present colleague however, I continued to preach in the bazaars of Barisal, along with the Native preachers, and their journals, during the four months from February to May inclusive, show that in that period upwards of 13,800 persons heard the Word, of whom 682 also received tracts or portions of Scripture.

THE STATIONS.

Mr. Bate having arrived late in June, and taken charge of the boarding school at Barisal, I was able to avail myself of the rainy season—as soon as it was far enough advanced to render it practicable—to visit the stations. Being accompanied by my family, I was also able to remain out for long intervals, and so our first tour occupied twenty-three days, and the second forty-three. On a subsequent tour, three stations, which lie considerably to the south of the others, were visited.

INDEPENDENCE OF CHURCHES.

In July, at Anundapore, and in September, at Barisal, the Native preachers met me in conference—having previously written me a letter of cordial welcome as their superintendent—and on both occasions the subject of making the churches self-supporting was pressed upon their consideration. As a beginning, it was proposed in July that deacons should be elected in every Church where their services were required, and so, in September, forty-seven deacons, elected by seventeen churches, came together at Barisal, along with their pastors and the other preachers, to have their duties expounded to them.

At the second conference, as a further step towards independence, twelve of the preachers were constituted full pastors, receiving authority to baptize, in addition to administering the Lord's Supper, which latter they have habitually done for years. It was further proposed that the churches should at once undertake to repair their own bungalow-chapels, and that next year the larger churches should be asked to support their pastors—these proposals being undoubtedly practicable if the people will but bestir themselves and become willing to give. They were acknowledged to be so by both the preachers and deacons—the only obstacle in their estimation being that, from the first, the people had not been habituated to the thing proposed. However, several of the men returned to their homes determined to try what could be done, having previously requested that the addresses they had listened to on the subject should be committed to paper for circulation in the churches. The principal portions of the addresses have accordingly been cast in the form of a circular letter, and printed and circulated as desired.

PROGRESS.

That the churches have begun to work here are some proofs. The Church at Ramseel has subscribed twenty maunds of rice in the husk. At Kánthálbári, 12 rupees have been raised for the repairs of the chapel; at Askor, 8 rupees,

with the promise of more; at Mándrá, 3 rupees 4 annas, and labour; at Bagdhá, 3 rupees 12 annas; at Shooágáon, 1 rupee 1 anna; at Chhobikarpár, 1 rupee 4 annas. At Potihár the people are raising 8 annas a month, and are repairing their chapel. The Dhamshar people are preparing benches for their brick chapel. At Koligáon money is promised to the amount of 200 rupees if a brick chapel be raised; if not, the people are willing to erect a bungalow chapel, as I may direct, instead of their old one, which was completely destroyed in the recent cyclone. At Rájápore the brethren are to give a roof and a verandah for their chapel, which was also destroyed by the cyclone; and at Shoshigor, where the people are few and very poor, they promise their time and labour, if I will supply the materials, to repair the damage caused by the storm.

I should mention that the Ramseel Christians had their houses all thrown down by the cyclone, the chapel being the first to go. "Lest it should be said," they afterwards told me, "that we loved ourselves more than God, we raised and repaired *His* house first. For while you have said to others that they show their want of religious feeling by refusing to repair the house where they worship God, we would not have this said of us."

NUMBER OF CONVERTS.

When the census was taken, viz., in October, 1867, the number of the Christian community, including those who compose the churches, and exclusive of the small community at Barisal, was 3325, of whom 794 are baptized persons. Of these 1516 are married; 1415 are unmarriageable, of whom the number of the boys exceeded that of the girls by 181. Of the whole community scarcely one in nine can read. The proportion of baptized persons is about 6 in 20, and of these about 2 in 7 may be considered fully reliable. This last-named fact has been ascertained with much care, the preachers having been asked to consider thoughtfully what persons in their several churches they could feel tolerably sure of as being on their way to a better life.

THE DYING PREACHER.

One of the Native preachers, Swaroop by name, was taken from amongst us by death in July. He had been baptized by Mr. Parry in the district of Jessore, and had afterwards faithfully laboured in this district for about twenty years. Though by no means of bright abilities, he was a man of shrewd intelligence in the management of the Church under his care, and his zest for divine things was proved by his rapid progress in the knowledge of them, and by his delight in conversing about them with his brethren and others. His last illness was long, tedious, and painful; but his patience and faith never failed. He bemoaned his sinfulness, which the Lord, he often said, must have seen it was hard for him to part with, otherwise he would not have appointed for him such severe discipline He was most tenderly nursed by his wife, Joshodá, whose unwearying attention to his every want was beyond all praise. His affection for his children was a touching feature in the closing days of his life. Dr. Bensley, the physician of the district, who had attended him, free of all charge, during his illness, which lasted for many months, and had watched every phase of his complaint with the utmost care, was beside him one day when the symptoms had become so alarming as to preclude all hope of his recovery. Turning to the doctor, he said he had then none of his children by him, but had expressed to his wife a desire that since he could not see them he should be shown some articles of their clothing, which she had stowed away. She had thought this a sign that he was soon to leave her, and had also feared that it would overcome him with grief, and so she would not comply with his request. The doctor thought it best to show him what he wanted, and so handed him from a shelf the bundle which contained the clothes. Taking from it a ragged jacket of his daughter's, and a little coat which had belonged to his grandson, he pressed them to his bosom, saying that seeing their clothes was the only comfort he could have next to seeing themselves. At the last he left his wife and children, as he said, first to the care of his Master, to

whose service he wished them to devote their lives, and then to ours, who, he believed, would befriend them as we had befriended him. His widow has, since his death, been engaged in the work of a Bible woman. His youngest son has been serving in our family, being unfit for any other work; his eldest, Shádhoo, an adopted son, and a son-in-law, Piyári Mohun, have just completed a three years' course at Mr. Pearce's class, and been appointed to stations.

NEW STATION.

A new station has been formed this year at Kotáliyá, near Rámseel, where the Christians lately suffered much persecution. The community at the new station is small, numbering only thirty-six, but they promise well. The head man amongst them has given a site for a chapel and preacher's house, and all have engaged to raise the ground a cubit above the inundation mark, *i.e.*, about six cubits in those parts, on condition that they receive ten rupees for their labour, and that we give them the chapel and preacher's house. In this way they give the site in perpetuity, and labour worth about ninety rupees, while we give about seventy rupees. The Church consists of six members, one of whom was baptized last August.

Four students, who had completed their three years' course at Serampore, have been appointed to stations which, for the greater part of last year, were without any proper occupant.

SIGNS OF LIFE.

BY MR. E. DAKIN, SUPERINTENDENT OF SERAMPORE COLLEGE SCHOOL.

"Some months since hopes were cherished that three of the students would openly confess Christ. Two of them had long been known as unusually interested in Christian truth. The third had repeatedly requested to be baptized. At length he came to the missionary for that purpose. His friends, by persuasions and various allurements, interfered, and induced him to return home. He was never allowed to resume attendance at the college; and, at least for a time, the expectations which were raised are destroyed. This is only another illustration of the fact that in bringing India to a knowledge of Christ's salvation our brethren must abound in labour, and in quiet confidence wait for its results."

This passage will be found in the report of the Baptist Missionary Society for 1865. The *third* youth mentioned in the above-mentioned extract was a pupil in the second class of my school, and when withdrawn by his parents, in consequence of declaring his faith in Jesus, he had attended my Scripture classes for about two years. His name was Gour Mohun Chuckrabutty. He was generally called Gour Mohun Odicary. (Odicary means a possessor. Gour's father was one of the *owners* of Juggernath at Mohesh, Serampore). On the 29th of May, after an illness of only three days, this youth died of tetanus, caused, it appears, by a slight wound on his leg.

For about two years after Gour Mohun was withdrawn from the college, though I repeatedly made inquiries, I could obtain no trustworthy information respecting him. One evening in August last, I met him in the road, and as he was alone, I did not allow the opportunity thus presented of speaking with him to escape me. He informed me that "for a long time after declaring himself to be a Christian, he was scarcely allowed to leave the house, and never alone. As time passed on more liberty was given to him, and for some months he had been studying in the Connaghur Government Aided School, and hoped to pass the entrance examination in the following December. He had suffered much," he said, "from ill-health." He continued to read the Bible in English, "but could not understand some truths for want of instruction." I inquired whether a copy of the Scriptures in Bengali would not probably help him out of his difficulties,

and promised to send him a copy, if I could do so without exposing him to suspicion and persecution. I have heard, I may mention, that it was Gour Mohun's custom, on his way home from the Government School, to converse with his intimate friends on religious subjects; and one of his companions, a youth who was not unacquainted with the truths of the Bible, has stated that he obtained more Biblical knowledge, and learnt more of the beauty and power of it, from these conversations than from any other source.

HE VISITS HIS TEACHER.

A few days after the conversation mentioned above, I sent a copy of the New Testament in Bengali to Gour Mohun, through one of my Native assistants. I saw nothing more of him till about two months ago, when early one morning I was surprised by a visit from him. He was in great fear lest a knowledge of the visit should reach the ears of his friends. We talked for upwards of an hour on various religious topics. He expressed his firm belief in the great doctrines of Christianity, answered intelligently many questions proposed to him, based on those doctrines, and finally informed me that he proposed to visit Benares, if he could obtain his father's consent, and when there to ask for baptism. "He had heard," he said, "of Mr. Blake, through some of his friends, and proposed to go to him." I offered to furnish him with letters of introduction to Mr. Blake, or to any of our own missionaries, one of whom, as an old Serampore student, would, I was sure, be glad to welcome him. "The copy of the New Testament in Bengali, which I sent to him, had," he stated, "fallen into the hands of his brother, and he could not use it." I was much gratified by this interview. After reading and prayer together we parted, never on earth to meet again, but I firmly believe we shall meet in a better world.

HIS DEATH.

The rest is soon told. During his sickness he begged that he might be allowed to see me, and he also asked that our Native preachers from Johnnugger might visit him. One of his friends, a youth, who is now a pupil in my *first* class, informs me that at Gour's request he came to my house, but found that I was away in Calcutta. (It was in the holidays, and through sickness in my family we were away ten days). The Native preachers were not informed of Gour's wish. Shortly before his death he told his father not to burn his body, but to bury it, as he was not a Hindoo. "I believe," he said, "in Jesus Christ," and so he passed away. Pleasant, indeed, would it have been to hear his dying testimony for Christ, and to administer consolation to him in the hour of death. We may, I think, be assured of this, that the seed fell into good ground, and that even one case of this kind should lead us to abound in labour, and leave the results in the hands of the Master. The testimony to Gour Mohun's walk and conversation, furnished by his heathen friends and relatives, is of the highest character, and doubtless our friend, "though dead," still powerfully pleads for Christ.

ANOTHER CONVERT.

I was much pleased to hear on my return from Calcutta, at the same time as I heard of Gour's death, that one of the youths in the first class of my school, named Kally Podo Sircar, had (during my absence) expressed to Baboo Gunga Narayan Nath, the pastor of the church at Johnnugger, a wish to be baptized, and that subsequently he had visited Mr. Anderson, with some of the Native Christian youths, and expressed a similar desire to him. A few days afterwards I had some conversation with this youth. His conduct has been highly satisfactory in class, but I had no idea that he was more favourably disposed to Christianity than his class-friends, till my return from Calcutta. It seems, however, that several years ago he spoke to Gunga Narayan on the subject. His answers to my

questions were satisfactory, and both my colleagues were much pleased with him.

Kally Podo, after his interview with me, summoned up courage and told his father he was a Christian. The father, naturally as a Hindoo, was greatly incensed against his son in consequence of this declaration, and on Sunday, the 14th instant, placed him in the house of his grandfather under strict watch. Early on Monday morning, the 15th inst., Kally Podo left his grandfather's house, and came to me. He told me he was quite resolved not to return to his father's house, and expressed an earnest desire to be baptized. After some further conversation, in which I pointed out to him the crosses and troubles which the step he contemplated taking would necessarily bring upon him, I went over to Mr. Martin to consult with him on the subject. We both thought that, under the circumstances, it would be well for Kally Podo to proceed to the College, where he would be more easily protected, and obtain the sympathy and counsel of the Native Christian youths who live in the College bungalow. I therefore sent him on with a note to Mr. Anderson at once.

About half-past three o'clock in the afternoon, Kally Podo's father and his grandfather went to Mr. Anderson's house and tried, for upwards of three hours, by every argument and entreaty they could think of, to induce him to return home with them. Kally Podo was greatly moved, and most affectionately and earnestly entreated his father to become a Christian too, and so remove the necessity for separation, which seemed to exist. "If you will let me live with you after my baptism," he declared, "I will do so." The father admitted at this interview, to Mr. Anderson, in presence of two witnesses, that his son was eighteen or nineteen years old.

MORE ATTEMPTS AT PERSUASION.

On the following afternoon four Native gentlemen—two of them graduates of the Medical College, Calcutta, one a zemindar, and the fourth the private secretary to one of the richest zemindars in this district—went with the father to see Kally Podo, ostensibly for the purpose of ascertaining whether Kally Podo understood sufficiently the doctrines of Christianity as intelligently to embrace our holy religion; but their real object—as they informed one of my assistants, who gave me timely information—was to perplex, and, if possible, to shake the faith of Kally Podo, with subtle metaphysical questions, which neither they themselves or any other person—apart from revelation—could satisfactorily answer. This question, which was put by one of the baboos, and answered by Mr. Martin, with a dozen like it, may be taken as a sample—"God is almighty; is it not therefore possible for Him to save the world without the intervention of Jesus Christ?" "If we pray to God," it was added, "will he not save us without Christ?" I inquired "Baboo, if you pray to God, why do you worship all the gods of the Hindoos?" He answered at once, "I don't worship idols." My question and this answer elicited from the other baboos a most severe condemnation of idolatry. One of the gentlemen, a most devout, punctilious, and orthodox Hindoo, declared almost savagely (I wish every inhabitant in the town could have heard him), "There is nothing I *hate* so much as idolatry." The baboos at first did not see the effect of their declaration. Both Mr. Martin and Mr. Anderson commented on the strangeness (one might almost say unscrupulousness) of their proceedings in trying to induce Kally Podo to continue subject to a system which they had so fiercely denounced. One of the gentlemen tried to get out of the difficulty by saying that they did not wish Kally Podo to be an idolater, but a Brahmo; but Mr. Anderson destroyed that plea by stating that Kally Podo's father, only the previous evening, urged his son to return home with him, as he was his only son, and as, if he became a Christian, there would be no one to perform after his, the father's death, an idolatrous ceremony called "*pindo*" (by which it is believed the souls of ancestors are delivered from a sort of Hindoo purgatory, and introduced to final blessedness), at Gya. And Abdool drove the nail home by asking Kally Podo's father if

he did not believe in, and worship the Hindoo gods? And if he had not brought the gentlemen who were present that they might endeavour to persuade Kally Podo to return home with *him*? To both these questions he replied in the affirmative. The baboos then strove to get out of the meshes of the net by saying that they had come to see Kally Podo without any solicitation from any one; but Abdool proved that the statement of the father was quite correct. Kally Podo spoke very well indeed, and in every way came through the trying *ordeal* in a commendable manner. He, at least, was well aware that however much these gentlemen might declaim against idolatry, they would never have troubled about his spiritual welfare if he had remained an idolater. After about an hour and a-half's discussion the baboos withdrew, completely baffled in their attempt to draw Kally Podo away from us.

BEFORE A MAGISTRATE.

On the following day, Kally Podo's father filed a petition in the magistrates' court against Mr. Anderson, for "detaining his minor son at Serampore College, against his (the father's) will." The magistrate wrote, cautioning Mr. Anderson against baptizing the boy, as, if he were a minor, grave responsibility would be incurred, and stating that he had issued a summons calling the youth to his court. The magistrate's proceedings, there can be no doubt, were irregular.

However, on the following morning, Messrs. Martin and Anderson, myself, and Kally Podo appeared in court. I need not dwell on what the Native pleaders said. The cool impudence of one request may be mentioned. One of them "begged that as Kally Podo had been to the College among the Christians for three days, and had been instructed in the Christian religion, the magistrate would be pleased to order that he should dwell amongst the Hindoos for *three* days, that they and their religion might have a chance similar to that obtained by the Christians and Christianity." This exceedingly modest request was afterwards reduced to "a few hours," and at length to "half-an-hour." The magistrate, under this trifling, became quite impatient, and declared that if he could give orders for Kally Podo's detention for a *single minute*, he might do it for an hour, or for any longer period, but he had no power to give any such order. After this the magistrate proceeded to take evidence as to Kally Podo's age. Kally Podo's father was examined first. He on oath declared Kally Podo's age was fourteen years and nine months, only he said he had nothing to *prove* his statement; he had written his son's birthday on a *strip* of paper; his house had been destroyed by the gale; whether the paper had been lost, he could not tell. He further declared that he had never spoken to Mr. Anderson about his son's age. Kally Podo was called next. He said, "I am between eighteen and nineteen. The day before I was admitted to Serampore College, as I had heard that the sahib was displeased if boys who came for admission did not know their age, I asked my father. He told me I was thirteen years old. It is more than six years since I was admitted into the school; I am, therefore, about nineteen." Kally Podo's incipient beard and moustache were appealed to as furnishing conclusive evidence against the statement of his father. The "Admission Book" of the school was admitted in evidence. I was examined next on the entries, and the manner of making them. Kally Podo according to the "Admission Book," was thirteen years old when I registered his name February 17th, 1862. Mr. Anderson was then examined, and *proved* that Kally Podo's father had, three days previously, admitted that his son was between eighteen and nineteen. Kally Podo's father, on being cross-examined as to his son's age when he entered the school, said he was very nearly ten. On his own showing, therefore, he is now nearly, *if not over*, sixteen years—the age of majority, instead of fourteen years and nine months, as stated in the petition and also in evidence.

The magistrate, before this evidence was taken, declared that he had no power to control Kally Podo's movements in the slightest degree. The examination of witnesses was, in reality, a mere precautionary proceeding, and when it was con-

cluded, the magistrate again declared that Kally Podo was free to go where he liked, and with what people he liked.

THE BAPTISM.

Accordingly, he returned with us. These proceedings took place on Thursday. After *early* school on Saturday morning (June 20th), at nine o'clock, in the presence of about 400 persons, old and young, Kally Podo was baptized by Mr. Anderson, in the tank in the College compound. The service was a very pleasant, and I trust to all of us, and especially to our scholars, a very impressive one. The service was conducted in Bengali. We sang a hymn; then Mr. Anderson, after reading the 16th chapter of the Acts of the Apostles, addressed the assembly and the candidate. Prayer and part of another hymn followed, and then the administration of the ordinance. The remaining verses of the hymn were then sung, and Mr. Martin concluded with the benediction. The spectators —there were many present besides our pupils—conducted themselves with the greatest propriety.

As yet I can perceive no *decrease* in the attendance of the boys, and I hope we shall not suffer, as some other institutions have done in this respect under similar circumstances, in consequence of Kally Podo's baptism. Some of the students are in high glee at the whole proceeding. The *example* of our Native Christian youths, and especially of Abdool, who is in Kally Podo's class, has had much to do with leading him (Kally Podo) to embrace Christianity.

I may mention that about three months ago two of the *junior* boys in the school also expressed a desire to become Christians. May the desire grow with their growth, and strengthen with their strength, so that when they come to age, and act for themselves, they too may put on Christ.

One of my Native assistants, in a recent conversation with Mrs. Dakin, mentioned that it was his custom to pray to God twice every day, and that he had tried to induce his wife to join him in his devotions, but she objected, saying, "That is the custom of the Christians." Would to God it were our custom more!

THE BIBLE READER IN HAYTI.

BY THE REV. W. H. WEBLEY.

On November 22, 1865, I expedited Cajoue on horseback, and with two saddle-bags full of Scriptures, to Cayes, a straggling village some ten miles along our eastern coast. This was his first journey. Naturally we inaugurated it with prayer. Our expectations, too, as to results were great. We were soon to be disappointed, for Cajoue, after his hot ride, only met with two women in the village who appeared to be at all interested in Bible distribution. One of these was nearly blind. As she possessed a Bible she did not need to purchase. Yet twenty years ago, in this same place, I met with an old Romish devotee, who knew nothing of Jesus Christ. On the 23rd, as there were not perhaps fifty cottages in the village, Cajoue visited some of the surrounding plantations. Out of the yard of one of these he was well-nigh kicked, by an Obeah man, who swore at him dreadfully, and cursed the Methodists for interfering with his craft by the sale of the devil's books. Cajoue reasoned awhile. All was to no purpose. Presently out came the man's paramour, intent upon dispatching Cajoue with her broom. Her volley of oaths was even more effectual than her broom-handle.

November 24.—Cajoue continued his journey another ten miles ahead, along the same line of coast, and to Marigot. This, though a village, is much larger than Cayes. All here is bigotry and superstition, or indifference altogether to religion. The very Catholic church, that is a ruin, has never been rebuilt. Many a time has the Gospel been preached here, but apparently without effect. Cajoue here went from house to house with his Scriptures. None were purchased. Even grass for his horse he was unable to procure. Parties could not, or would not,

supply him. Sad and dispirited, he therefore returned home. This was his first and worst journey.

December 20, 1865.—I sent him to Bainet. This is another village, almost a small town, still along the coast, but in an opposite direction to Marigot.

For four days Cajoue walked up and down the one street of the place, presenting his precious wares at almost every door, and beseeching his fellow-men to turn from their dumb idols. At length a merchant, the only one in the place, bought an octavo basil Bible. A neighbour soon followed, and took a gilt-edged Bible, although he was already in possession of the Sacred Volume. The commandant of the place next examined the books, and would have bought, but already owned a large Bible I had given him, before entering on the command of Bainet. In the end four Bibles and five Testaments were sold. During his stay here Cajoue occasionally visited the Calvary, and read the Scriptures aloud, as though for his own edification. Here, on their knees before the village cross, Rome's dupes counted up their rosaries.

Some listened to the parables he read; others asked for Catholic books. Bibles they did not want. That commodity they had never seen.

On May 7, 1866, I sent him to Léogane. On the road, four miles out, Cajoue halted at the plantation of one of our deacons, presided at family prayer, and passed the night. On the morrow he reached another pen, seven miles ahead. Here, on the coffee property of his father-in-law, he met with an old man, a sort of rural schoolmaster, who received the Word joyfully, and soon became a convert. This man is now a member with us. On the 4th day out Cajone reached Cabaret, some twelve miles further on. Here a small church has been formed, and a chapel built, through the efforts of a colporteur from Port-au-Prince, from amongst the Wesleyans. With these friends Cajoue passed the Sabbath, taking part in the services of the day, and holding forth in his quiet way.

On the 15th Cajoue entered Léogane. A few New Testaments were soon sold to some scholars in a private school, kept by a Wesleyan brother. On the 17th Cajoue began his house to house visits, going up and down the numerous streets of this stronghold of Obeah, Vaudoux, and almost every other devilism. To his surprise he soon sold copies to the value of over 100 dollars currency. Unfortunately the sudden sickness of one of his sons obliged him suddenly to return home. On leaving he confided a goodly stock of his Scriptures to the Wesleyan schoolmaster. Several of these were afterwards sold.

January 4, 1867.—Cajoue again set out for Cayes. This time, and on the road, he had occasion to offer his Scriptures to travellers. One of these as usual wanted an orison of St. Joseph. Another, with whom Cajoue had a long conversation as they journeyed on together, asked for an "Imitation de Jésus Christ."

On this trip, and in the environs of the village, Cajoue was the means of the conversion of another soul. This was the daughter of one of our worthy members just deceased. She soon entered our fellowship, and is still a sincere Christian amongst us. Yet only one Testament was sold in the village. One poor man would have bought, and almost wept because he was unable to read. Of what use, he mournfully observed, was a Testament to him?

On April 11th I expedited Cajoue for Grand Goave. Of this place I had heard much. I had even preached there many years back. As it is nearly as large as Léogane I hoped that Cajoue might succeed amongst the people with his Scriptures. Grand Goave, too, was emphatically Satan's seat. Solouque used to repair to it for Vaudoux sacrifices. Although nearly all the Wesleyan missionaries had preached there in passing through, and from time to time, not a convert, as we are aware, has been made. On the road Cajoue passed the night with an interesting family, who not only allowed him to have prayer in their house on retiring for the night, but received the Word with apparent pleasure.

Grand Goave was reached on the 16th, but only two Testaments were sold, and the visit altogether was a very discouraging one.

HOPEFUL BRAHMOS.

BY THE REV. R. J. ELLIS, OF JESSORE.

In the bazaar the congregations have always been encouraging, and the arguments, especially those advanced by the Brahmos, have shown generally that people are inquiring after God—nothing more. On the part of the majority this inquiring springs from the intellect rather than from an awakened conscience, and is only to be placed in the category of general inquiries, which with every intelligent native are very numerous. One young Brahmo has attended some ten or a dozen of my evening addresses in the bazaar, and prominently took my part one evening against some other Brahmos. He told Shonkor the other day that he said nothing to any one about his views; that he did not wish to argue, but desired to hear what we had to say. He was of opinion that we were right, but could not yet arrive at a satisfactory conclusion. I have watched this young man with much interest and some hope, but have purposely avoided addressing him personally, being persuaded that if the Spirit is working with him He will manifest His own work in due time. Another young man came to offer himself to us the other day, saying that he too had attended several of our addresses, and was persuaded that if there was not salvation for man according to our "way" it was not procurable at all. I was not satisfied as to his motive for coming, and so gave him a book, requesting that when he came again he would be able to tell me what was in it.

Two young men visited me for religious conversation the other day, the one a Brahmo, the other having no settled belief. The latter urged as an excuse for not accepting Christ, that he had not made himself acquainted with the Hindoo religion yet, and it would be unfair to think of any other before he had done so. I replied that he need not inquire further into *that* than simply whether it had produced any one upon whom he might rely implicitly as a *friend*. He said he knew it had not. "Then," I replied, "it cannot be religion at all." He admitted this. The other left me professing himself dissatisfied with the Brahmic exposition of the character of God, and feeling that if God were *just* He could not forgive sin as he had hitherto believed he could. He is evidently well inclined towards the faith of Christ, as indeed are many of the Brahmos who, however, are not courageous enough to let their convictions have their full sway.

HAYTI.

We are sorry to learn, from communications which have reached some friends in this country, to whom Mr. Webley has written, that very great suffering prevails in Jacmel, and we fear that the Mission family, and our people there are exposed to great peril. The town is surrounded by the troops of Salnave, and if taken, it will doubtless be plundered by them. There had been no market for a month up to the date of these advices, and all communication with the country was cut entirely off. Under these circumstances, Mr. Webley and his family were reduced to great straits; and it has been deemed necessary to send by the out-going mail, supplies of food and other necessaries.

These statements will excite great sympathy on their behalf; and we need offer no argument to induce our friends everywhere, to commend them to the watchful care and keeping of our God and Father.

We have received no further information regarding Mrs. Baumann. The country is so disturbed—hostile forces being scattered through it—that there are no means of sending or receiving intelligence to or from the country districts.

Since our Mission was established there, it has never been in such peril; and the position of our friends awakens the deepest anxiety and concern. May Almighty God, whose servants they are, be their shield and buckler in this hour of danger!

HOME PROCEEDINGS.

The Quarterly meeting of Committee held in Bristol, on the day previous to the Session of the Baptist Union, was very largely attended by ministers and officers of our various auxiliaries from all parts of the country.

A report of the financial position of the Society, as compared with the previous year, was laid before the assembly.

The steps taken in regard to the purchase of the property in Castle-street, Holborn, and the progress made in the plans for the erection of the new Mission House, were described at length, and the statement appeared to give satisfaction.

An important paper on the present condition of the Mission and its prospects, together with some proposals for a modification of the present methods of conducting it, especially in India, prepared by the officers of the Society, was read, and subsequently discussed at great length. The Committee will now have to deal with it, and each member will be provided with a copy, so as to be able to give it a full, calm, and deliberate consideration.

We can only express our hope that our friends will abound in prayer for the bestowment of the spirit of wisdom, to guide the Executive and Committee in all their discussions and decisions.

The meetings throughout the country have been very numerous, and, judging from the reports of those which have come to hand, well attended, animated, and encouraging. The public meeting at Bristol was an enthusiastic one. Colston Hall was crowded long before the proceedings began.

E. S. Robinson, Esq., was, by request of Committee, called to the chair, and the speeches of the Revs. J. A. Spurgeon, J. Bloomfield, N. Haycroft, J. Clifford, and Dr. Price, were listened to with unflagging interest and attention. If proper arrangements are made, and friends on the spot are active and earnest, and those who take part in the service do their duty, we fully believe that *good* meetings may be had everywhere. The time for public meetings, we are convinced, is *not* gone by. Make them means of grace, and the people will attend and be profited.

We can only subjoin a list of those for which we have have had to make arrangements.

LOCALITIES.	DEPUTATIONS.
Liverpool and Birkenhead . .	Revs. J. P. Chown, G. Kerry, F. Trestrail.
Hampshire	„ J. G. Gregson and the local pastors.
Southampton	„ J. G. Gregson and Dr. Underhill.
Monmouthshire	„ Dr. Stock and George Kerry.
Colney Hatch	„ F. Trestrail.
Reading	„ J. Trafford and J. Hume.
East Gloucestershire . . .	„ J. Brown, and Dr. Underhill.
Manchester and Nottingham .	„ J. Trafford.
Norfolk, in part	„ G. Rouse.
Oxford, Abingdon, Banbury, &c .	„ Q. W. Thompson.
Northamptonshire . . .	„ J. Hume.
North Devon	„ E. F. Kingdon.
East Lancashire	„ Josiah Parsons.

Certainly some work has been done in these districts, and it has been best done where ministers and brethren in them have been active and ardent in their co-operation. May this spirit be more widely diffused, and one result is certain —increased interest and liberality at home, and a larger blessing on the missionaries abroad.

CONTRIBUTIONS

From September 19th, to October 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Billson, Mr. W., Wellford	1	1	0
Do. Box	0	13	6
Pewtress, Mr. T.	2	2	0
Tucker, Mr. H., Carre, C.B.	0	10	6

DONATIONS.

	£	s.	d.
Beal, Miss, School and Friends, Reading, for *Calabar Institution*	5	0	0
Dalton, Mrs. R. N., Notting Hill, for *Mrs. Pigott, for Girl in Native Girls' School, Colombo, Ceylon*	6	0	0
"M. H. H., Salop"	5	0	0
Under 10s.	0	5	0

LONDON AND MIDDLESEX.

	£	s.	d.
Abbey Road, St. John's Wood	15	0	0
Bloomsbury Sun.-school, for *Rev. F. Waldock, Ceylon*	5	0	0
Do. for *Rev. W. Teall, Morant Bay, Jamaica*	5	0	0
Camberwell, Denmark Place	20	0	0
James St., St. Luke's	7	6	9
Stockwell Sunday-school	1	12	6
Upton Chapel, for *N. P., Africa*, by Y.M.M.A.	12	0	0

BEDFORDSHIRE.

	£	s.	d.
Bedford	20	0	0

BUCKINGHAMSHIRE.

	£	s.	d.
Amersham, Lower Ch.	31	0	2

CAMBRIDGESHIRE.

	£	s.	d.
Cambridge, St. Andrew's Street Sun.-school, for *Intally School*	5	17	9
Cottenham	21	16	3
Harston	3	12	6
Histon	3	10	0
Landbeach	2	2	8
Melbourn	3	13	0
Swavesey	7	3	6
Willingham	8	16	6
	56	12	1
Less Expenses	6	4	8
	50	7	5

CHESHIRE.

	£	s.	d.
Stockport	1	0	0

DERBYSHIRE.

	£	s.	d.
Birches Lane	1	0	0
Do. for *W. and O.*	0	7	0

DEVONSHIRE.

	£	s.	d.
Chudleigh	28	0	0
Do. for *N. P.*	12	0	0
Devonport, Hope Chapel	17	10	0
Do. Morice Square and Pembroke Street	10	13	8
Plymouth	52	3	7
Do. for *Rev. J. C. Page, Barisal*	6	0	0
Do. for *Rev. A. Saker, Cameroons*	1	10	4

DORSETSHIRE.

	£	s.	d.
Dorchester	8	13	1
Isle Abbott	1	0	0
Lyme	3	11	8

ESSEX.

	£	s.	d.
Harlow	9	0	0
Waltham Abbey	3	2	8

GLOUCESTERSHIRE.

	£	s.	d.
Cheltenham, Salem Chapel, for *Mrs. Allen's Day-school, Matakooly, Ceylon*	0	10	0
Wotton-under-Edge	23	19	8
Do. for *W. & O.*	1	5	0

HAMPSHIRE.

	£	s.	d.
Crookham	0	10	8
Cowes, Isle of Wight	3	4	1
Portsmouth and Portsea Auxiliary, by Mr. T. C. Haydon, Treasurer	145	0	0
Ventnor, Isle of Wight	1	7	4

HEREFORDSHIRE.

	£	s.	d.
Norton Skenfrith	1	2	0

KENT.

	£	s.	d.
Chatham, Zion Chapel	19	0	0
Do. for *W. & O.*	1	0	0
Woolwich, Enon Chapel Sunday-school	1	2	0

LANCASHIRE.

	£	s.	d.
Coniston	1	3	6
Lancaster	3	3	2
Lumb, for *W. & O.*	0	10	0
Preston, Pole Street	5	13	11
Do., Fishergate	11	13	6
	17	7	5
Less expenses	0	13	7
	16	13	10

LEICESTERSHIRE.

	£	s.	d.
Leicestershire, on acct., by Mr. T. D. Paul, Treasurer	181	15	4

NORFOLK.

	£	s.	d.
Norfolk, on account, by Mr. J. J. Colman, Treas.	26	0	4
Fakenham	13	17	6
Foulsham	12	11	9
Necton	2	16	1
Yarmouth, Public Meetg.	4	16	0
Do., Old Baptist Chapel	7	10	0
Do., St. George's, Denes	18	5	7
	30	11	7
Less Expenses	0	13	6
	29	18	1

NORTHAMPTONSHIRE.

	£	s.	d.
Aldwinkle	5	0	
Clipstone	16	18	5
West Haddon	2	11	0

SHROPSHIRE.

	£	s.	d.
Bridgnorth	1	16	9
Madeley	1	17	6
Wem	3	6	0

SOMERSETSHIRE.

	£	s.	d.
Castle Carey	1	8	9
Boro' Bridge	2	4	1
Burnham	3	14	0
Crewkerne	3	9	0
Minehead	7	0	0
Montacute	16	3	8
Wellington	11	19	10
	44	10	7
Less Expenses	1	3	10
	43	7	9

STAFFORDSHIRE.

	£	s.	d.
Staffordshire, on account, by Rev. R. Nightingale, Secretary	26	0	0

SURREY.

	£	s.	d.
Haslemere	1	10	0

SUSSEX.

	£	s.	d.
Hastings and St. Leonards Ladies' Auxiliary	1	14	0

WARWICKSHIRE.

	£	s.	d.
Birmingham, by Mr. T. Adams, Treasurer	154	2	10
Coventry, Cow Lane	84	18	2
Do., St. Michael's	29	13	2

WORCESTERSHIRE.

	£	s.	d.
Astwood Bank	24	7	6
Pershore	55	12	3

YORKSHIRE.

	£	s.	d.
Blackley	3	0	0
Burlington	7	19	1
Do., for *India*	2	11	6
Do., for *China*	0	11	0

	£	s.	d.
Boro' Bridge	1	17	1
Dishforth	5	0	6
	6	17	7
Less Expenses	0	5	9
	6	11	10
Masham	6	10	7
Lockwood	11	9	1
Polemoor	12	1	0
Scapegoat Hill	1	13	6
Rawdon	1	1	0
Wainsgate	3	7	4

NORTH WALES.

CARNARVONSHIRE.

Bangor, Penuel	14	9	7

DENBIGHSHIRE.

Llangollen	10	0	0

SOUTH WALES.

CARMARTHENSHIRE.

	£	s.	d.
Newcastle Emlyn	17	7	6

IRELAND.

Carrickfergus	3	0	0

JAMAICA SPECIAL FUND.

A Friend, by Mr. T. W. Popham, Plymouth £5 0 0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

By Lady Peto, Treasurer.

	£	s.	d.
Stevenson, Mrs., Blackheath	1	0	0
Sturge, Miss (Half-year)	1	1	0
Waylen, Mrs., Brompton, Contributions on account	0	16	0
	2	17	0

By Mrs. Vince, Birmingham.

		£	s.	d.
Birmingham—				
Allen, Mrs.	(Donation)	0	15	0
Crowley, Mrs.	(Subscription)	1	1	0
Lawden, Mrs. C.	,,	1	1	0
Goodman, Miss	,,	0	10	6
Griffiths, Mrs.	,,	0	10	6
Duke, Mrs.	,,	0	10	6
Carter, Mrs.	,,	0	10	6
Shaw, Mrs.	,,	0	10	0
Vince, Mrs.	,,	0	10	0
Under 10s.		0	10	0
		6	9	0

By Mrs. Blyth, Langham.

Langham—

	£	s.	d.
Blyth, Mrs.	0	10	0
Salmon, Mrs.	0	10	0
Stannard, Mrs.	0	10	0
Barber, Miss	0	10	0
Under 10s.	1	0	0
	3	0	0

By Mrs. Barnes, Trowbridge.

Trowbridge—

		£	s.	d.
Hunt, Mrs.	(Donation)	5	0	0
Under 10s.		0	2	6
		5	2	6
Total Amount acknowledged above		17	8	6

By Mrs. A. A. Croll.

Gibson, Mrs. W. H., Saffron Walden (Don.)	2	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., August 26; Saker, A., Sept. 9; Smith, R., Aug. 26.
ASIA—CEYLON, Colombo, Waldock, F. D., Sept. 5.
INDIA—
ALLAHABAD, Evans, T., Aug. 29.
BEHRAMPORE, Johnson, E. C., Aug. 21.
BOMBAY, Loredon, W., Aug. 31.
CALCUTTA, Lewis, C. B., Aug. 27, Sept. 3.
DACCA, Bron, R., Aug. 25.
KHOOLNEAH, Dutt, G. C., Sept. 1.
EUROPE—
FRANCE, AUXERRE, Vines, S., Sept. 27.
GUINGAMP, Bouhon, V. E., Sept. 23, 26, Oct. 13; Granata, Sept. 23.
MORLAIX, Jenkins, J., Oct. 9.
PARIS, Robineau, M., Oct. 13.
NORWAY—KRAGEROE, Hubert, G., Sept. 26.
WEST INDIES—
JAMAICA—
ANNATTO BAY, Jones, S., Sept. 6.
FALMOUTH, Kingdon, J., Sept. 4, 21.
FOUR PATHS, Claydon, W., Sept. 22.
GURNEY'S MOUNT, Randall, E. C., Sept. 26.
MONTEGO BAY, Dendy, W., Sept. 21, 22; Henderson, J. E., Sept. 23; Reid, J., Sept. 7.
MOUNT CAREY, Hewett, E., Sept.
RIO BUENO, East, D. J., Sept. 21.
SAVANNA-LA-MAR, Hutchins, M., Sept. 20.
SPANISH TOWN, Phillippo, J. M., Sept. 8.
BAHAMAS—NASSAU, Davey, J., Sept.
TRINIDAD—SAN FERNANDO, Gamble, W. H., Sept. 20.

CORRECTION.—The bale of Clothing acknowledged in last month's HERALD as from Mrs. Croll, Highgate, was sent by the Ladies' Working Party, Union Chapel, Manchester.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

As the Chronicle is now sent to all Pastors of Baptist Churches, the Committee hope that the Brethren will read extracts from it at the Monthly Missionary Prayer-meetings.



NOVEMBER, 1868.

YORKSHIRE, AND THE BAPTIST DENOMINATION.

The progress of our denomination in this great and influential county within the last twenty-five years, furnishes ground for thankfulness; but it has by no means kept pace with the increase of population and wealth. Multitudes of enterprising men—not a few of them from the industrial classes—have grown rich; while in most of the manufacturing districts, the operatives are earning capital wages. To stand on some of the lofty eminences of the West Riding—as we have done within the last few days—and see the glorious valleys and hill-sides dotted over with noble factories and handsome mansions; to notice the busy thousands in those hives of human industry wending their way to the mills; to look at them on the Sabbath-day, handsomely clad, and for the most part, healthy in appearance; and to behold the tens of thousands of children gathered in the Sunday-schools, are sights which must make any Englishman's heart throb with pleasure. There have risen up from time to time in the large towns, and in the quiet nooks of country districts, fine and spacious chapels, where gifted and devoted brethren, whose praise is in all the churches, preach the Gospel with clearness and power; at the same time, it must be admitted that our denomination has not met, to the extent which it might have done, the necessities of the age.

Our indefatigable brother, Mr. Barker, the pastor of the Baptist Church at Lockwood, has compiled a valuable appendix to the circular letter of the Yorkshire Association of Baptist Churches, in which he has shown, in a tabulated form, the proportion of Baptists in the different unions, parishes, townships, and hamlets in Yorkshire, to the population. In 1861, the county contained upwards of two millions of souls, while the total number of churches in connection with the Association is only 75, and the members, about 10,000. Mr. Barker states that "there are over 1,200 towns and villages, with populations varying from 7 individuals to 27,000, where the Association has not a local habitation or a name." Again, "Of the 69 unions or parts of unions, there are 38 having an average population of 14,000 each, and a total population of 546,494, where the Association is

not represented by a single Church." Mr. Barker gives the names of 36 *towns in the West Riding, each having a population of more than* 5,000, "*without an associated Church.*" This state of things is anything but satisfactory; and we would most respectfully suggest that a large conference of the ministers and leading members of the Yorkshire Churches should be held at Leeds, Bradford, Halifax, or some other great centre, for Prayer and patient deliberation, with a view of extending their principles into some of those towns where the denomination is not represented. If Mr. Barker, with some of his brethren, would undertake to convene such a meeting, we are certain they would succeed.

MISSION WORK AT THE STATIONS.

WHITEHOUSE.

Mr. McGowan, writing from Greencastle, gives an encouraging view of his labours:—

"I send you a few statements of interest respecting the stations here. The services held in the Mission Hall, Whitehouse, are a little on the increase. The Lord's-day services are much larger, and some anxious souls have been seeking the way to Zion. I baptized three persons since my last letter, and I believe that not a few others will soon follow.

"I find it very hard work here, there is so much wickedness, ignorance, and prejudice. I have, however, reason to thank God for signs of the Master's approval of my labours, and for the little increase to our infant Church.

"The sub-stations are doing much better since the revival of trade. The attendance upon the week-night meetings is from thirty to forty persons. I have a monthly meeting, which is held in a large schoolroom at White Abbey, and the attendance is from ninety to one hundred persons! This is a new opening, which I obtained about three or four months ago.

"We have had, for the last two months, special services in the National Schoolroom, Whitehouse (which was kindly given us by the master), and these meetings have been times of refreshing. We hope to continue them at intervals during the winter.

"We have just closed a week of prayer for the outpouring of the Spirit, and we must truly say that the Lord has been in our midst, and our souls have been refreshed."

LARNE.—Mr. Skelly is not without tokens of the MASTER'S approval:—

"I baptized *two* who had 'gladly received the Word'—one on the 30th of August, and the other on the 17th instant. They are added to the Church.

"At Millbrook, two miles from Larne, a gentleman has given us a large barn-loft to preach in. He lights it, and has fitted it up at his own expense. It is in the midst of a numerous and godless population. The attendance and the deep attention that is given to the 'old, old story,' is very encouraging; but the largest meetings we have are held in Islandmagee (seven miles from Larne) in a barn which has been used exclusively for religious meetings since 1859. The barn holds about 200. I preached there on last Lord's-day evening, and 'there was no room—no, not so much as about the door.' Some went away, and others were contented to remain outside during the service. The hand of the Lord is with us there."

TABLE OF CHURCHES CONTRIBUTING TO THE FOREIGN MISSIONS, AND THE BRITISH BAPTIST MISSIONS.*

	No. of Baptist Churches in United Kingdom.	No. of Churches contributing to For. Missions.	No. of Churches contributing to British and Irish Missions.	Difference in favour of Foreign Mis.
ENGLAND.				
London .	195	86	37	49
Country .	1386	786	346	440
WALES.				
North } .	547	118 } 390	3 } 35	115 } 355
South }		272 }	32 }	240 }
SCOTLAND.	93	44	26	18
IRELAND.	30	13	19	..
Totals .	2256	1319	463	862

No. of contributors to Foreign Mis.	No. of contributors to British and Irish Mis.	Difference in favour of Foreign Mis.	Amount contributed to For. Missions.	Amount contributed to British and Irish Mis.	Difference in favour of For. Missions.
			£ s. d.	£ s. d.	£ s. d.
905	216	689	3451 7 5	482 19 2	2968 8 3

From this table it appears that there are upwards of *Nine hundred Churches* in the United Kingdom that do not contribute to the Foreign Mission; and nearly *Eighteen hundred* that give nothing to the British and Irish Mission. Many of the non-contributing are very small, but not smaller than many that regularly give to Missionary objects.

The proportion of Churches that contribute is as follows:—

In United Kingdom	to	Foreign	Mission,	58	per cent.;	to	Brit. and Irish	Mission, 20 per cent.
,, London	,,	,,		44	,,	,,	,,	18 ,,
,, English Counties	,,	,,		56	,,	,,	,,	24 ,,
,, Wales	,,	,,		71	,,	,,	,,	6 ,,
,, Scotland	,,	,,		44	,,	,,	,,	26 ,,
,, Ireland	,,	,,		43	,,	,,	,,	63 ,,

The proportion of contributing Churches to the *Foreign Mission* is highest in Wales, and lowest in Ireland, being respectively 71 and 43 per cent. In Scotland and London, it is equal; while in the English counties it is 56 per cent. against 44 in the metropolis.

To the *British and Irish Mission*, the proportion of contributing Churches is greatest in Ireland and least in Wales, being 63 per cent. against 6. Scotland gives 2 per cent. more than the English counties, being 26 against 24; and London is 6 per cent. below the provinces.

Of the 2256 Churches in the United Kingdom, only 463 contribute to the British and Irish Mission, or not quite one in every five Churches.

The number of members in connection with the metropolitan Churches is given at 30,000; but of this number less than 300 are personal subscribers to the British and Irish Mission, leaving 99 out of every 100 who do not contribute to the Society, except as they may give at public collections.

We wish it to be distinctly understood, that in the above table, we have not the most remote intention of reflecting on the larger amount raised for the Foreign Mission, than is given to the British Mission, nor of determining the proportionate amount of support to be given to these Societies respectively. The present income of the older and larger Society is not more than a third of what the denomination might easily contribute. The simple object of the comparison is, to show *how little is done* for the evangelization of the United Kingdom; and how imperative is the obligation resting on us to try and awaken an interest in those Churches that give no practical expression of sympathy with the *British Mission*.

* Exclusive of General Baptist Churches. The above figures may be regarded as a close approximation to the truth. Fractions are not given.

Contributions from September 22 to October 15, 1868.

	£	s.	d.
Clonmel, by Mr. A. L. Cooke	3	19	7
Sheffield—Townhead Chapel, by Mr. S. Chapman—Collection	3	2	0
London—Salem Chapel, Meard's Court, by Mr. Curzons	1	0	0
Donaghmore, by Mr. Irwin	5	0	0
Belfast, by Rev. W. Hamilton—Subscriptions	8	2	6
Stockport—Mr. J. Edminson	1	0	0
Nottingham—Subscriptions	3	12	0
Gloucestershire Association, by Rev. W. Collings	10	0	0
Sunday School, Upper Norwood, by Mr. F. S. Coleman	1	11	5
Brompton—Onslow Chapel, by Mr. Chisholm—Collection	5	9	0
Sunday School	0	17	6
	6	6	6
Wotton-under-Edge, by Rev. H. Webley	1	0	0
Portadown	1	17	6
Edenbridge, by Mr. James Young	1	2	6
Northampton, by Mr. W. Gray—			
Collections	12	0	6
Subscriptions, balance of	6	16	10
	18	17	4
Stansbatch—Sunday School, by Mr. R. Powell	0	1	6
Sunderland—Balance of Subscriptions	1	5	0
Sans St. Chapel—Small sums	0	10	0
	1	15	0
Middleton-in-Teesdale, by Rev. W. L. Green—			
Sunday School cards	1	9	0
Subscription	0	5	0
	1	14	0
Blockley, by Rev. C. J. Middleditch	0	5	0
Plymouth, by Mr. T. W. Popham—Weekly offerings	5	0	0
Contributions (appeal in August CHRONICLE)	1	15	0
	6	15	0
Stockton-on-Tees—			
Subscription	0	10	0
Collection in Welsh Church	0	8	10
	0	18	10
Middlesbro'	0	9	3
Oldham—Mr. T. Brierley	0	4	6
Little Houghton, Mrs. and the Misses Knight	0	15	0
Derryneil	5	0	0
Maryport	0	16	0
Wingfield—Mr. J. Godber	0	3	0
East Kent, by Rev. A. W. Heritage	2	2	9
Sandhurst—			
Collections	5	2	10
Subscriptions	10	5	0
Miss Munn's class	0	14	6
Miss Padgham's ditto	0	14	6
	16	16	10
Windsor—Mr. W. R. Harris	1	1	0
Manchester—Dr. A. C. Clarke	0	5	0
Bedale—Collection, by Mr. E. Kay	0	17	3
Collected by Rev. Thomas Berry:—			
Accrington—			
Subscriptions	4	13	0
Vote of Church, by Mr. George Howarth	5	0	0
	9	13	0
Ashton-under-Lyne—			
Subscriptions	2	13	0
Bacup—			
Friends at Zion	1	16	7
Friends at Irwell Terrace	0	6	0
Subscriptions	1	15	6
Vote of Ebenezer Church, by Mr. Law	5	0	0
	8	18	1
Birkenhead—			
Contributions at Grange Lane Chapel	2	11	9
Subscriptions	2	12	6
	5	4	3
Blackburn—Subscriptions	0	17	6
Blackpool—Subscriptions	0	15	0
Bootle—Subscriptions	4	15	6
Bury—Subscriptions	0	10	0
Burnley—Subscriptions	5	16	10
Cloughfold—Collection	3	0	0
Colne—			
Collection	3	10	0
Subscriptions	1	11	0
	5	1	0
Church—Subscriptions	1	0	0
Haslingden—			
Cards	1	18	3
Friends at Pleasant Street	0	10	6
Subscriptions	5	10	2
	7	18	11
Goodshaw—Subscriptions	1	1	6
Inskip—Collection	3	0	0
Lancaster—			
Collection	0	13	0
Subscriptions	1	8	0
	2	1	0
Liverpool—			
Subscriptions	11	5	6
Vote of Myrtle Street Church, by Mr Golding	5	0	0
	16	5	6
Manchester—			
Collection—Salford	0	13	6
Collection—Stretford	0	12	0
Subscriptions	21	7	0
	22	12	6
Over Darwin—Subscriptions	1	0	0
Oswaldtwistle—			
Collection	0	13	0
Subscriptions	0	4	6
	1	2	6
Padiham—Subscriptions	0	17	6
Preston—			
Collection, Pole Street	1	4	3
Subscriptions	7	16	0
	9	0	3
Ramsbottom—			
Cards	1	10	3
Friends at Chapel	1	10	2
Subscriptions	1	17	10
	4	18	3
Rochdale—			
Collection at Drake Street	1	10	4
Subscriptions	33	8	8
	34	19	0
Sabden—Subscriptions	0	16	6
Southport—Subscriptions	3	13	0
Waterbarn—			
Collection	1	16	2
Subscriptions	2	4	0
	4	0	2
Waterfoot—			
Contribution	0	10	0
Subscriptions	0	2	6
	0	12	6
Wigan—			
Collection at King Street	1	6	2
Subscriptions	2	4	6
	3	10	8

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. CHARLES KIRTLAND, Secretary, at the Mission House, 2, John-street, Bedford-row, London, W.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard-street, London.

THE

BAPTIST MAGAZINE.

DECEMBER, 1868.

THE LAWS OF CHURCH DISCIPLINE.

A PAPER READ AT THE MEETING OF THE BAPTIST ASSOCIATION OF SCOTLAND HELD IN EDINBURGH, OCT. 23, 1868, BY REV. RICHARD GLOVER, GLASGOW.

THE necessity for Church discipline must be obvious to every thoughtful Christian. The Church's purity is her power. The presence of the worldly and unspiritual impairs at once her joy in fellowship, her zeal in labour, her influence in rebuking the sin, and attracting the penitence of the world around her.

And as the presence of those who never felt the grace of God, or once feeling, for a while, have fallen from it, harms the Church, the unworthy members themselves suffer by it.

For Christ's Church is like Christ's self—"set for the fall as well as for the rising" of souls. It is an odour of life unto life, but also of death unto death. Next to the fellowship of Christ, nothing is so helpful to the saved as the fellowship of Christians. But, excepting the influences of Christ's presence, nothing is so harmful to those who are not saved. Nowhere but in the society of Jesus can a John or a Judas be produced. The same Sun of Righteousness ripens the living plant and rots the dead. And so Church-membership is froward to the froward, while it is merciful to the upright.

Nothing is more helpful to the converted, nothing more hindering to the unconverted, than a name and a place in the Zion of God.

Accordingly, for the sake of the Church, of the world, of unworthy members themselves, the purity of the Church must be the object of most earnest prayer and solicitude. The ideal of the Church is a "New Jerusalem that has come down out of Heaven from God, into which nothing entereth that defileth, and in whose light nations of the saved do walk."

Like every other ideal, it is impossible to reach it, and yet fatal to forget it. As we must ever remember it, it has been allotted me this

morning to treat of one of the means by which such purity may be preserved.

I say *one* of the means, for it is only one.

The laws which admit to membership have perhaps more to do with the Church's purity than the rules which govern the members so admitted; and spiritual life in the Church has infinitely greater power to keep the Church pure than either.

It is not laws so much as life, that repels the hypocrite and the worldling. Holy zeal, heavenly tempers, earnest labours, "fence the table," and more effectually prevent the entrance of the worldly than any law or order of reception possibly can do.

And life, labour, love, prayer, prevent and purge away the impurities the Church may gather, more easily and perfectly than any discipline.

Yet discipline has a certain place and power, recognized by the Saviour and the Apostles. And though not comparable in importance to the other guards of purity which I have named, it cannot with safety be neglected.

And having such power, its laws require elucidation.

To exercise it according to the tempers of the moment, to observe no rule, no order; to have no settled principle as to the faults to be impeached, and the action to be taken, would at once rob it of its dignity and its power. As a judicial process, it must keep to law and precedent. Forms may fetter the freedom, but they preserve the moral power of the Church. Laws may limit the action of the society, but they are the only protection of the individual. Accordingly, I wish this morning to speak on "THE LAWS OF CHURCH DISCIPLINE."

I trust I need not say that my intention is very far from the criticism of any usages in our midst. I accepted the subject because of the great difficulty I had found in the treatment of some cases in my own Church, and because of the diversity which I understand exists amongst our churches in the matter. The unity of the Churches so much depends on common principles of discipline, that I felt, whoever could strike a clear, true note on this matter would make thereby a noble contribution to the cause of brotherhood.

The result *may* possibly be discordance; you will believe me when I say, my hope and intent is to advance "the unity of the spirit in the bond of peace."

To our subject then. The first thing with which one is struck in the endeavour to draw from the New Testament the principles of discipline, is *the fewness of the direct precepts upon the matter.*

There are numerous allusions of the strongest kind to the power, but no laws and few precepts laid down for its exercise. We read of "The Keys of the Kingdom" committed to the disciples. And their dignity is so great that "Whosesoever sins they remit are remitted, and whosesoever sins they retain are retained." We learn from the Saviour's lips that this power is not a prerogative of the Apostles alone, but pertains to the Church. For after saying, "If he hear not the Church, let him be unto you as a heathen and a publican," he adds, "Whatsoever ye bind on earth is bound in Heaven, and whatsoever ye loose on earth is loosed in Heaven." There is "a purging out of old leaven," a "punishment inflicted of many," a "putting away of the wicked person," a "deliverance to Satan."

Elders are required to "*rule* well." Thyatira is reproved for "*suffering*" the woman Jezebel to seduce.

So that while the nature of a society, and the very condition of its existence, require that the Church have rule and discipline, the exercise of that discipline is largely recognized in Scripture.

But while it is so largely recognized, we have no code of laws given us. A few casual precepts, such as "Withdraw from every brother that walketh disorderly;" "A heretic, after the first and second admonition, reject;" "Be not partaker of other men's sins:" is almost all we find. Sufficient to suggest the principle, they do not settle the details of discipline. They present no *code:* no list of sins to be dealt with, such as you find, for instance, in the Article of the Westminster Confession on Church Censure: no code of discipline, such as you find in the book of Deuteronomy.

Some texts, which are sometimes quoted, have little or no bearing on the matter of discipline. The Saviour's doctrine on offences, for instance, which requires the injured party to endeavour to reclaim the offender, and, in case of failure, to call in first one or two more, and then the Church, covers but the small area of PERSONAL OFFENCES: requires only that the Church should adopt the cause of an injured brother, and that the guilty party, resisting all its efforts to persuade him to repentance, should be excluded.

But, when the question is not of faults injuring individuals, but of sins offending society and God, we have no precise guide. The heretic is to be rejected: the disorderly shunned: we are not to partake of others' sins. But we are not taught exactly what is heresy—or what is the disorderly walk.

There is, in short, no Leviticus in the New Testament, no "form of Church discipline," no canon law.

It may be easy to deduce a principle from the Apostles' scattered and casual precepts, but it is impossible to form a *code.*

I think I may say no such code has ever been formed from the New Testament, nor ever will be.

That lack of precise instructions which makes the Westminster Confession fall back on the Mosaic institutions for its code of discipline, has issued in a great variety of usage in the matter. In nothing, indeed, has the Church varied more.

In the East the restoration of the offender took place by slow and solemn degrees. For a year or more, the sinner stood, at all the services, in the attitude of penitence at the church porch; for a second year or more he was denied admission to all services except the preaching; for a third period he was admitted to the prayer, but excluded from witnessing the communion; for a fourth he was allowed to see, but denied participation in the holy rite. So that four to eight years were—unless mortal sickness intervened—the regular period spent in penance. Augustine required that sinners conspicuous in station should publicly confess and deplore their sin. Novatus refused all restoration to those who had denied their faith. The Catholic Church has had its penances; the Reformed Church its laws—sometimes loose, sometimes strict, but rarely consistent. I suppose, not two churches amongst ourselves have the same *rules* in the matter The reason being simply that the New Testament gives none. It requires us to exercise discipline—to put away the openly wicked; but gives nothing like a set of laws which should guide us in doing so.

Now, what conclusion should we draw from this absence of rules? Is it not that we should regulate our discipline by the simple necessities of the Church's life—by the sugges-

tions of sacred common sense? I think such is the conclusion we should admit; and, admitting it, we shall find little difficulty in settling what faults and what persons are to be visited with discipline. Let us keep in mind the great principles which the New Testament expresses, and then the general principles of all associations will suggest the only laws we require. There are certain laws common to all societies, without which their existence is an impossibility. Laws common to the most spiritual and the most earthly associations alike.

In these we must look for our laws, and in these I think we shall find all we need to guide the action of our churches in these matters.

The conditions of her existence are the only laws the Church requires for her discipline. What are these?

They are seen at once by every mind. Every association must rebuke in its members all actions palpably contrary to its aims; and must eject all members who palpably show themselves void of sympathy with its work. It must do this, or die.

Its existence is impossible without such discipline.

So is it with these associations which we name Churches of the Saviour. If they are to exist and thrive, they must reprove all acts whose influence is destructive of their own, and eject from their fellowship all who are palpably unsympathetic with their aims. It is not that the Church may do so: it must, or must resign all its labour, all its life, and all its glory.

And as it must, it may do this; for no reason can be urged why it should not exclude all unsympathetic with its spiritual life and labour.

Where there is no vital, there should be no formal bond. It is a mercy to all concerned to dissolve a connection which deceives and destroys the sinner, and weakens and disables the Church. If such are allowed, they are roots of bitterness, a body of death chained to the fair form of the Church's life. Righteousness and mercy, faithfulness to the sinner and the Saviour, all require that what every society would do in similar cases, and what may be done without injustice, the Church should do as well.

Accordingly, the necessities of existence give us a general law as to the persons on whom discipline should be exercised.

All in the Church of Christ have made certain sacramental professions of faith and character. In baptism, they have professed faith in the Trinity—in the Divinity of Jesus Christ; in the Lord's Supper, faith in the atonement of the Lord Jesus. Whoever abandons either of these sacramental verities has no natural place in the Church of Christ, and should therefore have no formal place. In baptism, an avowal has been made of repentance—of a desire to be cleansed with the cleansing which only the Triune God can effect. In the Lord's Supper, an avowal is made of love to the Saviour—of faith in Him — of the spiritual hunger which finds in Him crucified the bread and wine for the new life within. Whoever manifestly falsifies these professions, acts in palpable opposition to the prompting of penitence and love to Christ, has no *honest* title to abide in God's sacramental host. Accordingly, I think our first law should be that all who in word or deed falsify their sacramental profession of faith or character should be subjected to the discipline of the Church. And only such: for their sacramental professions form the only fair standard of their practice.

This would, of course, narrow the

matters of Church discipline within a limited compass.

It would leave out from Church regard all errors of doctrine which may be held along with the vital truths made prominent in the sacraments, and all errors of action consistent with a life of penitence and faith.

But that commends rather than condemns the rule: for I think most here will agree with me that all such errors are better left to private admonition, and counsels, and instruction. Tares of error amongst wheat of holy thought and feeling require a gentler and more careful hand than that of discipline to deal with them. And the Apostle Paul seems to have felt that. For you will observe that the "withdrawal" he requires is only from those palpably unchristian. "From men of corrupt minds withdraw thyself." If the fornicator of the first epistle to the Corinthians is to be "Put away from among them," a great many guilty of very serious faults, and rebuked in that epistle (chap. xi.), are permitted to remain. The "disorderly," from whom the Thessalonians were to withdraw themselves, were, as appears from the context, "busybodies, working not at all;" and, as would appear from Paul's use of the cognate word "unruly," in Titus — morally disorderly, addicted to "rioting" and the other faults which are produced by indolence, or usually accompany it. "The heretic," to be rejected after two admonitions, is not one whose divergence from truth needs the fine microscope of modern orthodoxy to detect it. He is a leader of division, rather than an utterer of falsehood: the word, in Paul's vocabulary, signifying rather the ambitious seceder than the erring fanatic. Judging from the context, it probably pointed to some half-converted Jews, who, zealous for the law, refused to have communion with the uncircumcised Christians around them. If there were any Gentiles splitting off from the main body, or affecting superiority, they would be, if we may judge from the epistles of the apostolic fathers, still more unchristian in their character. The simple creed of the apostolic times held no articles except the few which stated the great facts of Redemption; and dissent from any of them was dissent from the Gospel altogether. The earliest sectaries we find in post-apostolic history are the Docetae, whom Ignatius and Polycarp both rebuke, and whom Ignatius rebukes for the very fault of separating from the communion of the Church; their reason for not coming to the Lord's Supper being because it made too prominent "the body and blood of Christ" for their philosophy.

Such Jews, or such Gentiles, were the heretics which Paul requires to be rejected.

Now, considering that only mortal errors of life and doctrine are condemned to discipline by Saint Paul, and that errors much too great to be tolerated in the advanced state of social life which obtains to-day were tolerated without discipline at Corinth, I think we will not err if we should restrict the action of discipline exclusively to those who, in word or deed, falsify their sacramental professions of faith and character.

Such, in my opinion, is the great law of discipline, as necessity promulgates, and the Apostle agrees with.

But when this first law settles the subjects, we still want another to settle the *mode* of discipline.

Is the process to be summary? May we *suspend* for a while from communion, or must we exclude at once? Has the Church any other penalty besides exclusion? If the sin becomes complicated by signs of penitence appearing after it, how are

we to act? Are we to exclude a *penitent sinner*? If not, what are we to do with him?

These are all questions of pressing importance, as many here have felt. What does the New Testament reply to them? Nothing in the shape of rules. Here, again, we find a *spirit* which may guide us, but anything like laws are not to be found. So much so is this the case, that the only text almost which I have heard quoted on the matter is a text which, in my opinion at least, has nothing to do with it.

Many brethren, too pure to ignore the necessity for discipline in the case of sinners, and yet too good to consent to the exclusion of those who seemed to repent of their sins, have somewhat eagerly seized the command of St. Paul to Timothy: "Them that sin rebuke before all, that others may fear." Understanding this to signify a judicial censure administered in the presence of the Church, they have held and urged it, as allowing a middle course between indifference and severity. They would retain exclusion for sinners who remain hard. They would administer a public rebuke to sinners who yield to the reclaiming efforts of the Saviour and the Church.

If such an understanding of the text were legitimate, we should have two penalties—public rebuke for those who repent, and exclusion for those who do not.

But if any one will take the trouble to examine the text thus quoted, I think he will need little argument to convince him that the interpretation is mistaken and the conclusion invalid. Not that I think we should adopt the common interpretation of this text, which understands the verse as spoken of *sinning elders*, although Olshausen and Bengel and even Calvin, connecting the verse with the verse preceding, do so. But I allude to the fact, obvious on the face of it, that the word translated "Rebuke" is a rhetorical and not a judicial term. It is a word used repeatedly in the Epistles to Timothy and Titus, and always in the sense of pulpit exhortation. It is the word translated "convince" in the text: "Able by sound doctrine to CONVINCE the gainsayers." It is the word translated "reprove" in "REPROVE, rebuke, exhort with all long-suffering and *doctrine*." It occurs in "Rebuke them sharply that they may be sound in the faith:" "These things speak, exhort, rebuke with all authority." All these passages concur in requiring us to take the text rather as a call to faithfulness in exhortation than as a guide in discipline.

So that the text must be given up, and with it all idea of a lesser penalty than excommunication, for no other word suggests another.

So, for my part, I must conclude that there is no Scriptural authority for any such thing as a public rebuke.

As indeed there hardly could be; for if men are truly penitent, and God and angels rejoicing over them, how can we rebuke them? And if they are not, how can we retain them on any condition?

Accordingly, as common sense and the silence of the Scriptures suggest, there is but the *one* penalty the Church can inflict, that of withdrawing from the communion of the guilty—that of exclusion.

But as the common sense of a Christian heart and the clear speech of Scripture both require, this sentence so stern, so awful, *sanctioned in Heaven*, when faithfully passed on earth, is not to be lightly inflicted. It is to be only the ultimate resort, the last necessity of the Church.

The heretic is to be *admonished* (it is the word Paul uses of solemn

appeals, "Ye know that by the space of three years I ceased not to *warn* [admonish] every one of you night and day with tears").

The man overtaken in a fault is to be restored in the spirit of meekness. The lost sheep which goes astray is to be followed into the wilderness. The offender is not to be summarily rejected; the offended brother must try and win him in the privacy and with all the delicacy of Christian love. If that fails, judicious friends must try; if they fail, the Church, warmed with a love like that of Christ, not thinking of her honour, but of the danger of her erring child, should take up the cause and exhaust all her appeals, entreaties, warnings, in the effort to reclaim. If she succeeds, let her silence any timid fears, any rebuking tempers, to join in the triumph of the skies over her success, and wear her tenderest smiles and give her warmest welcome to the returning wanderer. But if she fail, then since, alas! there is no other means of blessing him, "let him be to her as an heathen man and a publican." And yet not even then may he be altogether disowned; for while she may not "keep company with him," she is yet not to "count him as an enemy, but to entreat him as a brother."

And exclusion required by such impenitence, inflicted with such affection, being right, being kind, being faithful, may do more than save the harm which would accrue from a false position. Its decisiveness may be expected ofttimes, under the influence of God, to awake contrition and the true desire to return.

Such seems to me the process of faithful discipline, and if I have been sound in my arguments, its two laws may be stated thus:—

First, All should be subjected to discipline who by word or deed falsify their sacramental professions of faith and character; and only those.

And secondly, the Church has only one penalty, that of exclusion; but its infliction should be delayed till every effort has been made, and made in vain, to arouse the guilty to repentance.

Brethren, I believe these principles to be sound and holy. If we act on any more lax than these, I fear many hurts will be "healed slightly," to the injury of the individual and the society alike.

While, if we act on any principles more stern, discipline will awake the sinner's resentment and not repentance; will make others fear not the sin so much as the stroke with which it is visited, and will sadden the Church by a sense of outrage and severity.

Accordingly, I commend them to your thought, only expressing the fervent hope that we shall seldom need to act upon them.

But if cases arise requiring their application, may we have grace to observe them in the spirit of the Saviour, who wept for those whom He rebuked, and died for those He blamed.

If, like Him, we can be severely gracious and gently faithful, hating the garment spotted by the flesh and yet seeking to save the lost, our Church discipline will be vastly blessed for the strengthening of those who stand and the raising up again of those who fall.

Our churches will be blessed by the best of all additions—the restoration of the fallen; for the earthiest vessels, such often bear the heavenliest treasures. "When they are converted, they strengthen their brethren."

"Then will they teach Thy ways unto
Those that transgressors be,
And those that sinners are shall then
Be turned unto Thee."

None are so wise to warn; none so grateful to praise redeeming love; none so able to assuage the fears of guilt and to describe the welcome which awaits the guiltiest; forgiven much, they love much; and following afresh the Saviour they had forsaken, they find a heavenly ordination and a new anointing to "feed Christ's lambs." Brethren, may we be used by God to "gather the dispersed of Israel from every place whither they have been scattered in the cloudy and dark day," and find in the experience of our churches that their receiving is as life from the dead.

FOOTPRINTS OF THE BAPTISTS IN OLD LONDON.

III.

After having enjoyed under the rule of Cromwell so abundant a prosperity, the Baptists the more bitterly realized the calamities of the Restoration. In 1660, the London churches addressed to Charles the Second a paper, purporting to give an humble representation of their situation, printed copies of which were circulated amongst their people. Apology is offered for not addressing the monarch by those titles of honour usually awarded him; an omission, that sprang not from any lack of respect. This petition emanated from twenty-six denominational elders. A perusal reveals to us, that during that summer of mad loyalty, anti-pædobaptists were very unpopular with most classes. Church members were frequently arrested even while attending to daily business. Thus, vexed on the one hand by the iniquitous Government of a profligate ruler, their lives were endangered on the other by the boisterous and ignorant king-worship of the streets.

A few weeks prior to the King's installation, his admirers published a squib called the Anabaptist's Recantation. The denominational leaders are made to admit having hitherto lived "a seduced and misled people . . . a wretched and confused multitude." Kiffen is "that sweet preacher upon Solomon's Canticles." The Parliament is beseeched to grant him "liberty to make his recantation in his own synagogue." Kiffen's able colleague, Thomas Patient, is "our orthodox preaching taylor." Then follow confessions of desperate endeavours to undermine the foundations of Church and State; of futile efforts to frustrate the Restoration by privately "seizing and securing . . the honourable City of London." The petitioners are made to assume a show of penitence for having planned the burning of churches; and the supersedure of preaching by the "conceited doctrine" of their own peculiar tenets. How well such equivocal compliments were appreciated, and how ably they were responded to, another squib, The Asse's Complaint against Balaam, will help us to judge—*e.g.*, the three following couplets allude to the Established clergy:—

"For we are burdened with our old Sir Johns,
Who when we ask for bread do give us stones;
And only cant a homily or two,
Which daws and parrots may be taught to doe:
Drunkards cannonicall, unhallow'd bears,
That name God oftener in their oaths than prayers."

In the neighbourhood of that relic—rare, quaint, and interesting—St. John's Gate,—a shrine around which was once supposed to flit an airy apparition in remembrance of Sylvanus Urban—are discoverable some dim traces of the Puritan Baptists. The gate that has been so completely preserved was erected many centuries ago for a southern entrance to the chief monastery belonging to the military monks of St. John of Jerusalem. In after time, this brotherhood became possessed of an enormous inheritance. But their glory declined, and ultimately died away before the happier light of the Reformation. The materials of its magnificent chapel were carried to the Strand, and used for the erection of old Somerset House. Towards the close of the last century, some workmen who were digging the foundations of the present St. John's Church, discovered William Weston's coffin. He was the last prior, and died in 1540.

Near to this spot, so rich in religious and literary reminiscences, there stood of old an ancient mansion composed of wood and stone, and inherited by a priory at Sempringham, in Lincolnshire. Shortly after the Restoration, the Nonconformists took possession of this house. To John Yoxley, the ejected minister of Kibworth, the credit belongs of having gathered the original congregation, who, as Independents, became extinct about the end of the seventeenth century. The vacated apartment was then occupied by the Baptists, who removed from some other place. Their minister was Dr. William Russel, an able physician, who had studied for his profession at Cambridge University. To Russel one chief delight of existence was controversy. He loved to spend the whole force of his strong intellect in oral and written disputations. There was a grand baptismal dispute held at Portsmouth in 1699. It was arranged according to royal license, and our divine was a leading combatant. Upon separating, each literary warrior concerned claimed a victory. Russel wrote prodigiously upon believers' baptism, and also upon other subjects. Among the "Friends" he was exceedingly unpopular; and a work he composed—"Quakerism is Paganism"—was certainly effectual in deferring the hope of a reconciliation. Although both he and his books are forgotten, the pastor was very far from living in vain. Crosby probably wrote less in the language of partizanship than of simple justice, when he supplied us materials from which to infer, that Russel was an elaborate scholar, an eminent orator, and an estimable man.

The Old Jewry is a spot fruitful alike in Christian and Jewish associations. Prior to their banishment in the days of Henry the Third, this was the Hebrews' chosen quarter. How these old inhabitants alternately suffered from the fury of a superstitious populace, and the dishonest exactions of a nominally Christian Government, will not need to be here explained. During the eighteenth century, the Old Jewry possessed the great attraction of the celebrated Presbyterian meeting-house that then occupied the court even yet named after it. Upon this interesting ground the Baptists established themselves in the olden time. The pastor was Jeremiah Ives, about whom posterity knows but little. Neither of pre-

decessor nor of successor, if such there was, can anything be told. Ives, however, was both able and industrious. He was a fierce enemy of either Quakers or Papists. His intellectual taste, moreover, keenly relished a baptismal combat with Presbyterians. In such warfare he was probably the Achilles of his day. The fame of his polemical prowess reach Whitehall, and Charles the Second sought to diversify the monotonous routine of a voluptuary's life by witnessing an argumentative contest between an ordained Romanist and pastor Ives, disguised in the "habit of a clergyman." The merriment of the distinguished audience was complete when a singular turn in the proceedings had the effect of terminating the debate. The disputants were fencing over the question of Apostolical Succession. With an air of triumph the priest averred that his opponent's reasoning weighed as heavily against infant baptism as against the tenet in hand. The eager manner with which Ives allowed the truth of this proposition opened the sharp-witted papist's eyes. Sorely was he chagrined by finding, that he had argued, not with an Anglican Vicar, as he had imagined, but with a veritable Baptist minister, who of course was brimming over with triumphant satisfaction at the disconcertence his subtlety had occasioned to a cub of the Beast of Babylon.

Not many paces from the Old Jewry is Basinghall Street, where formerly stood the hall of the Worshipful Company of Lorimers. Connected with this place are several Nonconformist histories, for the most part irrecoverably lost. The General Baptists who took possession in 1699 were seceders from a neighbouring society that had excluded their pastor, Joseph Taylor. The last named embraced the Calvinistic tenets—an example which his flock quickly copied. Joseph Harrison, who succeeded Taylor, was only a young man when taken by death immediately after his settlement in 1702. During the summer of the year named, the people left the Hall and migrated to Spitalfields. Subsequently the room passed into the possession of the Independents. Daniel Neal, the historian of the Puritans, was ordained at Lorimers' Hall. In the course of years the Wesleyans and the Countess of Huntingdon's Connexion successively used the building whose fate it was eventually to be closed, and then demolished.

To visit Redcross Street without paying our compliments to Dr. Williams's Library, would reveal an unbecoming and reprehensible lack of complaisance. The old Institution, alas! to the sore inconvenience of its studious visitors, has been swept away to clear an area for the very unornamental tunnels of the Metropolitan Railway; and if report speaks truly, the compensation has been scarcely worthy of the havoc made.*

* The nucleus of the present fine collection was formed from a threefold source. First were the books belonging to the founder himself. Secondly came the library of Dr. Bates, who died at Hackney in 1699. Thirdly was added the collection of Dr. Harris, who, in the first part of the last century, was the Presbyterian minister at Crutched Friars. The original catalogue was printed in 1727, two years prior to the first opening of the library. A new list of the books was published in 1801. That in present use was not prepared until forty years later. The annual surplus yielded by the trust estates is devoted to the enriching of the library, which is now deposited in a private house in Queen Square. While not given, under any circumstances, to harbour alarmist predilections, the reflection, nevertheless, will awaken uneasy sensations, that the priceless collection in question of books, manuscripts, and pictures is now found in a house, that offers no more satisfactory guarantee against accident than an ordinary residence in a London terrace. This remark is no offspring of a censorious spirit, for the trustees appear to have done what they were able

Nearly opposite to the Library in Meeting-house Alley, stood an old chapel, which descended from the Independents to the Baptists in 1760. Thomas Craner, the minister in the year named, had already profited by a pastoral experience in Bedfordshire. His rural hearers had observed a custom, peculiar to themselves, of *ass*enting and *dis*senting to the sentiments of a sermon, by remaining silent or stamping upon the floor, the latter having been the signal of disapprobation. There was one aged member in particular who enjoyed a widely-spread notoriety on account of the vigour animating his legs in spite of the many tokens of declining years. Naturally enough, many perplexities would crowd into the pastor's mind while he endeavoured to discover some method of terminating the weekly annoyances. The course ultimately pursued illustrates the working of an ingenious mind, which is amusing, although its precedent will prove comparatively valueless in the present day. On a certain Sabbath the disaffected mustered strongly, and were more than ordinarily troublesome. Nevertheless, the venerable offender just alluded to was suddenly and most effectually cowed, by being given in substance publicly to understand, that only a considerable amendment in his manners would exempt his nasal organ from an infliction not sanctioned by the Nonconformist regimen, but referred to in Proverbs xxx. 33. In plain English, Craner assured his noisy auditor, that unless he improved in behaviour he would find himself being led by the nose from the pew to the street. Our divine escaped from these disagreeable people in 1756, and settled in London, where he died in 1773. He was, we are told, "a drawling, inanimate preacher, very high in his notions upon some doctrinal points."

A man of a singular temperament, by name Augustus Clarke, succeeded Craner. He had received ordination at the hands of a Greek bishop, and therefore claimed the right to officiate in the English establishment. Eventually he relinquished Pædobaptism and settled at Redcross Street. His election to the pastorate had the effect of dividing the congregation. By taking an unseemly part in the anti-Romanist riots of 1780, Clarke further estranged the people from him. Shortly after this he resigned, and the Church was dissolved. Subsequently the chapel was successively occupied by Scotch seceders, Independents, and Baptist Sandemanians.

When, in 1760, the disastrous division occurred at Devonshire Square, there was living in London a wealthy lady, one Mrs. Masters, a Christian of unblemished character, but whose intellect, even then tinged with insanity, was destined to fail her. The expelled minister, John Stevens, who more becomingly might have hidden his face in penitential seclusion, found a friend in this able patron, and obtained from her a chapel in Redcross Street, which she had reared at her own expense. In this room he preached till his death in 1778. Stevens was a native of Exmouth, in which town his parents no more than filled an humble station. Before their lad meddled with divinity, he tried his skill both at agriculture and ropemaking. He was first brought to a profession of religion by one of Lady Huntingdon's agents. His next step was to give his leisure hours to study. He then began to preach, and, as a village evangelist, achieved a repu-

best to do under the perplexing circumstances which attended their action; and the facilities for study or reference, which readers yet enjoy, cannot be too highly commended.

tation for oratorical power very unusual under similar circumstances. Such, indeed, was his fame, that, on first coming to London, his occasional services were valued by the Society at the Tabernacle in Moorfields. Stevens likewise visited Scotland as an itinerant preacher of her ladyship's connexion. Soon after returning from this tour, he declared himself an anti-pædobaptist, and succeeded George Braithwaite at Devonshire Square. As already explained in a former article *(vide page* 72*)*, Stevens's good character and further usefulness were simultaneously annihilated by some dark charges that were preferred against him The voluminous manuscript accounts extant too plainly prove the pastor's guilt, to allow doubts of it to remain in the mind of an unbiassed reader, to whose lot the unpleasant ordeal may fall of wading through the details.

After the death of Stevens, the pastorate remained vacant till 1781; but in that year, Thomas Mabbott, a native of Digby, in Lincolnshire, succeeded. Born in 1742, he was reared amidst all the disadvantages of ignorance and poverty. He came to be diverted from a plebeian career by one of Wesley's preachers, and one of Bunyan's books. Religion created a taste for learning; and after some perseverance in this direction, he commenced preaching. He settled at Redcross Street, but removed to Hoddesdon in 1791. When depressed by weakness in his last years, Mabbott could only ascend the pulpit very slowly; yet his sermons were delivered with an earnest manner and strong utterance. He died in December, 1800.

From Redcross Street to Aldermanbury is only a brief stride, and Aldermanbury is a classical spot in the annals of Nonconformity. Here some centuries ago was situated the principal hall wherein the city guilds assembled for the transaction of business. The street is also associated with two other events, as widely separated in character as two extremes, yet each retaining its peculiar interest. These are, the ejectment from the living, in 1662, of Edmund Calamy; and the mysterious tragedy of Elizabeth Canning in 1753—the simple housemaid, whose alleged adventures rivalled the stories of chivalry, and so enchained public interest as to produce a large number of pamphlets on either side of a question whose mystery time has failed to clear. The old Saxon church, which perished in the great fire, had numerous Puritan memories hanging about it. It was in Aldermanbury that a son—himself an ejected minister—of the former Presbyterian rector, alluded to above, by inviting a number of Christians to worship with him in his parlour, formed the nucleus of the celebrated Dissenting Church in the Old Jewry. In Aldermanbury, moreover, some dim traces are found of the seventeenth century Baptists. Where their station was, or who ministered to them, history does not inform us. Near here the Baptists had also another congregation, whose records are wanting. These people met in Brewers' Hall,* Addle Street, in the days of George the Second.

Our peregrinations about these

* Here is a quaint scrap belonging to Brewers' Hall:—"The annual feast for the natives of the parish of St. Giles's, Cripplegate, will be held at Brewer's Hall, Addle Street, on Monday the 3rd of August next. Those gentlemen who are natives of that parish may be furnished with tickets by John Pine, clerk of the above said parish, living within 3 doors of the parish church, and are desired to indorse their names and places of abode on the backsides of their tickets for the better sending to them for the future."—*London Gazette, Thursday, July* 16, 1685.

noisy streets have taught us this at least, that the *silence* of history is instructive. The progress of merely human events, or the working of the kingdom of darkness, is attended by an ostentatious parade. Heaven's achievements are effected with less tumult. It happens therefore that although Good proceeds so noiselessly, it travels onward at a greater speed than we oftentimes dare to hope. We are dazzled by glitter; deafened by shouts of mock victories; and our mundane nature is fascinated by the triumphal arches that wickedness with so brazen a face erects, till even our religion grows earthy, and the truth is forgotten, that the Kingdom of Light wherein we stand, cometh not with observation. What a crowd of Christian workers have lived, laboured, and died in London! While we are unable in so many instances to point out even the sites of their chapels, who would dare to estimate the importance of their humble endeavours to promote the Gospel of Christ! While the histories of such remain unwritten, what pains have been taken to chronicle the city feasts and the pomp of Lord Mayors' days! But God will remember his servants. The forgetfulness of man can never diminish their reward. This will be abundantly proved upon the morning of that Day of days, when the secrets of time will be sounded out in the ears of assembled worlds. G. H. P.

CHRISTMAS.

THE meaning of this familiar word carries us back into the midst of the errors of "The Dark Ages:"—*Christ's-Mass*—a mass in especial honour of Christ. The names Candle-mass, Lam-mass, Michael-mass, are, of course, similar in their origin, and are as undoubted proofs of the former prevalence of Popery in England, as the names of the days in the week are remnants of the Paganism of Saxon Britain. Archbishop Manning and the Pope's chamberlain have lately been endeavouring to commend St. Thomas of Canterbury to our respect and affection, not merely as a good Christian, but also as a vigorous "voluntary" in religious matters—"the father of such" as believe in Mr. Miall, and are members of the Anti-State Church Societies. Be this as it may, certain it is that in the middle ages far more masses were said at his altar than at that of Christ; and that the treasures deposited in honour of the Saint far surpassed the wealth contained in any other part of the cathedral. The prevalence of the word "mass," as a part of many English ecclesiastical words, reminds us of the same melancholy fact. There were masses for the living and the dead, for saints and angels, and even for brute beasts, but "the name which is above every name" was too seldom heard; and the proportion which Christmas bears to the other sacred feasts of the year is about a measure of the reverence and love which the Catholic Church renders to the Divine Redeemer, in comparison with the homage which is paid to the Virgin Mary and to a

multitude of angels and of saints. The question is worth a little discussion: Is our Christmas Day the real anniversary of the birth of the Redeemer? There can be no doubt that in the early ages of the Church Christmas was not celebrated on the 25th of December. St. Chrysostom, who lived in the fourth century, tells us that in the primitive times Christmas and Epiphany were celebrated on the same day. Epiphany, from a Greek word meaning a bright appearance, was held either in honour of "the star" which guided "the wise men" to Bethlehem, or of the manifestation of the Redeemer by means of the star, and was celebrated twelve days after the supposed natal day of the Saviour. The separation of the two feasts took place by order of the Council of Nice, which was held A.D. 325, though the members of the Armenian Church continued to celebrate the two festivals together down to the thirteenth century. Just as the voice of "Christian antiquity" has given an uncertain sound upon this epoch of sacred chronology, so the individual opinions of the most learned divines have been much varied. Some theologians have thought that the birth of Jesus took place in the spring of the year, at the Feast of the Passover. The learned Archbishop Usher considered it probable that he was born in the autumn of the year, during the Feast of Tabernacles. Sir Isaac Newton also wrote upon the subject, but the purport of his remarks was to show not only that the Feast of the Nativity, but most others, were originally fixed at cardinal points of the year; "and that the first Christian calendars having been so arranged by mathematicians at pleasure, without any ground in tradition, the Christians afterwards took up with what they found in the calendars. So long as a fixed time of commemoration was solemnly appointed, they were contented." The more probable opinion is that the celebration of the birth of Christ in the month of December was established because in that month many pagan practices prevailed; and thus it was hoped that the Christian festival would absorb and supersede the idolatrous practices of the people, without unduly shocking their pagan prejudices. In the same way "the Fairs" arose, now so common in Europe, and which are often held on the day of the saint to whom the parish church is dedicated. The following quotation is from Neander's Church History, and probably contains a statement of the truth of the matter:—

"Precisely in this season of the year a series of heathen festivals occurred, the celebration of which among the Romans was, in many ways, closely interwoven with the whole civil and social life. The Christians, on this very account, were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import which easily admitted of being spiritualized, and with some slight change transformed into a Christian sense. First came the *Saturnalia*, which represented the peaceful times of the golden age, and abolished for a while the distinction of ranks, the distance between slaves and free men. This admitted of being easily transferred. So Christianity, which, through the reconciliation of man with God, through the restoration of the fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and brought the like true liberty as well to the freeman as to the slave. Then came the custom peculiar to this season, of making presents (the Strenæ), which afterwards passed over to the Christmas festival; next, *the festival of infants*, with which the Saturnalia concluded—the *sigillaria*, where the children were presented with images, just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice—the birth-day of the new sun, about to return once more towards the earth (*dies natalis invicti solis*). In the case of this last-named feast, a transition

to the Christian point of view naturally presented itself, when Christ, the Sun of the spiritual world, was compared with that of the material. But the comparison was carried still further; for, as in the material world, it is after the darkness has reached its highest point that the end of its dominion is already near, and the light begins to acquire fresh power; so, too, in the spiritual world, after the darkness has reached its utmost height, Christ, the spiritual sun, must appear, to make an end of the kingdom of darkness. In fact, many allusions of this kind are to be found in the discourses of the Church fathers on the festival of Christmas. The Christian festival, which could be so easily connected with the feelings and presentiments lying at the ground of the whole lines of pagan festivals belonging to this season, was now, therefore, to be opposed to these latter; and hence the celebration of Christmas was transferred to the 25th of December, for the purpose of drawing away the Christian people from all participations in the heathen festivals, and of gradually drawing over the pagans themselves from their heathen customs to the Christian celebration. This view of the matter seems to be particularly favoured in a New Year's discourse by Maximus, bishop of Turin, near the close of the fourth century, where he recognizes a special divine providence in appointing the *birth of Christ to take place in the midst* of the *pagan festivals*, so that men might be led to feel ashamed of pagan superstition and pagan excesses."

It appears exceedingly probable, therefore, that the 25th of December has no truthful claim to be considered the anniversary of the birth of the Saviour, and that the Christmas of the Catholic Church has no more claim upon our reverence than that great heap of Popish traditions has, the puerilities of which would be so contemptible but for the scepticism and infidelity which they have produced in the minds of those who are not familiar with the teachings of inspired Scripture. Every one who reads the New Testament with attention knows how little warrant is to be found there for "saints'-days and holidays;" he well knows that the Sabbath-day is the only sacred festival of divine appointment, and, therefore, the only one of imperative obligation; and that any reverence for any other day is contrary to the exhortations and example of the Lord Jesus and His inspired Apostles. But some will say, We admit that there is no direct Scriptural command for the observance of Christmas-day and such like festivals. Yet why object to the observance of a day which reminds us of that sublime and most blessed event, the birth of the divine Redeemer of the world? We have a ready and sufficient reply to the question. First, we would say that the absence of a command to keep "saints'-days and holidays," is the same as would be the fact of their direct prohibition. If the Divine founder of the Church had intended these seasons to be religiously observed, doubtless He would have said so; but as the Lord buried Moses, and then, as the quaint Fuller says, "buried his grave," that no undue reverence might be renderd to the remains or tomb of "the Man of God," so we think that it has pleased Providence to conceal from us the time of the birth of Christ in order that even that momentous season might be kept clear from those superstitious surroundings with which there is so ready a tendency in the human mind to invest every element of sacred truth. Moreover, we would ask, Is this a time to withhold our protest against superstitious practices when the "Immaculate Conception" is declared to be an important doctrine of Christian truth; when the so-called Protestant Bishop of Salisbury openly declares his belief in the doctrine of Transubstantiation; when Dr. Pusey tells the people of England, in the pages of the newspapers, that the forbidding the practice of Auricular Confession will break up the Established Church; and when Ritualists are cursing the

Reformation, and "playing such fantastic tricks before High Heaven," as must almost make the very angels weep? As matters are now progressing, the three-legged stool of Jenny Geddes will soon be flying about, and in the meantime it behoves every one who prizes the name of Protestant to set his face like a flint against all practices which savour of the superstitions which Popery has bequeathed to us, and which a large party among the clergy of the Established Church seem to cherish as their most precious spiritual possessions.

It is a favourite argument with the Ritualists, that if especial days are not set apart for the celebration of the leading facts of Gospel history, the facts themselves will gradually lose their place in the memory and conscience of our fellowmen. We have only to point to the history of the Christian Church, in refutation of this idea. During the middle ages, ritualistic ceremonial reached its climax, and it was undoubtedly then that the religion of the New Testament, the religion of the inspired Apostles, was at its lowest ebb, and almost every thing adverse to its letter and spirit allowed to take its place. Carlyle has proved in his "Life of Oliver Cromwell," that the Puritans of the 17th century were more imbued with the essence of religion than any race of men since Apostolic times, and we suppose that Ritualists are not likely, with all their yearnings for spiritual union, to claim the Ironsides as "brethren beloved;" and it would be mock modesty in us not to mention the undoubted fact that while the Dissenters of England detest the superstitions of Rome and Oxford, they are second to none in the constant and earnest proclamation of the essential doctrines of the Christian Faith. While, therefore, we *advise* our friends to give as little countenance as possible to the superstitious celebration of the coming Christmas, we assure them that there is little fear that Nonconformity will cease to cherish, defend, and diffuse the sublime declaration, "God hath so loved the world as to give His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." Cleave to that great truth, dear reader, and then it will not be in vain that we heartily wish you "A merry Christmas and a happy New Year."

THE ETHIOPIAN EUNUCH.

ONE of the many excellences of the Bible consists in the great variety of its contents. There is no monotony of matter, no sameness of subject, in the inspired Scriptures. The topics of which the Bible treats are as varied as the precious stones in the breastplate of the Jewish High Priest; as varied as the stars which bedeck the blue arch of a southern sky; as varied as the productions of the primeval Paradise, in which grew "every tree that is pleasant to the sight, and good for food." Has *poetry* charms for us? What poets are comparable with the "Bards of

the Bible"? What true poetry, descriptive, pathetic, sublime, do the prophecies of Isaiah and the Psalms of David contain! Does the *page of history* attract us? What histories are found in the Bible! How wide the sweep of their subjects, stretching back as they do through all past ages, up to the infancy of the human race and the birth-time of Creation itself. Learned men prize, and properly prize, the historical treasures of ancient Greece and Rome; but Moses, the great historian of the Bible, had been dead 700 years when the city of Rome began to exist, and above a thousand years before Herodotus, the most ancient of uninspired historians, was born. Yet, noble as are the poetical and historical portions of the Bible, the *biographies* of Scripture yield to none in interest and importance. What can be more charming in the whole circle of literature than the biography of Joseph and of Ruth? What a world of wonders does the life of the Apostle Paul contain! And these must yield the palm to that marvel of marvels, the fourfold biography of Jesus Christ. It is noteworthy that none of the biographies of the Bible are complete, in the modern sense of the word; but this very incompleteness seems to us to add to their charm and their value. They are thus like a grand forest or a beautiful garden, where much is visible and bright, and where much also is covered with shade and mystery, for thus ample room is left for the exercise of the imagination as well as the reason; while the pleasing hope is cherished that hereafter we shall see the "worthies" of the Bible, and hear from their own lips a recital of the interesting and important incidents of their earthly life.

The name at the head of this paper is familiar to all our readers, and probably a few minutes will be well spent in considering some of the facts which are inseparably associated with this Bible worthy.

I. Let us glance *at his native country*. We are distinctly told (Acts viii. 27) that he was "A man of *Ethiopia*." "A man of Ethiopia," of course, means a native of that country; but geographers are not agreed as to the exact position and boundaries of the country itself. Nor can we wonder at this; for if, with all our modern research and discoveries, the dominions of the late troublesome King Theodore are almost an unknown land to us, no one need be surprised that ancient Ethiopia, of which probably King Theodore's possessions formed a part, should be involved in mystery. The probabilities of the matter are thus briefly summed up:—

"Cush was the eldest son of Ham, from whom seems to have been derived the name of the *land* of Cush, which is commonly rendered by the Septuagint and by the Vulgate, *Ethiopia*. The locality of the land of Cush is a question upon which eminent authorities have been divided; for while Bochart maintained that it was exclusively in Arabia, Gesenius held with no less pertinacity that it is to be sought for no where but in Africa. Others, again, such as Michaelis and Rosenmuller, have supposed that the name Cush was applied to tracts of country both in Arabia and Africa, a circumstance which would easily be accounted for, on the very probable supposition that the descendants of the primitive Cushite tribes, who had settled in the former country, emigrated across the Red Sea to the latter region of the earth, carrying with them the name of Cush, their remote progenitor."

But while there is uncertainty as to the use of the word Ethiopia in its *widest* sense, there is little doubt that the name in the New Testament means the well-known kingdom of *Meroë*, which was situated in Upper Egypt, between 13 deg. and 18 deg. north latitude. Perhaps an illus-

tration of the wider and more contracted uses of the word Ethiopia may be found in the fact that while it is doubtful where the *Angles*, our ancestors, originally came from, it is not doubtful where *Angle-land* England is situated. Meroë, as England now is, was in the time of the Apostles a highly civilized country, as the splendid ruins of temples, pyramids, and other edifices found there, abundantly testify. The native country therefore of the Ethiopian eunuch was that wonderful land of the Upper Nile, which the heroic courage of Sir Samuel Baker has lately revealed to us, and the scene which Sir Samuel so well describes must often have been witnessed by the treasurer of Queen Candace:—

"On the morning of the 24th of June I stood on the banks of the noble Atbara river at break of day. The wonder of the desert! Yesterday there was a barren sheet of glaring sand, with a fringe of withered bush and trees upon its borders, that cut the yellow expanse of the desert. For days we had travelled along the exhausted bed. All Nature, even in Nature's poverty, was most poor; no bush could boast a leaf, no tree could throw a shade; crisp gums crackled upon the stems of the mimosas, the sap dried upon the burst bark, sprung with the withering heat of the Simoom. In one night there was a mysterious change. Wonders of the mighty Nile. An army of waters was hastening to the wasted river; there was no drop of rain, no thunder-cloud in the horizon to give hope; all had been dry and sultry, dust and desolation, yesterday. To-day a magnificent stream, some 500 yards in width, and from 15 to 20 feet in depth, flowed through the dreary desert. Bamboos and reeds, with trash of all kinds, were hurried along the muddy waters. Where were all the crowded inhabitants of the pool? The prison doors were broken, the prisoners were released, and rejoiced in the mighty stream of the Atbara."

II. *The office which the Ethiopian held.* We are told (Acts viii. 27) that he was "of great authority under Candace . . . and had the charge of all her treasure." He held, therefore, the highest position of responsibility and honour which a subject could fill;—he was the "Lord High Treasurer," the "Prime Minister" of the Ethiopian queen; and yet he could find time to travel hundreds of miles to worship at Jerusalem. All honour to the nobleman who could turn aside from the cares of state, the honours of a palace, and the manifold temptations of wealth, that he might render acts of devotion to the true God, study the Divine Word, and attend to the welfare of his undying soul! Whether his royal mistress was like-minded with him in these commendable devotional tendencies, we have no means of ascertaining; but the mention of her name reminds us of a remarkable confirmation of the truthfulness of sacred history. It appears that the word Candace was not the personal, but the official name of this Queen of Ethiopia. Just as Pharaoh and Ptolemy were generic names for kings in ancient Egypt; or as Cæsar was used in the same sense among the ancient Romans, and as the word Czar is used for the same purpose among the modern Russians, so the word Candace was the royal name of a race of queens who reigned in Ethiopia both before and after the time of Christ. Thus Pliny, who was alive when the Ethiopian eunuch was, speaks of a Queen Candace, "which name has now, for many years, appertained to the queens."

III. *The conversion of the Ethiopian Eunuch to Christ.* When we first meet with this worthy man he was evidently a Jewish proselyte, for he had been "to Jerusalem for to worship." He belonged, therefore, to that rather numerous body of people who, from the time of Moses down to the time of the destruction of the Jewish polity, had renounced

matters of Church discipline within a limited compass.

It would leave out from Church regard all errors of doctrine which may be held along with the vital truths made prominent in the sacraments, and all errors of action consistent with a life of penitence and faith.

But that commends rather than condemns the rule: for I think most here will agree with me that all such errors are better left to private admonition, and counsels, and instruction. Tares of error amongst wheat of holy thought and feeling require a gentler and more careful hand than that of discipline to deal with them. And the Apostle Paul seems to have felt that. For you will observe that the "withdrawal" he requires is only from those palpably unchristian. "From men of corrupt minds withdraw thyself." If the fornicator of the first epistle to the Corinthians is to be "Put away from among them," a great many guilty of very serious faults, and rebuked in that epistle (chap. xi.), are permitted to remain. The "disorderly," from whom the Thessalonians were to withdraw themselves, were, as appears from the context, "busybodies, working not at all;" and, as would appear from Paul's use of the cognate word "unruly," in Titus — morally disorderly, addicted to "rioting" and the other faults which are produced by indolence, or usually accompany it. "The heretic," to be rejected after two admonitions, is not one whose divergence from truth needs the fine microscope of modern orthodoxy to detect it. He is a leader of division, rather than an utterer of falsehood: the word, in Paul's vocabulary, signifying rather the ambitious seceder than the erring fanatic. Judging from the context, it probably pointed to some half-converted Jews, who, zealous for the law, refused to have communion with the uncircumcised Christians around them. If there were any Gentiles splitting off from the main body, or affecting superiority, they would be, if we may judge from the epistles of the apostolic fathers, still more unchristian in their character. The simple creed of the apostolic times held no articles except the few which stated the great facts of Redemption; and dissent from any of them was dissent from the Gospel altogether. The earliest sectaries we find in post-apostolic history are the Docetae, whom Ignatius and Polycarp both rebuke, and whom Ignatius rebukes for the very fault of separating from the communion of the Church; their reason for not coming to the Lord's Supper being because it made too prominent "the body and blood of Christ" for their philosophy.

Such Jews, or such Gentiles, were the heretics which Paul requires to be rejected.

Now, considering that only mortal errors of life and doctrine are condemned to discipline by Saint Paul, and that errors much too great to be tolerated in the advanced state of social life which obtains to-day were tolerated without discipline at Corinth, I think we will not err if we should restrict the action of discipline exclusively to those who, in word or deed, falsify their sacramental professions of faith and character.

Such, in my opinion, is the great law of discipline, as necessity promulgates, and the Apostle agrees with.

But when this first law settles the subjects, we still want another to settle the *mode* of discipline.

Is the process to be summary? May we *suspend* for a while from communion, or must we exclude at once? Has the Church any other penalty besides exclusion? If the sin becomes complicated by signs of penitence appearing after it, how are

did not remain with himself alone, that many were led to Christ through his means—a pledge of the good time when "Ethiopia shall stretch forth her hands unto God." We append to this sketch the pious remarks of Dr. Doddridge upon the subject:—

"There is great reason to adore the gracious counsels and purposes of God with respect to this Ethiopian eunuch; for he was a chosen vessel, and desiring to improve that weak light which he had, God took effectual methods to impart to him more. Thus shall we know if we follow on to know the Lord (Hos. vi. 3). An angel of the Lord is sent to give directions to an Evangelist to meet him in a desert, and to instruct him there in what he had not learnt in attendance at Jerusalem. And Philip, in obedience to the Divine command, immediately retires from the public service he had been engaged in at Samaria to execute whatever God should please to call him to, though He should order him to go into a wilderness, as He could open even there a door of opportunity to make him useful. And while, like Philip, we govern ourselves by the intimations of His will, we shall not *run in vain, or labour in vain* (Phil. ii. 16). It was a prudent and exemplary care, especially in a person engaged in such a variety of public business as the eunuch was, to improve that vacant space of time which a journey allowed him in reading what might edify and instruct him even as he sat in his chariot. He chose the sacred oracles, and while perusing them was, in an extraordinary manner, taught of God. The question which Philip put to him we should often put to ourselves: "*Understandest thou what thou readest?*" Let us choose those writings which may be worth our study, and then let us labour to digest them, and not rest in the empty amusement which a few wandering, unconnected, and undistinguished ideas may give us, while they pass through our minds like so many images over a mirror, leaving no impression at all behind them. The Scripture especially will be worthy of our study, that we may understand it. And we should earnestly pray that this study may be successful. For this purpose let us be willing to make use of proper guides, though it must be confessed that none we are likely to meet with at present can have a claim to that authority with which Philip taught. It is pleasant, nevertheless, with a becoming humility, to offer what assistance we can to our fellow-travellers on such an occasion as this; and God grant that we who do it, especially in that way which it most extensive and lasting, may neither be deceived in Scripture ourselves, nor deceive others by misrepresenting its sense. If we enter into the true sense of the ancient prophecies, we must undoubtedly see Christ in them, and particularly in that excellent chapter of Isaiah which the pious eunuch was now reading. Let us often view our Divine Master in that amiable and affecting light in which He is here represented. Let us view Him, though the Son of God, by a generation none can fully declare, yet *brought to the slaughter as a lamb, and dumb as a sheep before its shearers.* And let us learn patiently to suffer with Him, if called to it, in humble hope of reigning with Him (2 Tim. ii. 12), even though, like His, our judgment also should be taken away, and we be cut off from the land of the living. Let those who firmly believe in Him as the Son of God enter themselves into His Church by those distinguishing solemnities which He has appointed for that purpose, to which the greatest should not think themselves above submitting. Let the ministers of Christ readily admit those that make a credible profession of their faith in Jesus, and of their resolution to be subject to Him, to such ordinances, not clogging them with any arbitrary impositions or demands. And when men are come to a point thus solemnly to give themselves up to the Lord, and have done it in His appointed method, let them go on their way rejoicing, even though Providence should separate them from those spiritual guides who have been owned as the happy instruments of their conversion and their edification. The servants of Christ are called to glorify Him in different scenes and stations of life; happy if in one state and country or another, they may spread the savour of His name, and gather in converts to Him, whether from among the sons of Israel or of Ethiopia."

THE TRANSIT OF MERCURY.

By CHARLES KIRTLAND.

Transits of Mercury and Venus, and especially the latter, take place at comparatively rare intervals. In 1861 the former planet crossed the sun's disc, and ten years must elapse from the present time, before it occurs again.

The transits of Venus are much wider apart. The last was in 1769, and the two previous ones in 1761 and 1639, so that there have been only three during a period of 229 years. The next will take place in 1874, but it will not be visible in England.

The reader is doubtless aware that if the orbit of Venus coincided with the plane of the ecliptic—which is the sun's apparent path—a transit would occur at every inferior conjunction of the planet with the sun. But, like our moon, Venus simply intersects the ecliptic at her nodes, hence, she is seldom in a line betwixt the earth and the sun. As Mercury makes two and a-half orbitual revolutions in the same time that it takes Venus to complete her yearly round, the former will be certain to cross the sun more frequently than the latter.

Transits, although nothing like so imposing in appearance as eclipses, or even the occultation of Saturn by the moon, have a much greater value attaching to them by scientific men, since they afforded, for a long time, the most reliable means of ascertaining the distance of the earth from the sun. But the results of this mode of reckoning have only been an approximation to the truth; inasmuch as an error of a few seconds in the calculations makes a differ ence of several millions of miles. Such an error—to the extent of more than three millions in the distance between our planet and the sun—was committed in the measurements taken at the last transit of Venus in 1769. It is certain that, as the science of astronomy advances, we shall have to correct the figures which now represent the distances that separate the planets from each other, and from their common centre.

Mercury, whose small, circular shadow was projected on the sun's disc on the morning of the 5th of November, is the smallest of the eight planets that revolve round the sun. His diameter is very nearly 3,000 miles, and he performs his annual journey in about ninety days, at a speed of 100,000 miles an hour, or thirty miles a second, but in an orbit much more eccentric than either of the other members of the solar system, being nearer to the sun by seven and a-half millions of miles at some parts of his year, than at others. The rapid motion of this planet sorely perplexed some of the early astronomers, one of whom calls him a "giddy planet, going at a rate through space, which is a perfect gallop, compared with the sober jog-trot of the earth." Another terms him "a lackey of the sun, who seldom shows his head in these parts, as if he were in debt."

It is owing to the proximity of Mercury to the sun, that he is so

seldom seen. The times when he is favourably situated for observation are so few, that, even with the aid of a good telescope, it is not always easy to find his whereabouts. Some almanacs give tables of the rising, southing, and setting of Mercury; and if these are compared with the sun's rising and setting, the difficulty of detecting this beautiful planet will at once be explained. Still, there are times when there is an interval of fifty minutes and upwards, and for these, all who feel a pleasure in star-gazing, should be on the watch.

The morning of the 5th of November was very favourable—even in London—for witnessing the passage of Mercury across the sun. As the transit began before sunrise, his ingress was not seen, and this was about the only drawback to the satisfaction felt by those who had instruments of sufficient range to behold the phenomenon. The lowest power of a refractor of three and three-quarter inches diameter, showed it very distinctly.

On the upper part of the sun there were some fine spots—one of them, belonging to a magnificent cluster, and covering an area sufficient to swallow up half-a-dozen planets of the size of Mercury; and below these was the planet himself, appearing like a circular spot, black as jet, apparently creeping, but in reality rushing with incredible velocity, towards the western limit of the sun, where, after trembling for a moment on his sharply defined edge, he disappeared—quenched in a blaze of light—and sped, without a moment's pause, along the path which he has been travelling during thousands of years.

"Passing in glory o'er land and sea,
He rides through the heavens triumphantly:
O'er the boundless hills of immortal space,
He speeds in the joy of his chariot race."

The facts which have been brought under the reader's notice, show the unchangeableness of those laws which fix the place and regulate the motions of the heavenly bodies, and also the remarkable correctness of human calculation with respect to some of them. It is a wonderful triumph over obstacles which are apparently insurmountable, to be able to demonstrate to a second of time when eclipses, occultations, transits, and other celestial phenomena will begin and end. Some of the proudest triumphs of the human mind have been won in those distant heavens, which God has garnished by His Spirit. And if men like Halley, Newton, and the Herschels have not been able to "bind the sweet influences of the Pleiades," or "loose the bands of Orion," or "guide Arcturus with his sons," they have partially annihilated space, accompanied the stars in their courses, and, by their wonderful instruments, penetrated those remote depths which lie beyond the range of unassisted human vision, so that they have been able to measure, with tolerable accuracy, the distances of the planets, to estimate their weight, bulk, and density, with a number of other important facts, over which science has given them the mastery. In the case of astronomy, everybody is able to test the accuracy of many of the calculations. The method of arriving at results is known to comparatively few; but the proof is open to all. In an eclipse, for instance, the most unscientific observer, with a watch correctly set, and a glass of ordinary power, can tell when the obscuration begins and ends, and thus confirm or contradict the astronomer's calculations. Ten years ago, Professor Hind informed the world, through the *Times* newspaper, that the great comet which was then sweeping

across the heavens would pass before Arcturus at a given time; and the reckoning was true to a second. In reference to these things, demonstrative science can go no further. But the stupendous grasp of mind thus exhibited would avail nothing, if the "FATHER OF LIGHTS" had not given stability and permanence to the laws of the universe. The Bible was not intended to be a text-book on astronomy, but it is always in harmony with astronomical facts, and supplies many fine illustrations of the "sublime science." "He appointed the moon for seasons, *and the sun knoweth his going down*" (Psa. civ. 19). The lights which God placed in the firmament of the heaven were to "divide the day from the night," and were set "for signs and for seasons, and for days and for years" (Gen. i. 14). And the wonderful regularity which God gave at the beginning to all the movements and changes of the heavenly bodies, the place that He assigned to each in space, their mutual relations and relative distances, have undergone no perceptible change. Thus, He has established *His faithfulness* "in the very heavens," as well as "in the congregation of the saints" (Psa. lxxxix 2—5). Further, they steadfastly adhere to the limits assigned them, and keep with the utmost punctuality the times appointed by their Creator. The planets are never reported at Greenwich to be half an hour late in crossing the meridian, nor have the Sun and Moon ever been known to rise after, or set before, their time. There is an established order belonging to all the works of God, which is never departed from. Now, these remarkable illustrations of the unchangeableness and immutability, the wisdom and faithfulness of Jehovah, which the heavens exhibit, help to strengthen our faith in the Divine character and engagements in reference to things of vastly greater importance. He who maintains all this vast machinery in perpetual motion and order for our present good, will assuredly fulfil every promise that He has made with respect to a higher life. JESUS CHRIST *is "the same yesterday, and to-day, and for ever."* And our spiritual life, and final destiny, together with our present well-being, are perfectly safe in His hands. How emphatic are His assurances in relation to these things: "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 10). The way in which God uses astronomical facts to comfort and strengthen His people is very beautiful, and shows His tender and pitiful regard for them: "Lift up your eyes on high, and behold who hath created these things; that bringeth out their host by number: He calleth them all by names, by the greatness of His might." Now, look at the application of this passage: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of all the ends of the earth, fainteth not, neither is weary? He giveth power to the faint, and to them that have no might He increaseth strength" (Isa. xl. 26—29). The next passage is exquisitely tender, as showing how the highest functions in the physical universe, and the lowliest offices of mercy, are combined in Jehovah. "The Lord doth build up Jerusalem. He gathereth together the outcasts of Israel. He healeth the broken in

heart, and bindeth up their wounds, or griefs. *He telleth the number of the stars, and calleth them all by their names*" (Psa. cxlvii. 2—4). One more quotation will be sufficient. Speaking of the permanence of Christ's reign, the Holy Ghost says, "His seed shall endure for ever, *and His throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.* Selah" (Psa. lxxxix. 36, 37).

Those who witnessed the recent transit of Mercury could not fail to notice the insignificance of the planet as compared with the apparent diameter of the sun. If a globe of cork, 3,000 miles in diameter, could be set afloat on the Atlantic, and so weighted that half its bulk should be submerged in the water, it would fill up the entire space between England and America; and yet, when the planet was projected on the sun's disc, at a distance of more than 30 millions of miles from that body, and between 50 and 60 millions from the earth as the point of observation, it was nothing more than a minute black spot. How could it be otherwise, when its entire mass is only a little over the *five-millionth part* of the sun's bulk? In fact, if all the planets could be rolled into one, the sun would be 600 *times greater than the whole.* But how small a part of the universe is the Solar system, and, how utterly insignificant is ALL, when thought of in connection with its CREATOR. Well might He ask, "To whom then will ye liken Me, or shall I be equal? saith the HOLY ONE" (Isa. xl. 25). Far less than Mercury is to the sun are all intelligent beings to God.

It was at a moment when the Psalmist was overwhelmed by the infinite greatness of God that he exclaimed, "Lord, what is man!" And yet JEHOVAH has shown that man is something in His estimation. He has magnified him and set His heart upon him. To have redeemed us by His Son, Jesus Christ, shows the high place which we occupied in the thoughts of God.

That vivid and rosy light which belongs to Mercury all disappeared when he was seen in a direct line with the sun. When contemplated alone, the real Christian is light—often burning and shining; but when seen in contact with the Divine purity, all his brightness fades. In the presence of such insufferable glory, the believer exclaims, "I know that in me—that is, in my flesh—there dwelleth no good thing."

Whether Mercury occupies the privileged place among the planets, we have no means of deciding. He is the nearest, and moves with the greatest alacrity. Is there not a lesson in this? The excellent Samuel Pearce, in one of those flights of eloquence with which he often thrilled his hearers, exclaimed, "O, to be a Mercury, for ever rolling round and near the sun!"

Close communion with God, and incessant activity in His service, are most desirable—"*near and round the sun.*" But it is well to avoid the eccentricities of Mercury. Alas! many of us are much further from Christ at sometimes than at others, and always further than we have any occasion to be. There are painful fluctuations in our religious experience, one hour drawn upwards by the love of Christ, at another, attracted by the power of the world. It is an unspeakable mercy that the Lord has not suffered us to break away from our orbit, and to become "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude, 13).

In conclusion, it may be observed that not only is there "theology in

science," but there is much in all the true sciences, and especially in astronomy, to feed the flame of a pure devotion. The Psalmist had not those aids to the study which we in these modern days are favoured with, but the clear sky of an eastern clime, where

> "Stars like moons, which hung on high,
> Breathe and quiver in the sky,"

compensated, to some extent, for the want of telescopes. The shepherd-poet gazed night by night into those azure depths; and as he watched constellation after constellation sailing across the heavens, his soul was filled with rapture; and his well-tuned harp gave forth those unrivalled melodies which have lived through all subsequent ages, and occupied the foremost place in the "service of song." Their grand and sweet echoes have fallen on our ears and hearts. And although David has long since passed to his rest, his harp is not silent. We hear its music still in those glorious lyrics in which he gives to every created thing a voice of praise to God.

> "Praise ye the Lord from the heavens—praise Him in the heights.
> Praise ye Him, sun and moon—praise Him all ye stars of light.
> Praise ye Him, ye heavens of heavens, and ye waters that be above the heavens.
> Let them praise the name of the Lord, for He commanded, and they were created.
> He also hath established them for ever and ever—He hath made a decree which shall not pass."
> —PSALM cxlviii. 1—6.

Baptist Mission House,
London.

THE ROME OF TO-DAY.

A FEW lines, conveying the impressions created by another visit to the eternal city, may not be uninteresting to some of your readers, if only by way of variety. The first idea which it creates in the mind is the contrast of the transparent sky of Rome with the foggy, murky atmosphere of a November London. We are awaked by a choir of deep-toned bells to the enjoyment of a day of brilliant sunshine, and invited to sally forth among the innumerable objects of interest and attraction with which the city is crowded, but which cannot be adequately appreciated under two months. I fully expected to find that the loss of resources which the Holy See has sustained would be visible in the diminution of ecclesiastical pomp; but, compared with what Rome exhibited twelve years ago, there does not appear to be any difference. Religious ceremonies form the business of Rome, and the services are not shorn of any of their splendour. There is, moreover, the same magnificence in the Pope's progresses, the same splendour in the cardinals' equipages; nor is there any evidence that this ecclesiastical state has lost the greater part of its territorial revenues, and that the subjects of the Pope have been reduced to less than a million. The wonder is, where all the money comes from, to sustain this vast re-

ligious establishment, to which is now added the cost of an army of greater magnitude than in the palmy days that are past, when northern and southern Italy were equally devoted to the maintenance of the papal power, which now is menaced on both sides by their hostility. The large military force which the Pope seems disposed rather to augment than to diminish, is evidently designed to repress any revolutionary movements in the territory which is yet pontifical; for if it were not for the assurance of foreign intervention, the Pope's army could not maintain its ground for a day against the army of Italy.

Pius the Ninth, at seventy-two, walks firm, and still looks hale. On the 4th of the present month he went, according to annual custom, in state, to assist in the services at St. Carlos in the Corso. The road was smoothed with sand, and lined with troops, who dropped on their knees as he approached. He was preceded by about twenty cardinals in their state coaches, each with three servants in gaudy liveries and cocked hats; and his own carriage—not much unlike the state-coach which I see the new Lord Mayor has just ordered to be furbished up,—was drawn by six horses, and surrounded by a splendid body-guard. Another carriage and six, with his officers, followed him. As he was received at the steps with official pomp, he turned his benevolent old face round to the assembled spectators on foot and in the balconies, and gave them his apostolical benediction, repeating it as he returned to his carriage after the ceremonies were completed. He looked as if he would yet live to hold the grand œcumenical council which is to assemble in a twelvemonth, and to welcome the eight hundred bishops and archbishops whom he has summoned to his assistance. Yet, the Archbishop of Canterbury, who sat at the head of our *table d'hôte* at Munich only two months ago, and walked to his seat with as firm a step as the Pope now exhibits, has been laid in the grave; and at the most difficult crisis of the Established Church, the Queen and the Premier are puzzling their brains to find a "*juste milieu*" successor for the see of St. Augustine.

The Queen of Spain, we see, has arrived in Paris. It is reported here that she threatened Rome with her presence, and although the Pope recently proclaimed her to be the model of virtue;—you see the Pope can err in matters of fact, though he claims to be infallible in matters of opinion;—it is generally believed that nothing could be more disagreeable to the Curia. They have embarrassment enough with this fresh difficulty of the decadence of Catholic rule and influence in Spain, and they do not desire to be encumbered with the residence and the intrigues of a dethroned princess, whose bigotry and whose misconduct has been the chief causes, even if not the only cause, of the revolution in Spain. Her appearance in Rome could not fail to complicate the relations which the Holy See cannot help maintaining with the new government. It is generally reported that the conditions required of her are such as she is not likely to accede to. The revolution in Spain is a serious blow to the interests of the papacy, inasmuch as it at once cuts off the large contributions which were annually forwarded from Madrid to Rome.

There are three Protestant churches in Rome—the English Episcopal, the American, and the Presbyterian—but all beyond the walls. The Episcopal has no ecclesiastical appear-

ance without or within, and presents a singular contrast to the magnificent Roman Catholic churches which crowd on the view in every street. Rome is, in fact, a congregation of churches, of which they reckon more than three hundred and fifty, within an area not a tenth the size of London. They are always open; in England they are invariably closed. In the English church here there is, happily, no aping of Roman Catholic forms and ceremonies. The imitation would be contemptible by the side of the original. Only contrast St. Alban's, Holborn, with a pontifical mass in the Sextine or in St. Peter's. I have not been able to discover whether the chaplains are subject to the ecclesiastical jurisdiction of the Bishop of London or of Gibraltar. This latter see embraces Italy and the Levant, with the exception of Egypt, which is subject to the Bishop, *in partibus*, of Jerusalem. The Pope is reported to have inquired facetiously, when informed of the extensive range of territory given to the bishopric of Gibraltar, whether Rome was included in it. Perhaps he may have suspected that England was about to revenge herself upon him for intruding Roman Catholic prelates into a Protestant country, by following his example.

I could not help wishing that some of our Dissenting ministers who take a month or six weeks' holiday every year would avail themselves more than they do of the facilities now created by steam for visiting Italy, and more especially Rome. The journey from London to Paris occupies twelve hours; that from Paris to Marseilles about twenty. The steamer from Marseilles reaches Rome (or rather Civita Vecchia) in about thirty hours. By land, you can go over Mont Cenis from Paris to Turin in less than thirty hours; and from Turin, by Bologna and Florence, to Rome, in about twenty-four. The cost of the land route (I mean the mere railway fare) is about twelve guineas. Such a visit would not fail to open up a large sphere of observation, and a wide range of thought, and a new train of reflections. It is not easy to form an adequate idea of Catholicism without studying it in its metropolis, and contemplating the most glorious of all existing edifices, the church of St. Peter. It is difficult to form a conception of ancient Rome without a visit to the stupendous amphitheatre of Vespasian and the baths of Caracalla and Diocletian. One can have no idea of what is vast—mountainous, I may say—in architecture, till these structures have been measured with the eye. Then, there are other deeply interesting objects, antiquities, palaces by the score, museums, galleries, which would prove a source of the highest gratification, and the most solid improvement.

What is the opinion of the upper or lower classes regarding the government of the Pope, it is not easy to discover. But visitors find it in many respects a great improvement on that of Italy. Here, you have a regular tariff for vehicles of every description to every point. At Naples, you are left to make your own bargain, and are sure to be over-reached. Then, again, throughout the kingdom of Italy you are annoyed with little dirty bank-notes of the value of twenty pence, issued by Government. There are, of course, notes of a higher denomination, but below the small note there is nothing but copper. Silver seems to be unknown. Here, you have the beautiful new pontifical silver coinage of francs and half-francs, than which nothing can be more convenient to those who have small payments to

make. Lastly, the Papal Council of State, under the influence of Cardinal Antonelli, has just established a new scale of duties upon the most liberal principle, and English manufactures are admitted upon far more favourable terms into the Papal States than into our own colonies, which have received the concession of self-government. If Rome is overgoverned; free, united, regenerated Italy is certainly suffering from the opposite extreme. M.

Rome, Nov. 14, 1868.

Reviews.

Genesis, or the First Book of Moses; together with a general Theological and Homiletical Introduction to the Old Testament. By JOHN PETER LANGE, D.D. Translated from the German, with additions, by Professor Tayler Lewis, LL.D., Schenectady, N.Y., and A. Gosman, D.D., Laurenceville, N.I. Edinburgh: T. and T. Clark. 1868. Royal 8vo. Double cols. Pp. 665.

THE commentary which we now introduce to our readers is the first instalment, published in English, of the Old Testament portion of Dr. Lange's *Bibelwerk*. The New Testament volumes are already well known in this country, having appeared in Clark's Foreign Theological Library. Wisely, however, the plan of publication has been altered. Of all German expositors, perhaps, Professor Lange most needs to be re-edited for English readers; and few scholars could have been found better fitted for the task than Professor Tayler Lewis, to whose versatile pen we accordingly owe many of the most valuable parts of this large volume. With Dr. Lewis, Dr. Gosman has ably co-operated, and although their joint labours have made the work more miscellaneous even than Dr. Lange left it, we receive it with thankfulness, as by far the most important commentary on this portion of Scripture that has of late years been published for the use of English readers. It is printed, we perceive, in the United States, though published here, and on both sides of the Atlantic will doubtless command a large circulation.

The main body of the work, like the New Testament division, contains the commentary in a threefold form:—(1) Exegetical and Critical; (2) Doctrinal and Ethical; (3) Homiletical and Practical. To every section the Scripture text is prefixed, in the authorised version with amended readings. A new translation would have been better, but the admirable version published by the American Bible Union, from the pen of Dr. Conant, will abundantly supply that need. Then, throughout, after the excellent modern fashion, there are scattered "Detached Notes," chiefly by the two American editors, some of them very elaborate and important. At the commencement, moreover, we have a long Theological and Homiletical Introduction to the Old Testament by Dr. Lange, containing vast stores of information and suggestion, with some very curious and not a few questionable things. See, for instance, the view of Solomon's Song (the virgin being the theocracy; the wives the heathen form of worship; the true beloved, the coming Messiah; and the poem, an outburst of theocratic indignation); also the distinction between prophets and apocalyptics; and, stranger than all, the dissertation on Balaam and

his ass. "Balaam's ass is destined to pourtray the fact, that the ass itself must become a prophet, when the worldly prophet who rides him will become an ass."

On the whole, it may be said we have here an encyclopædia rather than a commentary; while, as is natural, the beginning of Genesis (the "Book of Origin," as it has been called) absorbs by far the larger proportion of the work, nearly two-thirds of the exposition being devoted to the first twelve chapters.

The question as to the composition of Genesis, after much discussion, Dr. Lange decides thus:—

"We permit ourselves to assume a fourfold group of *memorabilia* (not of complete books) as the foundation for the first four books of the Pentateuch. First, primitive legends reduced to writing; secondly, memorabilia of the life of Joseph; thirdly, Mosaic records from the El Schadai period of Gen. vi. 3; fourthly, Mosaic records from the Jehovah period. The last group is contained in a fifth, namely, in the Deuteronomic prophecies of Moses. The recension of these parts in the form of the Pentateuch would fall, then, at the latest, into the time of the prophets of the school of Samuel—*i.e.*, into the last days of the era of the Judges; and the recension of Deuteronomy, *perhaps*, into the period of the development of the Solomonic mode of view."—P. 115.

The distinction between the names JEHOVAH and ELOHIM—the latter being the "universalistic" name of the Deity, the former the "theocratic"—is well pointed out. The American editors evidently think that, having established this distinction, Dr. Lange might have discovered the reason of the changes of appellation in the narrative itself, without conceding so much as he has done to the "document hypothesis."

Throughout, the critical exposition is learned, copious, and extremely interesting, whether we agree with the conclusion propounded or not. The great questions connected with the Creation, the Deluge, and the primitive ethnologies, are discussed, on the whole, in a reverent, conservative spirit, though with the aids of modern science and research. All through the volume we are reminded that the critic is a German—sometimes by a glimpse of transcendental philosophy, sometimes by a mystic rendering of plain facts, and often by a comment which, to the English sense of humour, is grotesque; but, as a whole, the exposition is of very high value. As yet more characteristic of Dr. Lange's method, we subjoin part of his homiletical and practical section, in chap. iv. 1—26. His object in this part of his labours seems to have been to provide themes for preachers. From the following specimen, our readers may judge of his success:—

"Adam's family. His guilt, his suffering, his salvation, and his hope.—The first family picture in the Bible.—The tragic sorrow in every family (indicated in the baptism of children).—The family the root of every human ordinance, both of Church and State.—The first form of education as it makes its appearance in the first sacrifice, and in the varied callings of Cain and Abel. What education can do, and what it cannot.—Unlike children of like parents. Pious parents may have wicked children (Cain, Abel).—Eve's precipitancy, even in the utterance of her faith.—Eve's maternal joy, in its divine trust, and in its human mistakings: 1. The divine truthfulness in her hope of salvation. 2. The mournful disappointment in her expectations of Cain. 3. The happy disappointment in respect to Abel (not a vanishing vapour: Abel "yet speaketh").—The two ground-forms of the human vocation.—The acceptable and the rejected offering.—The contrast betwen Cain and his brother's in its significance. 1. Cain lives, Abel dies. 2. Cain's race perishes, the race of Seth continues (through Noah), even to the end of the world.—Cain the first *natural* first-born (like Ishmael, Esau, Reuben, the brothers of David, &c.), Abel the first *spiritual* first-born.—Cain and his pride in the carnal birthright and prerogative, a world-historical type—1, for the religious history; 2, for the political.—Cain and Abel, or the godless and the pious direction inside the common peccability.—Cain and Abel, or the history of the first sacrificial offering, a prefiguration of the most glorious light-side, or of the darkest and most fearful aspect in the world-history.—Cain and Abel: the separated altars, or the first religious war, or the divinely-kindled flame of belief and the wrath-enkindled flame of fanaticism.—Cain, or the world-history

of envy: Abel, or the world-history of martyrdom.—The brother's murder.—The brother's blood.—The first slain.—And death with sin.—The first appearing of death.—War.—The obduracy of Cain, or Cain warned of God in vain.—Cain's freedom and bondage.—Cain's sentence.—The curse of Cain.—Cain's repentance (first presumption, then despair).—The evil conscience in the history of Adam and in the history of Cain: comparison.—The banishment of Cain.—The sign of Cain.—Cain and his race, or worthlessness as regards religion and worldly spiritual power, a reflected image of the Satanic kingdom.—The progress of corruption in the Cainitic race.—It was not the worldly cultivation of Cain that was evil, or from the evil one, but its worldliness.—The first city.—Lamech, or the misuse of weapons, or the misuse of art, or of all culture.—Polygamy.—Seth, or the one *remaining, established*, compensation for Abel.—The Sethites, or the first beginning of a new and better time indicated in this, that men begin to proclaim the name Jehovah, the God of the covenant.—Enosh, denoting frail humanity, a name of humility.—When God becomes great at any time, or in any race, then man becomes small.—Does man first become small, then God becomes to him great. At the birth of Cain, Eve was hasty in her joy; at the birth of Abel, hasty in her despondency; at the birth of Seth, quiet and confiding.—Seth, or the *established* people of God. 'And the gates of hell shall not prevail against them.'"

The notes and dissertations of the editors, and especially of Dr. Tayler Lewis, occupy, as we have said, considerable space. Dr. Lewis has discussed with great learning, and frequent vigour and brilliance, such subjects as the Creation as revealed, the Rivers of Paradise, the Flood, Hebrew Chronology, the Confusion of Tongues, the Sabbath, Future Life in the Old Testament, the Psychology of Man, Covenants, Noah's Sacrifice, the Patriarchal Theology, Jacob's Dying Vision, and many more. Several of these essays are of the highest value, for erudition, Scripturalness, and the power of stimulating the reader's thought. We need not say that they greatly add to the worth of one of the most important volumes which we have for a long time commended to our readers.

Pacification!! A Letter to the Right Hon. John Earl Russell, on Church Emancipation in Ireland. By the Rev. CHARLES STOVEL. London: Hodder and Stoughton; Gladding. 1868.

OUR venerable friend is one of those men who have a right to congratulate themselves, not in pride but in thankfulness, on the altered position of public affairs. In this pamphlet he is able to refer to a letter addressed by him in 1832 to Lord Henley, in which he says:—

"The Dissenters of England, and many most respectable members of the Established Church, will ask for nothing more [seriously] than that the nation may be for ever saved from this spurious liberality [in Government grants]. They will, therefore, pray the Parliament to withhold, in future, and for ever, the annual Grant which is graciously made in favour of themselves. Secondly: that all similar grants may, in future, be withheld from the Presbyterians of Ireland and the Roman Catholics. Thirdly: that no further grants whatever be made by Parliament in favour of the Established Church, neither for the erection of churches, nor for the support of clergy, nor for the purposes of [ministerial] education, neither in Great Britain, nor Ireland, nor in any of the Colonies. Fourthly: that the Parliament will be pleased to consider in what way the property now held by Government, for the support of a State religion, may be disposed of for the relief of the poor, and the liquidation of the national debt. Fifthly: that His Majesty's Government will be pleased to relieve his loyal subjects from all legal imposition relating to the affairs of religion; [and] that the worship of God, [with] the doctrine and discipline of the Church, be left, in future, to be regulated by the free inquiry, the voluntary benevolence, and the piety of the people."

This was bold speaking then: the sentiments are now familiar enough. Mr. Stovel adds again:—

"In the letter to Lord Henley, already referred to, I ventured to ask:—'*When glancing at that island, blessed with all that nature has to give, excepting religious liberty, will any one dare to affirm that violence, when covered with the garb of religion, ceases to destroy what is capable of destruction!*" And from 1832, when this was

written, the state of Ireland has been a continued affirmation of the truth to which the question leads. Such violence *ceases not to destroy whatever is capable of destruction*. Whatever the latent causes may be, it is a fact that underneath the recent Fenian outrages there exists a cause for social disquietude, which will not be removed by any measures which Government can adopt while holding its present relationship to religious parties, or religion itself. Ireland, in herself, and England towards Ireland, have not been made more peaceful by anything effected through the Ecclesiastical Commission which Lord Henley obtained. The religious parties are as much at variance, and prepared for open conflict, to-day, as they were in 1832. Until they are blessed with equal freedom, and absolute dependence on their own resources, and until the civil power becomes confined to its own service of keeping each from infringing the civil rights of others, Ireland will never rest in itself, and England will never rest with Ireland. Without removing its causes, this inflammation will never be suppressed. Its remedy, my Lord, will be found in the perfecting and carrying into full effect of those measures which, with so much power and peacefulness, have been advocated by yourself, Mr. Gladstone, and others, in the last session of our legislature."

The proposal to endow all sects alike, is repudiated with the characteristic heartiness of one who not only rejects the principle as politically false, but detests Popery as utter falsehood.

"One other aspect of this question claims to be considered. In this country, my Lord, the forms which have been sketched, with many more besides, are known to be in active operation. No civil Government could fail to destroy itself by any effort to subdue by force and extirpate them. This method has been tried and failed too flagrantly, I hope, to be renewed. If Government advance upon the newly forged absurdity of making a National Church, composed of *all sorts*, refined and base, of true and false, sincere and insincere, of kind and cruel, in fact, of whatever comes to live, and move, and traffic on this English soil, and make the soil support them; the thing would be absurd, but not absurd alone.

"Viewed in all its aspects, my Lord, this great question, by theory and experience, is forced to the same result. Religious parties cannot live peacefully together in subjection to civil authority, and in dependence on national support. Power cannot force them, and money cannot bribe them into peace. If they live together happily, each must be free, and each must be independent of the ruling power, but Government must guard, with equal-handed justice, the person, the estate, the freedom, and the privilege of all."

These extracts will show that the deep convictions and the eloquent earnestness of former days are still enlisted on the side of freedom. It is hard not to be impatient, when one-half of a great truth, for which one has so long done battle, is accepted; only, as it would seem, for the sake of offering more effectual resistance to the other half. The Establishment of Ireland is now confessed to be "upon the sands," that the Church of England may the more conspicuously appear to be "on the rock." May the author of this vigorous letter to Earl Russell live to show in other epistles that the foresight of the Christian Nonconformist was beyond that of the Liberal Statesman, and that the downfall of one Establishment heralded in truth the doom of all.

The Book of Genesis. The Common Version revised for the American Bible Union, with Explanatory Notes. By THOMAS J. CONANT. New York and London: Trubner & Co. 1868.

WE have already, in our notice of Dr. Lange's large and exhaustive commentary, commended Dr. Conant's translation. It is, as its title intimates, a free revision of the authorized version; but, while far more liberal, it is for the most part as purely idiomatic. Dr. Conant has had much experience in Biblical translation, and he has never been, in our judgment, more felicitous than in this work. The notes are terse and scholarly, and are intended to convey, without superfluous discussion, all that is essential for the comprehension of the several passages. A brief but well written introduction treats of the object of the Book of Genesis, its relation to the divine canon, its divine authority and inspiration, the composition of the book —leading to the "natural inference" "that the Book of Genesis consists of different revelations made at different

times, anterior to the age of the inspired writer to whom we owe its present form; and that he embodied them in a connected narrative, supplying what was wanting in one from the other, and adding himself what was necessary for its completion"—then on the unity of plan in the book, its divisions and contents, the writer of the book, and the account of the creation. On this last topic, Dr. Conant, like Lange and Professor Lewis, in the work referred to above, agree with those expositors who understand the "six days" as denoting great geologic periods. We observe that instead of *Let us make* man in our image (i. 26), Dr. Conant renders, *We will make:* the language, not of "consultation," but of "purpose and resolve."

Address on Christian Missions to India, with general reference to the Educational Missions of the Church of Scotland. By NORMAN MCLEOD, D.D. Blackwood & Sons. 1868.

MOST of our readers know that Dr. McLeod was last year deputed by the General Assembly of the Established Church of Scotland to visit their missions in India. He accordingly spent three months in a careful survey of the field, and on his return summed up the general results of his observations in a long and eloquent address, which, in a somewhat extended form, is now before us. We need hardly say that it deserves the most thoughtful attention of every supporter of Christian Missions. The judgment of so keen and honest an observer must have imparted influence on the future deliberations not only of the Church which he represented, but of every Missionary Society. For many of the statements and conclusions we were of course prepared; but even the old facts came with new power from Dr. McLeod's pen. Some opinions, strongly expressed, are open to discussion, but we are glad to have them so clearly, fairly, and independently set before us. The specialty of the Scottish Mission has always been, it is well known, the support given to schools, and the encouragement of English learning among the natives. Dr. McLeod has some weighty statements as to the results of this work. We commend also to very thoughtful consideration the paragraphs on preaching the Gospel, on a Native ministry, on the formation of a Church for India, and (to mention a different topic) on the institution of retiring allowances for missionaries. We shall not attempt to epitomize Dr. McLeod's discussion of these and other points, as the address itself ought to be procured and studied everywhere.

Intelligence.

MINISTERIAL CHANGES.

The Rev. J. Webb, formerly of Ipswich, has accepted the co-pastorate of the Church at Bury, Lancashire, and has engaged to assist in the tutorship of the college there.

The Rev. Percy F. Pearce has resigned the pastorate of the Baptist Church, Coleraine, Ireland. His present address is Coombe Lodge, Rye-lane, Peckham, S.E.

The Rev. G. Phillips has resigned the pastorate of the Churches of Evenjobb and Gladestry, Radnorshire, and accepted that of the Church at Kingshill, Bucks.

Mr. Frederic W. Goadby, M.A., of Regent's Park College, has accepted the invitation of the Baptist Church, Bluntisham, Hunts. Mr. Goadby succeeds the late Rev. J. E. Simmons, M.A., who was pastor of the Church for thirty-eight years.

Mr. F. W. Walters, of Rawdon College, has accepted the unanimous invitation of the Church at Middlesboro'.

The Rev. W. S. Chedburn, of Rawdon College, has accepted a call from the Church at Berwick.

The Rev. R. L. McDougall, of Rawdon College, has accepted the invitation of the Church at Mint-lane, Lincoln.

MISCELLANEOUS.

ESHER.—The opening services of the new Baptist Chapel were held on October 22. This chapel, erected from the design and under the superintendence of the Rev. W. Woods of Woolwich, for chasteness, finish, convenience, and general effect, is all that can be desired. The Revs. W. G. Lewis and Arthur Mursell preached. The Rev. G. Isaac, of Brighton, presided at a prayer meeting, which preceded the services. On the following Sunday, the Rev. J. L. Whitley, of Manchester, preached. On the 27th ult. the Rev. J. E. Perrin was recognized as pastor. The members of this infant cause have manifested great self-denial and liberality in contributing to the cost of their new chapel.

[We do not know of any new cause more promising than this at Esher. The chapel is economically built, well attended, and has a good, faithful preacher. God speed our brother, Mr. Perrin—a dozen such men are wanted in the county of Surrey. Friends are requested to send contributions for this chapel to Rev. J. Perrin, Esher, Surrey.—ED.]

HANWELL.—The past month has witnessed the laying of the memorial stone of a new Union Church in this improving village, which has become a suburb of London. The Rev. R. D. Wilson delivered an address. The Rev. G. Rouse, Lowden, gave particulars of the history of the Church. The following ministers took part in the proceedings:—Revs. W. Isaac, Ealing; A. M'Millan, Craven-hill Chapel; J. Keed, Acton; J. Hall, Hounslow; J. F. Glass, Brentford; W. Perratt and J. Gibson, of West Drayton. The company then adjourned to the school-room adjoining the old chapel, where nearly 200 persons partook of refreshments provided by the ladies of the congregation.

BAPTIST CHAPEL, BROMLEY.—The third anniversary of the opening of the above place of worship was celebrated on Wednesday, November 4th, 1868. The Rev. J. A. Spurgeon, of London, preached in the afternoon of the day; after which tea was provided for visitors and friends in the town hall. In the evening a public meeting was held in the chapel. Mr. Brown, of Stepney; Mr. Sturge, of Dartford; Mr. Camp, of Eynsford; Mr. Longwill, M.A., of Bromley; and Mr. Llewellyn, of Bromley, took part in the evening's engagements. The financial statement was laid before the meeting by J. L. Plumbridge, Esq., who said that £950 was needed to free the chapel from debt. At the conclusion of the meeting, the Rev. A. Tessier, the pastor of the Church, announced that the sums realized by promises and collections amounted to £230.

HIGHBRIDGE, SOMERSET.—The Baptist chapel, which had been for some time in a very dilapidated condition, has recently been pulled down, and a new and more commodious structure is being erected on the same site. On Sept. 23rd services were held in connection with laying the memorial stone. The stone having been duly placed by G. H. Leonard, Esq., of Bristol, and an appropriate prayer offered by the Rev. J. Penny (Secretary of the Bristol Association of Baptist Churches), the meeting adjourned to the Wesleyan Chapel to hear addresses from G. H. Leonard, Esq., Revs. J. Penny, R. Lewis, T. Gould, and T. Phillips, the pastor. The Rev. T. Davies closed with prayer. It was stated that the friends at Highbridge had raised £150 among themselves—a large sum when their number and social position are taken into consideration. The whole cost is estimated at £400.

BIRMINGHAM.—CHRIST CHURCH (BAPTIST), ASTON PARK.—In the spring of last year, in consequence of the indisposition of the Rev. Isaac Lord, an arrangement was made with the Rev. L. G. Carter to become Mr. Lord's assistant. Mr. Lord's health now appearing to be established, the engagement with Mr. Carter has terminated. In order to testify their sense of the value of Mr. Carter's labours, about 200 members of the congregation assembled in the schoolroom on November 10th. The Rev. Isaac Lord took the chair, and presented an address to Mr. Carter, together with a handsome escritore, a silver-plated inkstand, and a pair of candlesticks. Mr. Taylor, on behalf of the Young Men's Mutual Improvement Society, presented a papier mache inkstand, and Mr. Poulton, on behalf of the teachers of the girls' school, a plated salver, with tea and coffee service. Mr. Carter, in suitable terms, acknowledged the presents. In the course of the evening addresses were delivered by Messrs. F. Smith, H. Allbutt, J. Jordan, A. J. Allbutt, and Mr. W. S. Aston.

Correspondence.

THE AUTUMNAL MEETING OF THE BAPTIST UNION. THE SUSTENTATION FUND.

To the Editor of the "Baptist Magazine."

Dear Sir,—The most important assembly of Baptist ministers and delegates perhaps ever gathered in this country, both in regard to the numbers and the intelligence and influential position of the constituents, has just concluded its sittings in the ancient city of Bristol. The mere cost of bringing together from distant parts of the country, and carrying home again, a number of gentlemen nearly equal to that of the British House of Commons, must have been very considerable, probably much over a thousand pounds, and the charge upon the generous purses of the good people of Bristol in providing for the comfort of the delegates in attendance, certainly not less. After all is over, and the pleasurable excitement of feeling quieted down to the old matter-of-fact standard, we naturally ask ourselves, and if we do not, our people are constantly plying us with the inquiry, What permanent results have been effected? What was it all worth?

After detailing the proceedings at different meetings, and expatiating on the excellent papers read, the admirable sermons preached, the delightful spirit of prayer and Christian affection manifested, the enthusiasm of the vast audience, and the rest, we still halt a little upon the question of the permanent practical results. At last we are driven to confess it was a sort of Parliament—in truth a mere parliament—which one has somewhere defined a large "*talking* apparatus." No doubt speech is good, and silence is also good; several at Bristol proved the first, and a great many more exemplified the last. Still the interrogative is passed, But must it all end in talk? And was all the talking for the best?

Now, of all the important measures awaiting consideration and settlement, there was one so important that if the whole time of the meeting had been occupied with that one topic alone—we mean the Sustentation Fund—we had not need as now

> "Amid old woes, new wail our dear
> Time's waste."

Even though no scheme complete and mature in all its details had been brought up; if only some way had been made, by a full and free expression of opinion, to guide a committee in the subsequent formation of a plan; we should have said the time and means of the gathered delegates had been most usefully bestowed.

Why did we not reach this point? The assembly convened to consider the question was not few in number, and embraced the wisest of our teachers and the most respected of our divines. There were present men who had the profoundest knowledge of the necessity of some plan for augmentation of pastoral income; there were men in that conference, hundreds of them, accustomed to exercise their intellect steadily and searchingly upon every variety of topic; not a few possessed of keen business sagacity, noted for vigorous grasp of detail, and wise and prompt decision.

So much the more is it to be regretted that this rare, this most favourable opportunity was to a large extent frittered away. A thoughtful and impartial observer from another denomination, retiring from the scene muttered to himself,—did we rightly catch the words?—"This is *waste!* here is the faith and *patience* of the saints."

The smallness of the result arose in part doubtless from the difficulty of the

subject; it is in part also, we must in faithfulness confess, owing to the sub-committee. We speak with the very highest respect towards the brethren who composed that committee, when we say that they should have distributed the paper of propositions or suggestions at least the day before they were to be discussed, so that each delegate might have leisure to examine the particulars, and be prepared to aid effectually by his counsel. Then, we conceive, the propositions should have been presented to the delegates so that it would have been impossible to throw away several precious moments in discussing what had been already settled. Proposition I. had already been discussed at Cardiff last autumn, and in London at Walworth Road, and should have been taken as decided and done with. Specially and particularly is it the duty of a sub-committee appointed to put any matter in shape for discussion and judgment at the annual assemblies, to discriminate between the *Acta* and the *Agenda*, between the things which have been already disposed of and those which remain to be discussed.

Now, in substance, if not in the very words, the first resolution, "That the time has come," &c., had previously occupied the attention of the Union. The real question was, or rather ought to have been, the *practicability* [not the necessity, or desirableness, about which all men were agreed a year ago] the *practicability* of supplementing the income of certain ministers.

In the report of proceedings at the Autumnal Session in Cardiff, 1867, recorded in Baptist Hand-Book, p. 165, of the current year, will be found the resolution, moved by Rev. C. Williams, Southampton, seconded by Rev. J. P. Brown, Northampton, and supported by the Rev. Arthur Mursell, and resolved:—

"That the Revs. Dr. Angus, J. Aldis, C. H. Spurgeon, F. Trestrail, C. Kirtland, W. Brock, J. Burns, D.D., J. J. Brown, and A. Mursell; Messrs. Benham, G. T. Kemp, S. R. Pattison, S. B. Meredith, J. Cook, and R. Grace, with the officers of the Union, and mover and seconder of the resolution, be requested to inquire into the *practicability* of making a provision whereby the stipends of our poorer ministers may be augmented, and to report thereon to the next annual meeting."

Some of the speakers who crowded that large meeting in King Street Chapel did indeed break through the embarrassing trammels of the proposition as prepared by the committee, and, in the brief four or five minutes allowed them, dashed in as it were instinctively to the more practical point of the method by which the resolution could be carried into effect. But on the cry of "Question," and an express appeal to the president —and from him back to the convener of the sub-committee—it was authoritatively ruled that *the details of method* were not to be discussed—in other words, the practicability of raising such a fund, the very topic which had induced many delegates to undertake the journey, was for another series of long months set aside. This decision we greatly deplore. The chairman's ruling was no doubt technically correct in point of order, if the committee had been right. But the series of resolutions prepared by the committee having been placed in the delegates' hands and at the meeting itself, it was scarcely possible to read them through, much less compare them with the Hand-Book, to prove what many had good reason to suspect, that we were elaborately re-asserting what no one doubted—that "the time had come for the establishment of a fund," and the admission of which was the very ground and basis of the resolution carried last autumn in Cardiff, and recorded and printed as part of the Union proceedings.

Supposing, however, that the respected president's decision had been the reverse (formally wrong as regards the committee's proposition, but practically right, as regards the history of the question) we should have had not only as much more thorough discussion of the point in hand, but have got rid of a host of insignificant amendments; raised the whole meeting from the region of names, to things, and advanced the whole subject a long way towards decision. Here then we lost our opportunity, and hence the diminished and insignificant practical results of a con-

ference unparalleled in the history of our churches, for the influence, intelligence, and culture of its members, and the numbers in attendance.

In thus freely commenting on the procedure of the session, we entertain none but the kindest and most respectful feelings towards those who regulated the debate. Yet we have thought it wise and well—it may conduce to good on some future occasion—to inquire How 600 men lost their way, and How the much-desired plan of a practical Sustentation Fund remains still to be devised?

X. B.

MAY CHRISTIANS BE POLITICIANS?

To the Editor of the "Baptist Magazine."

Dear Sir,—May I be allowed again to write upon this most important subject? I was not aware till lately of Mr. Green's reply to my letter. And now, thanking him for its courteous tone, let me meet what he has said:—

It is, as I have observed, a *question of dispensation*. Now this assertion is to Mr. Green a strange one: he knows not what to make of it. "They 'offend against their dispensation,' *whatever that may mean.*" If Mr. G. does not see how different God's calls upon his children now are from his previous orders to the patriarchs, and to Israel under Moses' law, in vain shall I plead. But I gave a number of examples to show that in every dispensation some things were constituted unlawful during it, which were lawful before. The Gospel is "*the dispensation of the Grace of God.*" Eph. iii. 2; 1 Cor. ix. 17; Eph. iii. 9 (true reading); Col. i. 25. Some things then are unlawful to Christians in consequence of its being a dispensation of *grace*, which were lawful to those under Moses' dispensation of *justice*. Grace is to be the Christian's principle. Grace to the evil is the principle of the Sermon on the Mount. Mat. v. 33—48, vii. 1—2; Luke vi. 27—38. But the principle of the world's politics is the opposite principle of *justice*. The Christian then cannot become a politician without being led away from his principle of mercy. Under the law of Moses it was allowable to prosecute, to punish, and to kill criminals, to go to war and to slay enemies, to take oaths, to be a magistrate. All these things are forbid to the Christian, as instructed by the Sermon on the Mount. They are parts of a system of *justice*: he belongs to a system of *mercy*.

Mr. Green observes:—

> "Mr. G. speaks of oath-taking; of Christ's having repealed all the rules of justice which stand in the way of mercy, as the main principle which is to regulate the life of all who will learn of Him; of saints by and bye ruling the world; and of Christ's coming, *concerning which your readers will be little disposed to endorse the notions which Mr. G. indicates.*"

Now the readers of the Baptist Magazine may or may not push aside all the principles here indicated. But that is nothing to the point. These are not Mr. Govett's notions, but God's teachings; and on these the question turns. If Christians are not to take oaths, they cannot be kings or magistrates, or prosecute, or fight. If they are to be merciful only, they cannot make politicians. Politicians would esteem it quite a dereliction of duty *not* to prosecute a thief or robber, not to denounce tyranny, not to fight for one's country. If Christ be coming to take vengeance on a world already condemned, and lying under sentence, His loyal servants cannot take part with the world, but must stand aloof, having as little to do with it as they can help.

I do think still that the answer to the inquiry, *Was Jesus a politician?*

settles the matter. It is granted that Jesus was not a politician. Then, if we follow in His steps, neither are we to be. 1 Peter ii. 21. The Saviour's conduct was in all things pleasing to the Father, who so testified more than once. Then, if we would please the Father, we must, in the matter of politics, act as did our Lord—that is, leave them alone.

"But Jesus was no merchant, nor half-a-dozen other things which his disciples may lawfully be."

Will Mr. G. specify the half-dozen other things? Jesus was a carpenter; if not a merchant, at least a tradesman. Mark vi. 3.

"But are Christians to be exempt from the obligations of citizenship? Surely this would be opposed to apostolic injunction, Phil. i. 27; and equally to apostolic practice, Acts xxiii. 1—the words employed meaning, in the first passage, *act the citizen*, and, in the second, '*I have acted* or behaved myself *as a citizen*.'"

I deny it! Phil. i. 27 means only, "Let your *conduct* be as becometh the gospel of Christ." And Acts xxiii. 1 is only, "I have *lived* in all good conscience *before God* until this day,"—as our translators give it. It is granted that at first the sense of citizenship entered into the word. It is denied that it does so enter into the word's later use, as found in the New Testament. Our word "candle-*stick*" meant originally a stand of *wood*. It has long since lost that meaning: and we speak of *silver* and *golden* candle-*sticks*. But, besides, *it is impossible to act the citizen as a Christian should; because, while God teaches the Christian how to act as a master, father, husband, he never tells him how to act the citizen as a Christian.*

The case of the Jews in their early days was indeed peculiar, as being under God Himself as King. But the times when Jesus appeared were times in which, if it were right to be a politician, the Saviour's actings must have shown it. The Roman government then was very oppressive and unjust. Ask now the politician what ought a nation whose rights are trodden on to do? Would he not say, "Throw off the yoke! Be men! If that be too dangerous, resist in all ways you may. Resist all unjust taxation, and levies, and imposts!" Jesus teaches not any thing of the kind. He teaches the very reverse. He instructs his followers, that if a government comes upon him for forced labour or distrains his property, he is to yield, and even go beyond the demand. Mat. v. 41; Rom. xiii. 1, 2. I need not tell the Greek scholar that the word which we translate "compel" is one which designates the forced contributions, levies, impositions of government.

"But Jesus had an infinitely higher mission to perform. He came to glorify God in the redemption of sinners, and in destroying the works of the devil."

So have we! We too are in all things to live as the sons of God, following in the steps of the Only-begotten Son. Eph. v. 1. We are to imitate Paul, as he imitated Christ. Neither Christ nor Paul were politicians! 1 Cor. xi. 1. We are to imitate Paul, who suffered from the governments of earth, but would not rule, would not prosecute them, when they were guilty of injustice against him. This his second call for imitation of himself *comes after his rebuke of the Corinthian Christians for ruling in this world*, a point which, I think, Mr. G. has omitted to notice.

'We are to follow Christ's example. Yes, says Mr. G., who doubts that?'

Very good, then. Jesus was no politician. Follow the Saviour then in being no politician.

'Ah, but,' he says, 'the pattern is in *certain things*—things in which Christ set us an example that we should walk in His steps.'

He would limit the Saviour's example, then. We are not to follow Him in *all* things. Then Jesus is not the specimen of the life of a *perfect Christian!* If He be, then His example in points negative is as good as in points positive. He was not a politician: therefore neither are Christians to be politicians.

For proof that a Christian may be a king or magistrate, Mr. Green refers us to 1 Cor. vii. 20—24, "Let every man abide in the same calling wherein he was called. Art thou called *being* a

servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God." But this does not appear to me to prove his point. It speaks not of a man's continuing the earthly calling or profession in which he is found when converted. See Alford's Greek Testament and Stanley on this passage. But even if it did mean so, a limitation is inserted, which destroys its application in this case! "Let every man, wherein he is called, *therein abide with God.*" Now a Christian cannot abide with God in the kingship. To rule in the world now is forbid. 1 Cor. iv. 8—16; Mat. vii. 1, 2. A king has to judge, pass sentence, and execute God's wrath on evil doers. The Christian is forbid to do all these things. Rom. xii. 17—21.

Mr. Green observes:—

"Mr. G. identifies political action with the 'fleshly lusts,' which Peter condemns (1 Peter ii. 2), thus begging the question on which he had to offer proof."

But, brother, I had more strings than one to my bow; and the chief one you have not broken, nay, not touched. We are to be "strangers and pilgrims." "As *strangers* then we are not to interfere with the policy of nations; as *pilgrims* moving on to our own heavenly country, still less are we to do so." Some years ago, Lord Brougham, who had possessions at Cannes in France, desired to be enrolled as a French citizen, and made application to the French government to that effect. But they replied that he could only become a French citizen by renouncing his English citizenship. So if we have citizenship in heaven, we are to give up citizenship on earth.

But now I will fill up the proof of what is called in question. All politics deal with worldly interests. They have to do with governing a nation, enlarging or protecting its rights, its standing among the nations, its army and navy, its commerce, and so on. Do these things refer to heavenly or earthly things? To earthly things, of course. Now it is the flesh which has to do with earthly things, and desires after earthly things are "fleshly lusts." In Christ there is no Englishman, no Frenchman, Jew and Gentile, civilized or uncivilized; all these earthly differences are swallowed up in Him. Col. iii. 2. The highest form of politics is patriotism. But patriotism, or the study to elevate, protect, enlarge any nation, is a turning aside from the teachings of the apostles. God has made each believer a new man. The nations of the world are all evil, under sentence of wrath ready to be executed, presided over by Satan. The empires of the world are represented to God's eye as fierce wild beasts. Dan. vii., viii.; Rev. xiii.

All entanglement in politics is unnecessary, and so hinders spiritual life, and is unsuited to the Christian. Mr. G. regards my quotation of 2 Tim. ii. 4, as not to the point, because the words are designed for ministers of the Gospel alone. He grants then that at least ministers of the Gospel should not be politicians. But is not every Christian a soldier? "Thou therefore endure hardness, as a *good soldier of Jesus Christ. No man that warreth* entangleth himself with the affairs of this life." Is not the Christian generally called to spiritual warfare? Then he is not to be a politician; for that is an unnecessary entangling with the affairs of this life. And none but fleshly lusts would lead him into such an entanglement.

I plead for no retirement into a monastery: for no sanctimoniousness, fanaticism, or visionary conduct. But not to be a politician is not to be guilty of these things. And the Spirit of God does warn believers from "*walking as men.*" That is before God "carnal." 1 Cor. iii. 3. To disobey Christ is not to do good. To descend to the world's level, to seek its privileges, honours, rule, is to dishonour our profession. We are to be in the world, not of it, even as Christ was not of it. Now Christ showed Himself not of it, by not being a politician. So we are to show ourselves not to be of it.

Christians are indeed to promote all that is lovely, and just, and true, in themselves and their brethren. But if they attempt to promote these things among the worldly, they go astray and lose their labour. They are to seek to bring men out of the world; *till then* there is no root from which the graces of the Gospel are to spring. Lot did not alter Sodom; but Sodom lowered Lot, and corrupted his wife and family. And Paul appends to this call in Phil. iv. 8, the further notice, "Those things which ye have both learned and received, and heard and seen in me, do." Now politics form no part of Paul's teaching or example.

Believe me, Mr. Editor, yours truly in Christ,

R. GOVETT.

*** Through the kindness of the Editor of the BAPTIST MAGAZINE, I have seen, in proof, my esteemed brother Govett's rejoinder to the animadversions I offered to the readers of that periodical on his letter in the number for May last.

Shall I be excused if, with the highest respect for Mr. Govett, I say that I look upon this rejoinder as so inane a repetition of what he had said before, as scarcely to require a reply? Does he really think, that by reiteration of his favourite, but much misunderstood word, *dispensation*, he can so establish his point? Offending against "his dispensation," was the one thing with which he charges a Christian who acts politically. Christian kings, magistrates, officers of any kind, nay, witnesses in a court of justice, any follower of Christ on whom, in the station he occupies, or in the occasional work he may be called to do, an oath may be laid, must, according to Mr. Govett, vacate his office, and refuse that particular work. I did ask, and I ask again: What can Mr. G. mean by offending "against his dispensation"? Every one can see what Paul meant when he spoke of his dispensation (*οἰκονομία*), and can as easily see what to "offend against his dispensation" would have been (1 Cor. ix. 16—17). If he did not preach the Gospel, he would so offend. In Eph. iii. 9, and Col. i. 25, the *dispensation*, or stewardship, so to speak, (see Luke xvi. 2, 3, 4, *οἰκονομία*) that was given to Paul was to reveal the *mystery which had been hid from ages and from generations*, "but," said the Apostle, "*now is made manifest to his saints*" (see Eph. iii. 2—9; Col. i. 24—29). The concealment by Paul of the great fact involved in this mystery, would have been to offend against his dispensation. All this is clear enough; and perhaps it is equally clear that Mr. Govett thinks the *dispensation* of which he speaks is equivalent in the case of every Christian, to the grace given to the Apostle to unfold the mystery among the Gentiles. But though it be true that every Christian is to make known wherever he can, the Gospel of Christ, and even the mysteries of which these passages speak, it is not true that every Christian has the grace or favour which was entrusted to Paul. But however this may be, there is not a syllable in either of these passages to warrant Mr. Govett's application of the term of which he seems so fond, nor to sustain the inferences he would fain draw from that term or anything it implies.

I did not grant—as Mr. Govett intimates—and I do not grant, that ministers ought not to be politicians, when I ventured to remind him that Paul's exhortation (2 Tim. ii. 4) was not relevant to the point for which he used it.

I find myself, however, going into a reply to Mr. Govett's letter now before me, which I had no intention of doing. The readers of this correspondence must determine between us; and ere this note reaches them, I trust that in the present political condition of things in this nation, they will have determined so as effectively to help to forward the cause of justice, truth, and mercy among us.

SAMUEL GREEN.

INDEX OF CONTENTS, 1868.

ESSAYS, &c.

	PAGE
A Hard Saying	296
A Lecture-room Talk	31
A Lost Epistle Found	211
A New Argument against Infant Baptism	23
Abyssinia and the Book of Enoch	11
Address at Baptist Union	381
Amen	216
Anglican Ritualism	429
Annals of an Old Meeting House	1, 69
Apples of Gold, &c., in Pictures of Silver	164, 231, 300, 369, 585, 647, 719
Baptism for the Dead	570
Baptism of the Earl of Warwick	417
Baptism, Who Make Too Much of it?	284
Baptist Chapels, Old, in Southwark	137, 205, 273, 341
Baptists and Education	91
Baptists in Old London	423, 553, 631, 764
Baptist Union at Bristol	627, 689
Bible Meteorology	717
Bull's Eye, The	235
Christian Giving	572
Christian Work in Sardinia	159
Christmas	769
Christ's Preparation for His Ascension	559
Comedy of Convocation	225
Conference of Liberation Society	373
Danvers, Henry	485
Difficulties of the Missionary Enterprise	94
Disciple whom Jesus loved, The	418
Duty and Pleasure	242
Ecclesiastical Polity	498
Ethiopian Eunuch, The	772
Exhibition of Portraits	303
Extract	173
Following Jesus	517
Fryth, John, the Martyr	79
Gambling	438
Greek of New Testament	575
Grundy, Mrs.	352
I Appeal unto Cæsar	160
In Memoriam	722
Irish Church, The	621
Is Union with the Church of England possible?	155
Letters of Philip Henry	584
Looking Ahead	233
Mene, Mene	362
Milton and Bunyan	7
Ministerial Character	291
Miracle, Three Sides of a	162
Mission of Believers, The	15

PAGE
Patriarchs and their Descendants, The 514, 566, 638
Pews, Upon 166
Pursuit of Pleasure 651
Range of Science, The 642
Religious Experience of Dr. Johnson 706
Religious Movements in Austria 305
Reminiscences of an Aged Minister 281, 347, 443, 505
Rome of To-day 781
Sacramental Religion 143
Sermons for little Folks 27, 87, 238, 433, 713
Short Notes 33, 103, 168, 243, 307, 377, 450
Should Christians be Politicians ? 298
Size in Living Beings 694
The Laws of Church Discipline 757
The Two Sisters 492
Tithes 365
Transit of Mercury 777
Vain and Valuable Thoughts 699
Were the First Transgressors Saved 219
Western Association during the Commonwealth 75

POETRY.

Children's Worship 372
Daniel's Window 448
The Mother's Love 176

CORRESPONDENCE.

Augmentation Fund 388
Baptist Union 665
Conference of Liberation Society 320
Denominational Records 596
Hebrews VI., 4—6 530, 736
May Christians be Politicians ? 461, 528
Modern Plymouthism 666, 734

REVIEWS.

Adventures in South Africa 178
An Evangelist's Tour round India 653
Ante-Nicene Library 181
Baptist History 725
Bible Students' Life of Our Lord 109
Christian Teacher, The 110
Cyprian's Writings 655
Delitzsch on Isaiah 178
Do. on Job 180
Demonologia Sacra 147
Divine Revelation, The 383
Farewell Sermons, Hon. B. W. Noel 656
Fells of Swarthmoor, The 457
Fox, George 457
Hodge on the Atonement 519
Huguenots, The 36
Italy, the Gospel In 42
Lange on Genesis 784
Man's Renewal 41
Memoir of Rev. H. Stowell 312
Mental Analysis 178
Nichols' Commentaries 247
Our Life Work 249
Pacification 786

PAGE

Pax Vobiscum 587
Reconciliation 41
Scripture Immersion 111
Smeaton on the Atonement 519
Springdale Abbey 107
Standard of the Cross, The 39
Tertullian against Marcion 655
The Great Architect 589
The Increase of Faith 181
The True Sanctuary 181

BRIEF NOTICES.

PAGE.

Analyst, the Pulpit . . . 45
Annals of the Poor . . . 182
Bible, The English . . . 44
Biblical Treasury, The . . 45
Both Sides of the Sea . . . 45
The British Association, The . 45
Cabinet of the Earth . . . 45
Cardiff Memorial . . . 45
Chats by the Sea . . . 592
Children's Books . . . 43
Choice of Companions . . . 658
Christ All-in-All . . . 181
Christian Mother, The . . 182
Christian Year Book . . 182
City Diary 109
Class Register, The . . 45
Commentary on Romans . . 730
Congregational Anthems . . 182
Counsel and Cheer . . . 45
Craik's Expositions . . . 45
Crisis of the Church . . 44
Curate of West Norton . . . 313
Daily Prayers 113
Dawn of Light 314
Diverse Agencies . . . 658
Divine Glory of Christ . . 112
Doedes' Hermeneutics . . 113
Earthly House, Our . . . 44
Ecorin Litteraire . . . 44
Essay on Education . . . 113
Everlasting Punishment . . 45
Fixed Character of God's Dealings 658
Foxe's Martyrs . . . 182
Garden Oracle 182
Gospel in Leviticus . . . 314
Go out Quickly . . . 658
Hanover Square . . . 657
Hero of the Desert . . . 250
House Beautiful . . . 43
Hymns by A. L. O. E. . . . 44
Hymns for New Year . . 657
Irish Church, The . . . 657
Jesus All-in-All . . . 44
Life of Jesus 182
Life of St. Paul 181
London and Calcutta . . . 657
Luthardt's Lectures . . . 592
Lyttleton's St. Paul . . . 457
Milton and Machiavelli . . 591
Missions in Africa . . . 113
Model Church 591
Morning Precepts . . . 44
New Testament Priests . . 658
Nichols' Commentaries . . . 45
None but Christ 313
Parables Explained . . . 592
Paris Exhibition . . . 459
Pearls of Great Price . . 113
Philosophy of Revivals . . 314
Prodigal Son 456
Ruins of Bible Cities . . 314
Savage Island 314
Scenes of Mission Labour . . 591
Sermons for All Classes . . 456
Sermon under the Sky . . 456
Sermons by J. Mursell . . 112
Sermon Thoughts . . . 251
Seventeen to Thirty . . 314
Silver Lake 44
Songs of Praise . . . 113
Standard of the Cross . . 112
Standard Essays . . . 113
Sunbeams, The . . . 386
Sunday Library . . . 251
Sunday Verses . . . 313
Symbolical Numbers . . . 521
The Beauties of the Bible . 113
The Beggars 591
The Blood of Sprinkling . . 386
The Desert and Holy Land . 112
The Face of the King . . . 43
The Hiding Place . . . 314
The Levites 44
The Millennium 43
The Non-such Professor . . 112
The O'Tooles of Glen Imaal . 386
The River of Life . . . 112
The Story of the Rocket . . 43
The Tonic Sol-Fa Reporter . 43
Tree of Life 658
Tupper's Directorium . . 386
Unbelief of the Age . . 112
Walks and Homes of Jesus . 251
Young Men's Class . . 591

MISCELLANEOUS INTELLIGENCE, 46, 114, 183, 251, 315, 387, 459, 522, 593, 659 730, 787.

RECENT DEATHS.

	PAGE		PAGE
Aldis, Mrs.	525	Hope, Mr. P.	184
Bridgman, Rev. D.	528	Lacey, Mr. R.	662
Burness, Mr. F.	47	Sharp, Mr. W.	318
Cartwright, Mr. R.	733	Shoobridge, Mrs.	115
Douglas, Miss M.	593	Stonehouse, Mrs.	48
Grant, Rev. P.	184	Wilkinson, Mrs. J.	544

MINISTERIAL CHANGES AND RESIGNATIONS.

	FROM	TO	PAGE
Aldis, J.	Haworth	Hitchin	730
Armstrong, W. K.	Lincoln		46
Bailey, G. G.	Blisworth		315
Barnett, J. P.	Swansea		315
Bateman, J.	Met. Tab. Coll.	Niton	46
Bird, B.	Stourbridge	Birmingham	114
Bourn, H. H.	Winchester		114
Bristow, T. S.		Blakeney	46
Bullock, J.		Hull	459
Carr, B. W.	Newcastle-on Tyne		592
Chedburn, W. S.	Rawdon Coll.	Berwick	788
Couling, S.	Scarborough		659
Capern, —	Bugbrook		592
Dalton, J. J.	Dunchurch	Pinner	183
Davies, D.	Haverford Coll.	Pandyr Chapel	251
Davies, D.	do.	Croesyparc	251
Davies, J.	do.	Birthdu	251
Davies, W.	do.	Fishguard	251
Davies, T. H.	Rawdon Coll.	Rugby	46
Dawson, M.	Bedale		183
Durrell, G.	Bristol Coll.	Warminster	315
Edwards, E.	Chard	Torquay	251
Evans, D.	Dudley	Newport, Mon.	659
Evans, D. E.	Met. Tab. Coll.	Enfield	387
Fisher, G.	Alderley Edge		659
Giddings, W.	Yelling, Hunts		730
Goadby, F.	Reg. Park Coll.	Bluntisham	787
Gray, S.	Windsor	Dublin	730
Hughes, H.	Haverford Coll.	Wem	251
John, O.	Haverford Coll.	Treuddyn	251
Jenkins, W.	Risca		114
Johnston, E.	Hanley		251
Kiddle, —	Ellingham	Broadstairs	459
King, W. H.	Thrapstone	Birkenhead	459

	FROM	TO	PAGE
Langford, R.	Colchester		315
Laskey, W.	Bedminster	Stroud	183
Lefevre, J. H.	Thaxted		114
Lewis, J.	Chatham		722
Lewis, J.	Haverford Coll.	Maesteg	251
McDougall, R. L.	Rawdon Coll.	Lincoln	788
McDougall, —	Rothesay, N.B.		730
Morris, J. A.	Haverford Coll.	Cefnmawr	251
Myers, J. B.	Cambridge	Wolverhampton	387
Nicholson, G.	Longsight	Putney	182
Norris, W.	Kingshill		251
Ostler, B. W.	Wellington Som.	North Currey	114
Page, W.	Truro	Chard	459
Pearce, P.	Coleraine		787
Phillips, T.	Blaenau	Cheddar	46
Parkins, H.	Met. Tab. Coll.	Bedminster	730
Phillips, G.	Evenjobb	Kingshill	788
Pike, J. G.	Reg. Park Coll.	Commercial Road	730
Reaney, G. S.	Taunton		351
Ryland, J. M.	Colne	Woodstock	46
St. Clair, G.	Banbury		730
Scriven, W.	Bristol Coll.	Ilfracombe	46
Simmons, J. E.	Bluntisham		593
Silverton, E. J.	Southwark		592
Spanswick, —	Lambeth	Newcastle-on-Tyne	592
Spurgeon, J. A.	Notting Hill	Met. Tabernacle	46
Stent, J.	do.		46
Short, G.	Hitchin	Salisbury	521
Thomas, J.	Pontyp. Coll.	Seion	315
Tredway, W. H.	Met. Tab. Coll.	Notting Hill	114
Tymms, T. V.	Berwick	Accrington	387
Walters, F.	Rawdon Coll.	Middlesboro'	788
Webb, J.	Ipswich	Bury, Lancashire	787
White, C.	Merthyr Tydfil	Notting Hill	315
Williams, J. D.	Pembroke Dock	Lambeth	315
Williams, S.	Haverford. Coll.	Llanwrst	251
Yates, W.	Stroud		183

MISSIONARY HERALD INDEX. *See* page 815.

THE MISSIONARY HERALD.

FETISHISM AND MONOTHEISM.

BY REV. W. ASHMORE, AMERICAN BAPTIST MISSIONARY, SWATOW, CHINA.

THE positive philosophy in the application of its principle to theology, asserts that the progress of mankind has been from Fetishism to Monotheism; that Fetishism is the primitive and natural religion of mankind; but that, as the race advances, man begins to cease imagining everything to be God that moves; and that then the process of elimination goes on until Fetishism rises into Polytheism, and Polytheism into Monotheism.

The Apostle Paul affirms just the opposite of this. He teaches in the first of Romans that originally men knew God, but were not willing to glorify Him as God, and that then the process of departure began from Monotheism to Polytheism,—through worship of images made first like to corruptible man, and then to birds, and then to four-footed beasts, and finally like unto creeping things.

We have the records of several very ancient systems of heathenism. If the teaching of the positive philosophy be true, we shall expect to see the earliest of these records filled with the traces of Fetishism, and shall be able to trace the process of elimination until we rise to Monotheism. But if the Apostle has informed us correctly, then as we trace back the stream of heathenism, we ought to find Monotheistic conceptions becoming more and more distinctly defined, as we approach the patriarchal age.

Let some of these records be put into the witness-box, to testify in behalf of the truth.

1. Vedantism. The Vedantic writings are believed to be the oldest religious documents in the world, next to the Pentateuch. Indeed, they are supposed to have been written not more than a hundred years after the Exodus. They take us back therefore to patriarchal times.

We find that whilst idolatry had been becoming fully inaugurated, yet

the knowledge of one Supreme Being, who is God over all, was still retained with wonderful clearness. Indeed some of the conceptions of these same Vedas seem almost like the teaching of Inspiration. "There is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is universal." "The God above all gods, who created the earth, the heavens, and the waters." These sentences are taken from the Rig Veda, and are quoted by Professor Draper in his "History of the Intellectual Development of Europe," a book written obviously in the interest of infidelity.

There are other teachings equally explicit. Under the name of the Supreme Brahm, a being is represented with attributes that belong to none but Jehovah. "He is awake while all creation sleeps." "He is the immaculate." "He alone is said to be immortal." "All beings are under His protection." "He is without beginning or end, mighty and supreme." "He is the Creator of all." "He is the Cause." "Him the sun cannot enlighten, nor the moon and stars, nor can the lightning enlighten Him, much less can fire; but they all borrow their light from Him, and shine by His effulgence."

These quotations might be multiplied greatly. That they are found mixed with other thoughts and conceptions which are false and puerile, instead of weakening their testimony, only strengthens it; for it shows that already their foolish heart was becoming darkened. The fact of the name of Brahm being used is also against them. It confirms the Apostle's charge of robbing God of his glory.

The point of the argument is that in those days, and notwithstanding a gross admixture of idolatry, there did exist a clear and exalted conception of one Supreme Being, who made all things and supported all things by the word of His power.

Bear in mind that the above conceptions were retained as a part of heathenism as late as about six hundred years after the death of Noah, and fourteen hundred years before the coming of Christ.

Let us now pass over an interval of five hundred years, and come down to the date of the famous Institutes of Menu, 900 B.C. We find a most marked deterioration; the descent from bad to worse has been fearful. We have Mr. Draper's admission that the doctrine of the Divine Unity now becomes more distinctly mixed with Pantheism.

And here the testimony of Mr. Elphinstone comes in. He specifies, as important changes made subsequent to the Institutes of Menu, "a gradual oblivion of Monotheism and the introduction of the worship of deified mortals,"—whilst some gods that were formerly worshipped are now neglected, and new ones are introduced in their place to such great extent that India is said to be afraid lest the worship of gods would be supplanted by the worship of men.

After a lapse of three hundred years, during which the above-mentioned "gradual oblivion of Monotheism" is taking place, we come to the era of Gaudama, the founder of Buddhism, as he is called. It would be more proper to say of him, that he collated and expounded the various sequences of previous forms of idolatry. He embodied the system in words, but he did not first propound its atheism,—which was the gradual development of three preceding centuries.

As the result, we find that the existence of a Living, Supreme Being, is now denied altogether, and his place is occupied by what is called a Supreme Power—"a self-existent, plastic principle, but not a self-existent God."

Moreover there has now ceased to be any objection to the worship of images from any one. And it is taught too that praying can be done by machines as well as by the living voice.

And now what is the state of the heathen mind to-day, in the countries where the preceding experience has been passed through? We are commonly told that the natives of India put the number of their gods at three hundred and thirty millions. Every mountain, every hill, and every valley has its divinity. Toads, snakes, lizards and crocodiles are worshipped. Even sinks and cesspools are supposed to have their gods that reside in them. Every occurrence of life is imagined to be connected with demons and hobgoblins.

On the other hand the knowledge of that Supreme Being whose attributes of glory and works of creation are chanted unceasingly in the hymns of the Rig Vedas, is so obliterated, and all regard for Him is so completely lost, that to-day there is, so far as is known, *only one temple sacred to Him in all India.*

So then the testimony of these living witnesses confirms the teaching of the Apostle Paul, and proves the course of the human mind to be from Monotheism to Polytheism, and from Polytheism to Fetishism in one direction, and to Atheism in another. The class of minds naturally inclined to follow a system blindly to its natural conclusions, went on to Fetishism. The speculative class of minds, the Sadducees of Brahminism, recoiled from this step and became Atheists.

2. Confucianism. A much greater antiquity is claimed for the Chinese people than can be adequately proved. Of late years this subject has been taken up by competent scholars, such as Rev. Dr. Legge and Rev. Mr. Chalmers, and they have shown that although there were persons living in the western confines of China a little before the year B.C. 2000, and about the time of the death of Noah, yet this population was crude and undeveloped, and doubtless but recent emigrants from the plains of Shinar. The historical records of the time are legendary and fragmentary, and it is difficult to discover the truth. They are contained in the "Shi king," Book of Odes,

"Shoo king," Book of Annals, and have been translated and edited with great ability by Dr. Legge.

About the year B.C. 1600, these records begin to wear a truthful historical aspect. It needs to be stated that they are not concerned with religion, like the Rig Vedas, but with civil and political matters, and therefore the light thrown on the religious belief of these primitive dynasties is incidental. The teachings are brief, but are none the less valuable.

The evidence shows that as late as B.C. 1600, there existed in the Chinese mind a distinct, positive conception of One Supreme, Living God, who is the close observer of human conduct, and the arbiter of human destiny. The language in which this is set forth is more plain and decided than any used at a later day by Confucius. Thus the Chinese Emperor Tang, whose era is placed at B.C. 1600, says "The great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right." "As I fear God." "Our good and evil are recorded in the mind of God." "I will examine these things in harmony with the mind of God," meaning by this last sentence that he will judge himself and judge others righteously by the mind of God.

Mr. Chalmers, who has gone carefully over this department of Chinese literature, to ascertain its bearing on the controversy about a proper term for the word God in the translation of the Scriptures, has counted more than eighty instances in which the words *Shang Ti* occur, with the meaning of One Supreme Deity. In the "Book of Odes," the oldest of the Records, they are used in that sense only, save in a single instance, where they are applied ironically to a presumptuous emperor.

This Supreme Ruler is represented as standing entirely alone and unique, —having no pedigree, no brothers, no family, no rivals,—the highest object of worship,—which, when it is offered to Him, is shared with no other, as was the case among subordinate deities.

The existence of other and inferior gods was recognized as an article of the popular faith, and even then too the Manes of ancestors received some sort of posthumous homage. But this does not in the least affect the argument, which is occupied with showing that originally the term *Shang Ti*, Supreme Ruler, designated *one Being and only one*. The designation was personal and individual. But in the course of time this application to One particular person ceased. It began to be applied to other and various persons, and thus the Monotheistic conception passed over to the Polytheistic. There came "gods many and lords many."

We discover the transition plainly in the works of Choo Hi, in his commentaries on the "Rites of Chan,"—a book which describes the state of things six or eight hundred years later than the era of the above-mentioned Tang. According to his account, the term *Shang Ti* had now become a

general designation for all the gods. Thus the primitive conception began itself to disappear. At the same time we are struck with the more frequent substitution of *Tien*, Heaven, for *Shang Ti*, the Supreme Ruler who dwells in heaven. This is another long stride in the departure from the idea of a personal God, ruling over all.

And then we notice, following in due order, another corruption,—the introduction of a species of philosophical dualism; *Ti*, earth, becomes associated with *Tien*, heaven; and that which is designated by the expression *Tien Ti*, heaven and earth, becomes the recipient of the highest homage. Thus the throne and the footstool of God are worshipped, but the God who sits upon the throne is discarded altogether. And in them are verified the words of Paul,—"Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever."

In these modern days, the designation *Shang Ti* has an almost indiscriminate application. By the common people in different sections it is applied to favourite idols, very different from each other.

Besides all this, deified men and women are worshipped in China, far more even than Heaven and Earth. And under certain circumstances animals and birds and snakes claim a share of the popular homage. In this district of Tie Chiu there is to be found, to my own certain knowledge, a low grovelling and disgusting Fetishism, exceeded only by that of the squalid tribes of Africa. So then this witness agrees with the other.

In this outline the statements are meagre, but they will be sufficient to indicate the nature of the refutation a full history of heathenism will give of the asseverations of the so-called Positive Philosophy, "profane and vain babbling and oppositions of science falsely so called."

SWATOW, CHINA, *March*, 1868.

NEWS FROM MONGHYR.

BY THE REV. J. LAWRENCE.

SINCE I wrote last I am thankful to say we have had some grounds for encouragement in our English work. The baptism of a young person in March, 1867, made an impression on the mind of one of her young friends, which ultimately led her to resolve to profess her faith in the Saviour by baptism. She spoke to two of her sisters on the subject, who, unknown to each other, had been thinking very seriously on the duty of devoting themselves to the service of the Lord. After hesitating some time through timidity, all three sisters came one after the other to solicit baptism. About the same time a cousin of the above three young persons, who had received many serious impressions at different times, was brought to a decision by the death of her father. She felt it her duty to follow the Lord Jesus Christ, and wished, without further delay, to be baptized. We had every reason for believing that these young people were sincere. The statements which they gave of their views and feelings in regard to religious

truth were very pleasing and satisfactory; and the testimony borne by the parents and relatives, who are members of the Church, as to their consistent conduct, was also satisfactory. They were, therefore, accepted by the Church, and admitted as members. At the same time were admitted a mother and her youthful daughter. The mother had for some years held Baptist views, and wished to be united to a Baptist Church; but she had been hindered from doing so by the opposition of her Roman Catholic husband. Circumstances, however, had changed, and, being no longer under the same restraint, she resolved now to carry out her convictions. Having reason to believe her to be a truly converted person, the Church accepted her. Her daughter had but recently been awakened to a sense of the importance of personal religion. The means of grace at Monghyr; and the conversations of her religious friends, appear to have been made useful to her. As we had no reason to doubt her sincerity, and the reality of her conversion, she too was accepted by the Church at Monghyr. And on Lord's-day, the 23rd of August, all the six candidates were baptized in the chapel-baptistry. The services were solemn and interesting, and there is hope that many good impressions were left on the minds of some of the spectators. Brother Parsons being absent on a missionary tour at the time, our friend, Mr. W. H. Jones, kindly consented to conduct the usual morning service, and gave us an excellent sermon, with which all were pleased. We then had a hymn, an address, a prayer, and the baptism. I trust we had the presence of our Divine Master, and some, at least, found it good to be there. May those who then confessed Christ before men abide in Him to the end, and at last be owned by Him, before His Father and the holy angels!

CONVERTS IN EASTERN BENGAL.

BY THE REV. R. BION, OF DACCA.

Lately a young man of Mr. Livingstone's Bible-class came forward and wished to be baptized. His guardian and relations, however, got informed of his intention, and quietly removed him by boat to some place unknown to us. He is the son of a deputy magistrate, and full of promise.

We have prayed for him in our prayer-meetings, but as yet nothing has been heard of him.

These are the so-called enlightened Brahmos or Deists, who are our most inveterate enemies. They do their utmost at present to frighten away the young men of Mr. Livingstone's Bible-class; but the Lord reigns in the midst of His enemies and shall scatter them by-and-by.

Among the eight converts I baptized last February at our chapel, is a brother of Raj Kumar, preacher in Mymensing. They both know and have taught Sanskrit, and come from the higher caste Brahmins. This brother was among us for nearly a year, and studied the Bible thoroughly.

At times I nearly got tired of his objections and doubts, which he from time to time brought forward in his interviews with me, but at last he found peace and was baptized. He is one of those rare exceptions, who are in real earnest, and who sift every argument before they accept it. He is now with Mr. Pearce, and the latter uses him, besides his studies, to teach Sanskrit. Another convert was a Garo, but not half so thoughtful and intelligent; he also is among the students of Mr. Pearce's class.

I shall, God willing, be at Mymensing in June, and hope to baptize two new converts at that station. From there I shall, if well enough, proceed to Brahminberria and Comillah, and preach there right and left the Gospel of our God.

The Zenana work goes on promisingly, and you will be glad to hear that we have local contributions enough to pay all the expenses. An extra fund was raised, which is in Mrs. Livingstone's keeping.

CONFIRMING THE CHURCHES.

BY THE REV. W. LITTLEWOOD, OF TURK'S ISLANDS, BAHAMAS.

HAVING finished the term of my probation, between four and five months, at Turks' Islands, I took my departure with mingled feelings of gladness and sorrow. I knew how much we were needed there, and of the pressing necessity of returning to Inagua as early as possible. I am sorry I was not able to make any better arrangement than leaving the churches at Turks' and Caicos Islands to the care of the deacons.

At the Caicos I met a young man of some talent and education, well spoken of in all the churches. We appointed him as a general visitor for six months with a view to his becoming their pastor. The plan at first met with general approval, but I have lately heard that it is now unacceptable.

To visit the Caicos I had to charter a vessel to take me to the east-end and another to take me from the west-end to Inagua. The latter left Turks' Islands sometime after me, and brought my family to North-West Point. We had a pleasant sail of a few hours to East Harbour. The salt business is carried on here as at Turks' Islands.

The Wesleyans are the most numerous and best organized religious body, and Baptists the most poor and illiterate, and hold the public worship in a mere hut. I preached twice in the Wesleyan Chapel; it is a new building raised on the foundation of the former one, which was destroyed by the hurricane.

On Monday morning, quite early, I left in an open boat for Lorimers, it being more suited to the shallow water. The sun came down with great power, whilst we tugged away at the oars or pushed the boat through the sand. At length we came to a bar that could not be passed, and the captain kindly took me on his back and carried me to land. We had now to walk eight miles, and reached the settlement at 5 o'clock, tired and exhausted. The people soon began to assemble for worship in a private house, the chapel not having had its damages repaired since the hurricane, the fine Mission-house was also still in ruins. I had sent materials for the chapel, which I hope will soon be found useful. The public service and Church business kept me employed till a late hour.

The next morning I met the class leaders, and attended to more Church business, dedicated several children to the Lord, and in the afternoon walked to Bombarra, the next settlement. The chapel here suffered but little in the hurricane; it is a good substantial building, well attended, and kept in good order. The Church appeared peaceful, and satisfactory accounts were given in by the leaders.

The next morning I was in my saddle pretty early, accompanied by three deacons and some others, to Mount Peto. The chapel and private dwellings suffered severely in the great gale. The people had been directed to meet me in the chapel. An interesting public service and Church-meeting engaged our attention for some time: and having more to do on the morrow, after a little supper and a little chat in a small camp—not a house, for there was none—I sought repose with slippers and clothes on. A rat becoming rather too familiar with my feet, I struck out first one foot then the other, losing a slipper in the fight; then hurriedly drawing a match, I saw my impudent intruder coolly eying me, as if not disposed to leave my feet without another bite; the cat, too, was close by, and the instant he sprang forward puss put her claws into its back and her teeth into its neck.

Early in the morning we held a baptismal service; it was both pleasant and profitable.

Without waiting to change my clothes after coming out of the water, I mounted a horse, leaving the baptized to go on their way rejoicing.

Several miles ride, without meeting a man or beast, brought us to a settlement of two or three houses, where prayer was offered and more children in prayer were dedicated to the Lord, and most heartily did we pray for the little ones whilst held in their mother's arms.

As I could ride no further, my faithful steed returned from whence he came, and I embarked in an open boat for Bottle Creek. This crossing has many shallow banks and thousands of the finest conches. I had one taken into the boat hoping to find a pearl. In less than two hours we had reached the other side of the creek, and ascended a hill, where we met a man with his wife and two daughters. We rested a while in a barn-like place, sufficiently large, if not clean or free from rats, more bold than welcome.

I again changed my travelling companions, making the eighth time since I started. For the first part the narrow path led through the thick bush, over rough rocks, that seemed to increase both in number and hardness as the journey advanced. I was glad when the party came to a halt under a large roof, where the wind circulated freely and fanned our faces, whilst we were refreshed with a drink of cool water and regaled with a few sweet potatoes. A boat was soon ready to take us to the settlement, where, after an absence of thirteen years, I again entered under the roof of my esteemed brother Obed Gardiner, senior—a comfortable residence—and once more renewed my experience of his warm greetings and kind hospitality. The chapel, a neat and substantial stone building, had been broken up by the hurricane, and their new one not being finished, we held meeting in Mr. Gardiner's house.

The meeting was long for an exhausted body, but having to be ready to depart on the morrow, there was no help for it. The Church I found peaceful and the school prosperous. Early the next morning we commenced a long, hard day's work. Brother Obed Gardiner, junior, prepared a good substantial breakfast, and we again mounted our beasts: this time sturdy little donkeys, which carried me about sixteen miles. On our way we called at Whitby, where Joseph Tucker lives, of whom you will hear more, he having been appointed as visitor to all the churches, and will, I suppose, become the general pastor. From thence we fetched a compass to Kew, an inland settlement, and in the time of slavery of some commercial importance. We found the house and fine chapel completely destroyed by the gale. A drink of cool water and a bite of potato prepared me for the duties which followed :—

First, came some eight or nine mothers, with children in their arms, to be prayed for; next, four couples to be married, arrayed in wedding apparel—and what if some of the bridegrooms did not know the left from the right hand, or the fourth finger from the fore one?—they could be as happy socially as the most learned and refined. The public services followed, succeeded by Church meeting, and meetings of leaders, &c. About half-past eleven o'clock I was ready for my hammock, into which I tumbled and slept soundly, perhaps all the better for having no supper.

Before day-break I was again on my feet, rang the village bell, the people hurried up and proceeded to the landing, four miles, where we held service and baptized several hopeful converts. The benediction pronounced, I stepped on board a boat, which flew before the strong wind, and soon carried me out of sight of the baptized and their pious companions. We were just in time to save my passage in an open boat to the Blue Hills. At Sandy point I again committed myself to a new company, and in the afternoon arrived in Blue Hills.

The Sunday services commenced with Sabbath-school, then preaching, meeting of the leaders, and baptizing, all without any intermediate rest. At three o'clock I bade our friends farewell, stepped into another open boat, sailed for some miles, but finding the wind a-head, preferred walking to North-West Point. We

arrived in time for the evening service, which commenced immediately, at the close of which I was really exhausted, and found I could rest very well with a blanket on a hard seat. Here I remained until Wednesday, when the *Zambesi* came in with my wife and friends on board.

On Friday we arrived at Inagua, thankful for the kind Providence which had guided and watched over us so long.

A MISSION TOUR IN AFRICA.

BY THE REV. J. J. FULLER, OF JOHN ACQUA'S TOWN, CAMEROONS.

SINCE I wrote last we have been up the country, and in much weakness have scattered the seed of the Word, which may be buried long, but not entirely lost.

The last place we returned from on the 24th instant, but in all my journeys in Africa, and to all the places I have been to, I do not believe I have seen a more dreadful-looking place than this. In going up the creek one could scarcely believe that human being could ever exist, covered up under such misery. But you must only witness it to understand the extent of Africa's degradation.

Mr. Smith and I left Mortonville on the 23rd, about 3 o'clock P.M., and about an hour after we entered the creek the tide was high, but I could see it would have been impossible for us to get up at low-water, for trees and great blocks of wood that laid across. We rowed for about another hour, when the worst part of the journey commenced. Under trees that projected over on both sides, and over those that we could see laying in the water beneath, while in every stage the creek narrowed, till we had to put up our oars and take to paddles. About six o'clock we came to what the natives call the door; a tree had fallen across with a bend, which leaves an opening about eighteen inches above the level of the water, scarcely perceptible but to those who had been there before. Here we came to a stand; in this dense thicket, with water no wider than the length of our boat, we had to stop all night, for it was now dark. So, commending ourselves to the kind keeping of our Heavenly Father, we made the necessary preparation for the night, while the storm gathered thick above, and threatened us with a fearful night; but through mercy it passed off in rain. During the night the tide left us, and we found our boat part raised up on the mud bank, and part in the water. We tried to shove her off, but only got the bow and stern in the mud so as to save the boat from injury, and then passed the remainder of the night, contending with musquitos. Larger ones I have never seen. Oh, how thankful we were when morning came!

Soon after daylight we left the boat in a canoe, pushed under this tree, and through many winding and narrow turnings we reached the landing-place. When we got up into the town the people soon gathered around us. One man, on making his appearance, called out at the top of his voice to the dead, saying they had seen what neither their fathers nor grandfathers had ever seen. This gave us an opportunity to impress upon them the importance of their privileges, while for the first time they listened to the message of mercy offered them through the death of Christ. After delivering our message, to which they listened with apparent attention, we bid them farewell, assuring them that we may never see their faces again on earth, but that we should meet them again at the judgment-seat of Christ, where we must all render up an account. This done, we hastened to the boat lest we should be shut up again for the night, for want of water, as the tide was just up.

After we had left them we turned up another branch of the river to a place called Soricco. Here we had a good meeting, but before we left the chief wished Mr. Smith and myself to take each of us one of his sons, that they might be taught to read. This we did not know how to refuse, so we partly consented to do so. It is very likely that in a few days we shall have two of his children with us. The old gentleman seems rather ingenious, for at his leisure he had cut out several ill-shaped things in the form of mugs, &c., and seems so confident in his abilities, that he tried to make us believe he could do some things better than the white man. We promised to show him, or some one of his people, if they came to Cameroons, a little of English arts which will quite undeceive him. This brings us to the end of this journey, which we reached about 9 o'clock P.M.

PROGRESS OF INSTRUCTION IN JAMAICA.

BY MR. J. S. ROBERTS, OF THE CALABAR INSTITUTION.

THE brethren seem very desirous to sustain and extend the operations of the institution. Some ten churches are without pastors, and numerous schools are closed for want of teachers. What will be done in years to come, unless special effort be made to prepare, it is not easy to say. But you will have the benefit of the president's experience and sagacity should this be a matter before your mind at present.

There are now nine young men under me here, and some four or six others are candidates to appear next meeting. Some four candidates for the theological department are waiting, and likely to be admitted, for the president's return. I have calculated that an extra £15 will enable us to have another student, and so on for every £15 increase to the income. I believe the year opens with a balance in the treasurer's hands of £150, and many of the churches have not yet sent in. Increased effort is to be made by each church to extend the institution's operations.

During the vacations I have journeyed about the stations, and represented my work to the people. In 1866 during these visits I have examined five schools, visited six, and addressed some fourteen meetings. These journeys, made on horseback, have brought me in contact with the people, increased my fitness for future duties, and, I trust, benefited the schools and the people of the districts.

You will gladly have heard from time to time of the stimulus given to our day schools by the school fund. The attendance is much better, and I hope with system the teaching and the schools will equal all demands. Through the depository I have got some 20,000 books and materials of teaching into the schools already, and hope soon to have the best books in the hands of all the children. It is very pleasing to see the "pickneys" with the *entertaining* reading-books now in use. Our brethren say "they are amazingly fond of them." Though to supply the numerous wants of the schools taxes my time, yet the joy of knowing the children have needful means of learning the "essentials," is more than a return.

My health is good, and if continued I look forward to doing a great amount of work for our schools this year. The Day School Committee have adopted a plan of day-school teaching, examination, and maintenance, and request me to take up the inspection. This my duties will not allow. I shall be organizing and general secretary, but cannot go over the whole island to inspect seventy to eighty schools.

SERAMPORE COLLEGE.

MANY of our readers will have been interested in the narrative of the conversion and baptism of the Hindoo student at Serampore College, contained in the Herald of last month. It told of his leaving his father's house and taking refuge with the missionaries. Notwithstanding the abatement of many prejudices in the Native community, we have known of no instance in which a youth could live at home after his profession of Christianity. Most missionary colleges have attached to them therefore rooms for the reception of such converts, and their residence till the completion of their studies, that their change of religion may not interfere with their education and destroy their prospects in life. The want of such accommodation has been long felt at Serampore, and has occasioned the loss to our Mission of some who were there brought to the knowledge of the truth. During his visit to England Mr. Trafford has been soliciting contributions for the erection of suitable buildings adjoining the rooms occupied by the sons of our Native preachers, who are receiving education in the College. Some £300 he thinks would be sufficient to build and furnish two rooms large enough for the reception of eight young men, and towards this sum a few friends have given him about £120, in response to personal appeals. His departure for India prevents the continuance of such applications, but the interest taken in the matter when it has become known leads him with confidence to ask from the friends of the Mission the £180 which he yet needs. A. B. Goodall, Esq., who knows Serampore, and has kindly interested himself in this matter, will, with pleasure, receive and forward such help as may be sent, and it is hoped that a return to India somewhat sooner than was contemplated may not interfere with the execution of this good work. Mr. Trafford wishes to acknowledge the following sums, in addition to those noticed in a former HERALD :—

	£	s.	d.
W. Middlemore, Esq., Birmingham	10	0	0
T. Crowley, Esq	5	0	0
J. Tritton, Esq., London	10	10	0
C. T. Kemp, Esq., Rochdale	5	0	0
J. Sheppard, Esq., Frome	1	0	0
W. H. Hopkins, Esq., Birmingham	2	0	0
Rev. J. Russell, Blackheath	2	0	0
R. Sherring, Esq., jun., Bristol	3	0	0
Rev. J. Davis, Bath	0	10	0
Mr. Smith, Watford	0	10	0
Friend at Manchester	0	2	6
J. A. Baynes, Esq., Notting Hill	5	0	0
Mr. Tidcombe, Watford	5	0	0

HOME PROCEEDINGS.

THE last month, like its predecessor, has been fully occupied with meetings in different parts of the country. How much our missionary brethren at home have been engaged, as well as the secretaries, as far as their other duties will allow, will be seen from the following statement:—

LOCALITIES.	DEPUTATIONS.
East Gloucestershire	Dr. Underhill, Revs. C. Bailhache, and W. Hodges.
Bradford, Mirfield, Rochdale, Liverpool, and Birkenhead	Rev. Q. W. Thomson.
Regent's Park	Revs. S. H. Booth, Q. W. Thomson, and F. Trestrail.
Braintree, Colchester, &c.	Rev. Geo. Kerry.
Camden Road and Wandsworth	Revs. G. Kerry and Dr. Underhill.
Coate, Faringdon, Wallingford, &c.	Rev. Jas. Hume.
Part of East Lancashire and Colne	„ Josiah Parsons.
Watford	Revs. J. Trafford, Q. W. Thomson.
Cambridgeshire, Isleham District	Rev. Geo. Kerry.
Bouverie Road, Stoke Newington	„ George Kerry.
Bootle, Walworth Road, Maze Pond, and Vernon Chapel	„ Q. W. Thomson.
Biggleswade, Shefford, &c.	Revs. F. Trestrail and T. Hands.
Brighton, and Lewes	Rev. F. Trestrail.
Lewisham Road, Greenwich	„ J. Trafford.
Sevenoaks	Dr. Underhill.
Bromley	Mr. A. H. Baynes.

From the numerous applications we have received for supplies of Mission Boxes and Collecting Cards, we conclude that these meetings have been productive of great good, keeping alive the religious interest already felt in the Mission, stimulating those who have not been actively engaged hitherto, to give their help, and widening the sphere of local operations.

Our friends, Mr. and Mrs. Thomson, sailed from Liverpool for Africa on the 24th, and Mr. and Mrs. Trafford, from Southampton, on the 28th, for Serampore. Our brethren met the Committee on the 17th ult., and the Treasurer having read suitable portions of Holy Writ, they were commended to God in prayer by the Revs. Wm. Brock and C. Bailhache. May they have a safe and pleasant passage. They have done good service during their stay in England. They speak in the strongest terms of the kindness and sympathy showed to them in every place they have visited; and they return to their spheres of labour greatly strengthened in health and refreshed in spirit. May their lives be long spared to prosecute the work to which they have again devoted themselves.

WIDOWS' AND ORPHANS' FUND.

The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHER'S FUND.

The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success.

MISSIONARY SCENES.

These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent rewards for Sunday-schools; and if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

CONTRIBUTIONS

From October 19th, to November 18th, 1868.

W & O denotes that the Contribution is for *Widows and Orphans*; *N P* for *Native Preachers*; *T* for *Translations*; *S* for *Schools*.

DONATIONS.

	£	s.	d.
Anonymous, by Mrs. Underhill, for *Rev. A. Saker*	5	0	0
Broadbent, Mr. D., Mhow, Bombay, by Mr. James Kirk	1	0	5
Davies, Mr. E. W., by Messrs. Barclay & Co.	20	0	0
Freer, Mr. F. A., for *Rev. D. P. Broadway*	5	0	0
Trustees of late Mr. Thos. Pratt, by Rev. T. Kennerley	10	0	0
Williamson, Mr. R., and Family, for support of *Beni Mandui at Sewry*	20	0	0
Under 10s.	0	4	0

LEGACIES.

Edwards, the late Miss Ann, of Sevenoaks, by Mr. C. Palmer, Sevenoaks	10	0	0
McDowell, the late Mr. J. D., of Falmouth, by Mr. S. Allport, of Padstow	19	0	0

LONDON AND MIDDLESEX.

Arthur Street, Camberwell Gate	4	16	0
Camden Road	11	16	0
Dalston, Queen's Road	13	18	7
Palace Gardens, Kensington, and Blandford Street, for *Rev. J. Sale's N. P. Heeralall Singh*	14	0	0
Vernon Chapel	2	1	0
Do. for *Rev. Q. W. Thomson*	10	0	0
Walworth Road Sunday-school, for *Gahalaya School, Ceylon*	10	0	0
Do., for *Orphan Girl in Mrs. Anderson's Scl.*	5	0	0
Do., for *Orphan Boy in Mr. Hobbs's School*	5	0	0

BERKSHIRE.

Reading	46	12	11
Do., Hosier Street	6	7	1

CORNWALL.

Falmouth	20	0	0

DEVONSHIRE.

Devonport, Morice Sq. and Pembroke Street	3	9	2
Kingskerswell	1	0	0
Tavistock	2	2	0
Tiverton	20	0	0

GLOUCESTERSHIRE.

Shortwood	27	6	7
East Gloucestershire, on account, by Mr. R. Comely, Treasurer	50	0	0

HAMPSHIRE.

	£	s.	d.
Hampshire, by Rev. J. B. Burt	20	0	0
Broughton	7	12	0
Newport, Isle of Wight	20	3	8
Do. for *Mrs. Page's School, Barisal*	5	0	0
Do., Rond	3	8	0
Wellow, Isle of Wight	2	13	6

KENT.

Folkestone, Salem Chapel	14	18	0
Greenwich, Royal Hill	9	0	11
Sevenoaks	4	2	0

LANCASHIRE.

Blackpool	6	7	1
Barrow in Furness	0	16	5
Doals	2	16	2
Liverpool, Athol Street (Welsh)	3	12	3
Do., Pembroke Chapel Juvenile Society	85	0	0
Do., do., for *Intally School*	10	0	0
Do., do., for *Rev. Q. W. Thomson, Africa*	5	0	0
Manchester, on account, by Mr. W. Bickham, Treasurer	100	0	0
Oldham, King Street	23	0	9
Do., Manchester Street	11	13	9

ROCHDALE.

Collections at Public Meeting, West Street	20	2	8
Do., after Sermons	44	8	11
Contributions, West St.	226	19	1
Do., Drake Street	7	0	6
	288	11	2
Less Expenses	8	13	6
	279	17	8

LEICESTERSHIRE.

Sheepshed	10	3	0

NORFOLK.

Swaffham, for *N. P. Roop Chand at Kotalya*	7	0	0

NORTHAMPTONSHIRE.

Middleton Cheney	6	18	11
Do., for *W. & O.*	1	15	1
Milton, *Special*	10	0	0
King's Sutton	1	9	8

NORTHUMBERLAND.

Berwick-on-Tweed, for *Rev. J. D. Bates' N. P.*	12	10	0

NOTTINGHAM.

Nottinghamshire, on account, by Mr. W. Vickers, Treasurer	100	0	0
Collingham	13	2	6

OXFORDSHIRE.

	£	s.	d.
Banbury	7	8	8
Bloxham	1	0	0
Chipping Norton	12	5	0
Woodstock	1	6	5

SOMERSETSHIRE.

Bristol, Collection at Colston Hall, less Expenses	20	1	2

SURREY.

Dorman's Land, Lingfield	4	4	3
Upper Norwood, for *China*	3	10	0

WARWICKSHIRE.

Alcester	12	18	5
Birmingham, by Mr. Thos. Adams, Treasurer	154	9	4

WILTSHIRE.

Trowbridge, on account	20	0	0

YORKSHIRE.

Bedale	21	6	4
Bingley	10	6	9
Bradford, Westgate	31	15	7
Do., Trinity Chapel	22	6	6
Do., Hallfield	16	15	4
Do., Bower Street	1	2	1
Brearley, Luddenden Foot	19	12	0
Cowling Hill	5	16	0
Cullingworth	1	5	0
Earby	5	13	1
Farsley	32	14	6
Heaton	4	5	0
Hebden Bridge	43	2	0
Horkinstone	2	1	0
Howarth	23	17	4
Keighley	23	9	7
Long Preston	12	0	0
Meltham	9	7	0
Millwood	4	14	5
Salendine Nook	7	18	3
Salterforth	8	0	0
Slack Lane	21	18	4
	329	6	1
Less Expenses	3	16	0
	325	10	1

SOUTH WALES.

MONMOUTHSHIRE.

Abergavenny, Lion St.	11	11	11
Do., Frogmore Street	22	8	0
Chepstow	4	3	0
Llanfihangel Ystrad	1	0	3
Ponthir, Zion Chapel	11	12	0
Ponthrhydyrym	6	11	6
Pontypool, Crane Street	14	10	7
Raglan	2	8	10

SCOTLAND.

Brandenburgh	0	6	3

JAMAICA SPECIAL FUND.

Walworth Road, by Rev. W. Howieson.

	£	s.	d.
Beal, Mr.	0	10	0
Howieson, Rev. W.	0	10	0
Thompson, Mr.	1	0	0
Tresidder, Mr.	2	0	0
Watson, Mr., the late	2	0	0
	6	0	0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

By Lady Peto, Treasurer.

Rochdale, by Mrs. Kemp.

	£	s.	d.
Taylor, Mrs. Edward	0	10	0
Watson, Mrs.	1	0	0
Under 10s.	0	7	6
	1	17	6

Leamington, by Mrs. Slack.

Contributions on account	2	10	0

By Mrs. Trestrail.

Contributions for *Mrs. C. B. Lewis, Calcutta*	14	0	0

Blackpool, by Mrs. Burchell.

Burchell, Mrs.	0	10	6
Hermon, Mrs., Winckley Square, Preston	5	0	0
Lees, Miss, Dukinfield	0	10	0
Under 10s.	0	5	0
	6	5	6
Total amount acknowledged above	24	13	0

Plymouth, by Mrs. A. A. Croll.

Mrs. Page and Friends	5	0	0

FOREIGN LETTERS RECEIVED.

AFRICA — CAMEROONS, Fuller, J. J., Sept. 28; Pinnock, F., Sept. 12, 21, Oct. 10; Saker, A., Sept. 26, Oct. 10, 14; Smith, R., Sept. 26, Oct. 8.

AMERICA—
OHIO, Carter, C., Oct. 15.
CANADA, Ottawa, Merrick, Mrs., Oct. 3.

ASIA—
CEYLON, Colombo, Pigott, H. R., Sept. 17, Oct. 8; Waldock, F. D., Sept. 19, Oct. 17.
CHINA, Chefoo, Laughton, R. F., July 21.

INDIA—
CALCUTTA, Lewis, C. B., Oct. 17, 20; Robinson, J., Sept. 21; Robinson, R., Oct. 19.
DACCA, Bion, R., Sept. 18, Oct. 1; M'Kenna, A., Sept. 23, 24.
DELHI, Smith, J., Oct. 5.
HOWRAH, Morgan, T., Aug. 24.
MONGHIR, Lawrence, J., Oct. 18.
PATNA, Broadway, D. P., Sept. 23.
SERAMPORE, Lakin, E., Oct. 12.

EUROPE—
FRANCE—
GUINGAMP, Bouhon, V. E., Oct. 2, Nov. 5.
MORLAIX, Jenkins, J., Oct. 29, Nov. 11.
PARIS, Robineau, W., Oct. 20.
NORWAY—KRAGEROE, Hubert, G., Oct. 16.

WEST INDIES—
BAHAMAS—Inagua, Littlewood, W., Sept. 30.
HAYTI—Jacmel, Webley, W. H., Oct. 10, 24.
TRINIDAD—Port of Spain, Law, J., Oct. 9; San Fernando, Gamble, W. H., Oct. 8, 22..
JAMAICA—
BROWN'S TOWN, Clark, J., Aug. 16, Oct. 8.
FALMOUTH, Lea, T., Sept. 8.
KINGSTON, East, D. J., Oct. 5; Oughton, T., Sept. 23; Teall, W., Oct. 23.
MONTEGO BAY, Reid, J., Oct. 7.
MORANT BAY, Teall, W., Oct. 7.
PORT MARIA, Sibley, C., Oct. 8.
RIO BUENO, East, D. J., Oct. 7, 16, 23.
SPANISH TOWN, Phillippo, J. M., Oct. 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

Friends at Anstruther, for Box of Clothing, Fishing Net, &c., for *Rev. Q. W. Thomson, West Africa.*

Friends at Bratton, for Parcel of Clothing for ditto.

Friends at Richmond Chapel, Everton, for do. for do.

Children at Richmond Chapel Sunday-school, Everton, for Books for *Revs. J. J. Fuller and Q. W. Thomson.*

Friends at Maze Pond Chapel, Southwark, for Parcel of Clothing for *Rev. Q. W. Thomson.*

Friends at Worstead, Norfolk, for Box of Clothing for *Rev. J. J. Fuller.*

Miss Parke's Young Ladies, Leeds, for Box of Clothing for *Rev. Q. W. Thomson.*

Upton Chapel Schools, for a Microscope for *Children in Rev. Q. W. Thomson's Home.*

Pastor's Bible Class, Arthur Street Chapel, Camberwell Gate, for a Box of Clothing for *Rev. T. Lea, Jamaica.*

Mrs. Risdon, Pershore, for a Parcel of Clothing for *Rev. J. Clark, of Brown's Town, Jamaica.*

Mrs. Lilwall, Tottenham, per Rev. R. Wallace, for a Parcel of Magazines.

Ladies of Zion Chapel, Chatham, per Mrs. Love, for a Parcel of Clothing for *Rev. A. Saker.*

INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER PAPERS.

	Page
The Cyclone on the First of November	49
Damage from the Cyclone in Bengal	51
Selections from a Missionary's Journal	53, 260
Buddhist Opposition in Ceylon	55
The Zemindar's Letter	60
Organization in the North	61
Address	117
The Voyage of the Shannon	121
Mission Work in Delhi	122
Progress in Poonah	123
News from Patna	123
A Remarkable Work of Grace	124
Morant Bay Mission. A Missionary Tour	125
Anarchy and the Gospel in China	126
The Cyclone in Bengal	185
The Bengali Bible	187
Crooked Spring, Jamaica	189
The Native Preacher's Diary	190
Rev. D. J. East's letter on Calabar Institution	193
Annual Services of the Baptist Missionary Society	253
Annual Sermons	254
Juvenile Services	256
Escape of Rev. W. Littlewood, from Shipwreck	258
Report of Messrs. Henderson and Dendy, the Deputation to the Eastern Mission, Jamaica	259
The Missionary's visit to the Out-Islands, Bahamas	262
Seventy-sixth Annual Report of the Society	321
The Annual Meetings	389
The Missionary's Return	399
Jamaica	465
The New Station	468
Mission Work in Delhi	470
The Native Preacher's Journals	471
Encouragement at Monghir	472
Perils by Robbers	474
The Missionary among the Sick	476
The Brahmos of Bengal	533
Converts in Jessore	536
Children added to the Lord	537
A Pastor's work in Jamaica	539
Journeys of Eliacine Cajoue	542
A Missionary's Journey in Africa	544
Perilous Condition of the Mission in Hayti	601
Female Education in India	605
Country Customs in Cameroons, West Africa	608
The Power of God's Word in Trinidad	609
The Work of God in Brittany	610
Progress of the Mission in Patna	612
News from Delhi	614
The Race and Religion of the Santals	669
Description of Missionary Labour in China	672
The Missionaries at their Work	673
Decease of Rev. W. Baumann, of Hayti	676
The Bengali Market	677
Appeal from the Young Men's Association	682
The Press in India. The first Native Newspaper	737
Backergunge	740
Signs of Life	743
The Bible Reader in Hayti	747
Hopeful Brahmos	749
Hayti	749
Fetishism and Monotheism	801
News from Monghir	805
Converts in Eastern Bengal	806
Confirming the Churches	807
A Mission Tour in Africa	809
Progress of Instruction in Jamaica.	810
Serampore College	811

STATIONS.

AFRICA :

Amboises Bay	124
Cameroons	544, 608, 809

ASIA :

Allahabad	325, 674
Agra	191, 326
Backergunge	331, 740
Benares	326
Calcutta	325
Ceylon	55, 329
China	126
Colombo	330
Dacca	806
Delhi	122, 326, 470, 614
Dinagepore	332
Jessore	53, 260, 471, 749
Lal Bazar	325
Magoorah	331
Meerut	191
Monghyr	325, 472, 537, 673
Patna	123, 612
Poonah	123
Serampore	52, 743
Sewry	468

Page

EUROPE :
Brittany 610
Norway 328
WEST INDIES :
Bahamas 262, 807
Hayti, 328, 474, 542, 601, 676, 747, 749
San Fernando 610
Trinidad 326
JAMAICA 259, 465, 539, 810
Crooked Spring 189
Morant Bay..... 125

MISSIONARIES AND OTHERS.

Ashmore, W..... 802
Allen, I.....332, 468
Anderson, J. H. 52
Baumann, W. 474, 676
Bion, R. 60, 806
Broadway, D. P. 123, 612
Clark, C. 394
Dakin, E. 743
Dendy, W..... 259
East, D. J.....324, 399
Ellis, R. J. 331, 669, 740, 749
Evans, T..... 674
Fuller, J. J..... 544, 809
Gamble, W. H..... 609
Gillott, A. O. 324
Gregson, J. 123, 324
Henderson, ... 259
Hobbs, W. A. 53, 260, 331, 536
Hubert, G. 328
Jenkins, J. 610
Johnson, E. C..... 476
Kerry, G..... 391
Kingdon, E. C..... 324
Laughton, R. F..... 126, 330, 672
Laurence, T. 537
Lawrence, J. 805
Lewis, C. B. 324, 325
Littlewood, W.....258, 262, 324, 807
Marshman, J. C..... 737
Martin, T.....121, 324
Page, J. C..... 331
Parsons, J.....472, 673
Pearce, G..... 333
Pinnock, F..... 124
Price, Dr..... 396
Reed, C. 398
Roberts, J. S. 401, 810
Robinson, J..... 325
Robinson, R..... 52
Silva, J 55, 350
Smith, J. 122, 332, 470, 614
Smith, R.....61, 324, 544, 608
Teall, W. 125
Thomas, J. W..... 324
Trafford, J. 614
Thomson, Q. W. 324
Wassell, D. 396
Webley, W. H. 542, 676, 749
Wenger, J. 51
Williams, A. 325

HOME AND OTHER PROCEEDINGS.

Acknowledgments.....64, 132, 200, 268, 412, 548, 684
Annual Report 321, 814
The Annual Meetings 389
Calabar College Removal Fund, 64, 132, 200
Calcutta, Zenana Mission Fund...64, 132, 200, 412, 480, 548, 752, 814
Conference at Portsmouth..... 681
Contributions.....62, 129, 196, 264, 401, 478, 547, 616, 683, 751, 813
Departure of Missionaries..... 61
Extracts from Speeches..... 391
Foreign Letters Received ...62, 132, 200, 268, 411, 480, 548, 684, 752, 814
Finances..... 193
Historic Sketch of the Society ...62, 128, 196, 615
Home Proceedings ...60, 128, 192, 264, 477, 546, 614, 680, 750, 812
Jamaica Special Fund 64, 752, 814
Missionary Scenes 62, 128, 193, 615, 812
Mr. Trafford's Sermon.....615, 681
Native Preachers' Fund..... 812
Nominations for Committee..... 193
Note on Remittances.....61, 128, 615
Widows' and Orphans' Fund 812
Quarterly Meeting.....61, 681
Valedictory Services..... 61

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

As the Chronicle is now sent to all Pastors of Baptist Churches, the Committee hope that the Brethren will read extracts from it at the Monthly Missionary Prayer-meetings.



DECEMBER, 1868.

PORTADOWN.—*The Missionary's Daughter—Dark Days—Songs in the Night—Precious Fruit.*

Our friend Mr. Douglas has recently experienced two heavy losses, one in the removal to another part of Ireland, of a most useful and devoted member, and the other, in the death of one of his children. Speaking of the former, the Missionary says: "Were it not that I know that the 'Chief Shepherd' is still with us, I should say his loss is irreparable."

Referring to the death of his child, Mr. Douglas writes:—"My daughter fell asleep in Jesus, June 6th, 1868. She had been brought to the Lord about three years before her death. Soon after her conversion, she was baptized, and joined the Church. She taught in the Sabbath-school up to the time of the illness which ended in her death. Although suffering intense pain, no complaint escaped her lips. She occasionally remarked 'He knoweth our frame, He remembereth that we are dust.' Through the mercy of God, she was spared those dark and distressing experiences which some Christians pass through. No doubt of her personal acceptance in the beloved crossed her mind. Two days before her death she exclaimed—'I am happy, very happy on this sick bed. I am like a babe reposing on its mother's breast. My experience is expressed in the well known lines—

'Jesus can make a dying bed,
Feel soft as downy pillows are.'

In answer to a question what made her so happy, she replied, 'My faith rests on Christ, as upon a rock. Three years ago, I came as a sinner to Jesus, and He pardoned me, and since that time I have had peace through His blood. I feel the testimony of His Spirit in my heart, that I am His child. I am one with Him in His obedience, death, and resurrection.' A few minutes before her death, she asked me and her mother to engage in prayer; while her mother was pleading with God, the dying girl pressed her hand. This was the last farewell, and five minutes afterwards, she fell asleep, and her spirit gently passed away to the presence of Christ.

Her death has already borne fruit. Two young persons waited on me a short time since, and stated that her dying testimony had led them to decide

for Christ. Repeated conversation with them, and inquiries respecting their Christian Spirit and deportment, having proved satisfactory, they have been baptized, and received into the fellowship of the Church. Another fact connected with her last illness may be mentioned—It was strongly impressed on her mind that I should attempt open-air services on market days, with a view of reaching the masses that are inaccessible through the ordinary means. For the last three months I have been trying to carry out her request. Many Romanists are present at each service, and the attendance ranges from 100 to 400 persons. I am sowing in tears, but in hope."

LARNE.—Mr. Skelly mentions an interesting case of conversion:—

"When I was visiting at Islandmagee, I heard of a little girl who was sick, and who had been saying she would like to see me. I went, and found it was just as I had heard. The mother told me how she had gone to one of our meetings, and came home deeply concerned about her soul. 'She told me' said she, 'a good deal of what you said, especially about a minister who taught a little girl to pray, 'Lord show me *myself*,' and then, 'Lord show me *Thyself*.' 'But' continued she, 'she is so happy, she says she would rather die than live. She has been often talking about you, sir; just come into the room.' I found the little girl very ill indeed; but such a happy face! It was a true index of the mind. It spoke of all being calm within—of heaven begun in her soul. I asked her about what she heard at the meeting, and if she prayed those prayers? She said she did, and I then asked 'Do you think the Lord heard you?' 'Yes,' said she, 'He *has answered me*.' When I asked why she was not afraid to die, as most people dreaded even the thought of death, she said 'because I know that I'll be saved.' It was a *child's* answer, but it was enough; I cannot relate all the precious things I heard her say; I have been instructed, and my faith strengthened by visiting her. I see in her a fulfilment of Psalm viii. 2. She is without doubt one of the 'little ones' who believe in Jesus, and will soon (if she is not already) be among the thousands of children who stand around the throne of God in heaven."

DONAGHMORE.—*Poverty of the Irish Peasantry.*

The ladies at Walworth Road Chapel, having kindly undertaken to make up a box of clothing for the poor in connection with Mr. Dickson's widely scattered congregation, he has forwarded for their information a few facts which may be taken as illustrations of the sad condition of the Irish poor in general. If the perusal of the following affecting letter shall stir up ladies connected with other congregations to do likewise, the blessing of many that are ready to perish will rest upon them. Mr. Dickson says:—

"There is poverty in every district we visit, but in some, very much indeed. Many infirm and aged persons we meet with who are but poorly provided for, either in food or clothing. Here, for instance, is a poor widow, who has latterly begun to attend such of our meetings as are held within her reach, and on whom I called a few days ago. She and her daughter, a little girl some twelve or thirteen years of age, who is subject to occasional fits of epilepsy, live together in a little cabin, for which she pays sixpence per week of rent. Her only means of support in the Autumn and Winter, is by hand-scutching flax for the neighbouring farmers, for which she receives one shilling per stone. When her health is good, which it was not the last time I saw her, she can earn, she says, three shillings a week by this means; out of which, when she pays her rent, there remains two shillings and sixpence, on which she and her daughter must manage to subsist. How many pence is that for

each per day? Or take another instance in the same neighbourhood—A labouring man has a wife and four children, one of whom has been bed-fast from a suppurating limb for the last ten or twelve weeks, and is likely to be so for many a week to come. The father, not a healthy man himself, is not able to earn more than from five to seven shillings per week, and it is only at certain seasons of the year he can earn so much, and out of which he must pay one shilling per week house-rent. How much then can such save for clothing? Now, very many cases similar to these, and not a few much worse, meet your missionary in every district he visits in this wide region. Poor people! with them, the question is not how they shall *comfortably* clothe themselves; but rather how shall they *at all* keep their bodies covered? And many of them, thus subdued and suffering, would gladly attend our week-day and Lord's-day meetings to hear the word of life, if they had any clothing in which they could appear. I am happy to say, that through the benevolent energy of one of the female members of our little Church, we have been enabled to assist a few needy ones, but much is greatly needed still; and whatever any kind friends may place at our disposal for the benefit of the poor around us, shall be thankfully received, and faithfully distributed, so far as in us lies. Hitherto, we are not aware of a single favour we have bestowed, which has been misapplied. Thanks to the Master whose guidance we have so humbly sought! And considering the extent of the region I traverse,* and the number of poor people I meet with, preaching as I do, in cabins, cottages, barns, farm-houses, school-rooms, lecture-halls, orange-halls, town-halls, and chapels, friends need not be afraid of sending too much. Besides, I would not forget the poor little children who attend our evening classes, not a few of them without either shoes or caps. Now, anything of the shoe or cap kind for the little folks would be so acceptable. And may God reward the donors."

GREAT SAMPFORD.—Among the monthly packets of letters which have been received from the missionaries, the following from Mr. Webb will be read with considerable interest:—

"Three years have passed away since the Committee directed their attention to this spot, and, though all has not been done that we could have wished or desired, still the past is such as to give us reason to thank God and take courage. During this period the chapel has been well attended, and forty additions have been made to our number of members. The minister's house has been put into a good state of repair; our Sunday-school is flourishing; our cottage-meetings crowded; and a spirit of inquiry is manifested among some of the congregation. The preaching of the Word has made a marked change in the village; many homes have been made happy, many minds enlightened, and many hearts filled with 'joy unspeakable, and full of glory.'

"Still, we are desirous of seeing much greater things accomplished. What we want, is more faith in God; more spirituality of mind; more earnest supplication that God would open the windows of heaven and pour us down a blessing, so that there shall not be room enough to receive it. One of our drawbacks, is the poverty of the people. Owing to the failure of the plaiting trade, our people have been placed in great straits. Generally speaking, they are willing and wishful to support the cause; but their small means leaves but little, after providing food for their families. We still hope for a return of prosperity."

* Mr. Dickson has 25 stations under his care, varying in distance from his centre, from 2½ to 18 Irish miles.

Contributions from October 15 to November 20, 1868.

	£	s.	d.
Arnsby, by Rev. S. Evans—Sunday Schl.	0	7	0
Quarmby—			
Subscriptions 3 8 6			
Collected by Master Hall 0 1 6			
	3	10	0
Halifax—			
Subscriptions 8 10 6			
Small sums 0 4 7			
	8	15	1
Hebden Bridge—			
Collection 1 9 0			
Subscriptions 5 7 6			
	6	16	6
Huddersfield—			
Subscriptions 3 15 6			
Late Mrs. Willett 19 19 0			
Ditto 10 10 0			
	34	4	6
Lockwood—			
Subscriptions 10 7 6			
Small sums 0 4 2			
	10	11	8
Beverley—Collection	1	11	6
Bishop's Burton.....	0	10	0
Hull—			
Subscriptions 1 2 6			
Collection, George Street..... 5 0 3			
	6	2	9
Hackney, Mare Street—			
Collections by Mr. G. B. Woolley.....	25	14	0
Bedale—Subscriptions.....	1	2	0
Bingley—Subscriptions	1	15	5
Armley—Subscriptions	0	6	0
Mirfield—Subscriptions	0	10	0
Hunslet—Subscriptions	0	3	6
Newcastle-on-Tyne, by Mr. W. G. Davies—			
Sunday School	5	0	0
Slack—Mrs. J. Sutcliffe	0	10	0
Milwood—Mr. Pilling	0	5	0
Brearley—Luddenden Foot—Subscriptions	0	12	6
Skipton—Contributions	0	10	10
Earby in Craven—Contributions	0	10	0
Wainsgate—Collection.....	1	3	2
Birchcliffe—Collection.....	1	4	4
Aylsham—Sunday School, by M. Witham	0	4	4
Cheltenham—Cambray Chapel, Contributions, by Rev. W. Jackson.....	1	13	6
Carrickfergus—			
Contributions.....	3	0	0
Misses Kirk.....	1	0	0
Windsor—Sunday School, by Mr. J. T. Milligan	2	1	0
Weston-super-Mare—Mrs. Blair	10	0	0
Camberwell—Denmark Place—Collections, by Mr. Benjamin Colls	23	7	8
Coleraine	2	5	9
Maryport—Penny-a-week Subscriptions from four Friends, by Mr. Alfred Hine...	0	14	4
Norwood, Sunday School—			
Collected by Miss Annie Garulum	0	2	9
,, Miss Rosa Maitland.....	0	2	8
Haworth—			
Collection 0 15 4			
Subscriptions 2 3 0			
	2	18	4
Slacklane—Subscriptions	1	2	6
Keighley—			
Collection	1	15	7
Mr. J. Wright.....	0	5	0
London—Mr. Thomas Pewtress	2	2	0
Leicester—Rev. T. Wilshire	1	1	0
Falmouth—Contributions	0	13	0
London—Mr. Bell.....	0	10	0
Bridgewater—Mr. J. W. Sully	2	2	0
Newbottle—Mr. Storrow	1	0	0
Cambridge—			
Mr. G. E. Foster 2 2 0			
Mr. Edmund Foster 0 10 0			
Mr. James Nutter 20 0 0			
	22	12	0
Polemoor—Contributions	0	12	6
Lee—Contributions, by Rev. B. Davies ...	5	0	0
Lewisham Road ,, ...	2	10	0
Lewisham and Lee ,, ...	2	2	6
Blackheath ,, ...	2	4	6
Greenwich ,, ...	4	9	6
Welford—Mr. W. Billson	1	1	0
Swaffham	5	0	0
Norwich—			
Subscriptions 30 1 6			
Ditto 1 0 0			
Collection—St. Mary's Chapel 12 10 0			
,, Surrey-rd. Chapel 2 17 1			
	46	8	7
Worstead—Contributions	3	5	0
Ingham—			
Subscriptions 5 3 6			
Collections..... 3 14 0			
	8	17	6
Farewell Farm, Bideford—Mrs. E. Davies	0	2	0
Nottinghamshire Auxillary, by Mr. Thos. Bayley	7	6	4
Bristol—Subscriptions, by Rev. W. J. Cross	7	14	6
Walworth Road Chapel—Mrs. Gover, by Rev. W. Howieson	5	0	0
Nottingham—Subscriptions, by Mr. H. Beddow	0	15	0
Llanfihangel—Ystrad, by Rev. S. R. Young	0	15	6
Newcastle-on-Tyne—Mr. Josh. Angus ...	0	10	0
Northern Auxiliary, by Mr. Geo. Angus	9	19	9
Peckham—Mr. G. T. Congreve.....	1	1	0
Greenwich—Mr. Thos. Pillow, Jun.....	1	1	0
London—By Rev. B. Davies—			
Mr. J. Cowdy ,, ...	1	1	0
Mr. Freeman ,, ...	1	1	0
Mr. Henry Gover ,, ...	1	1	0
Mr. McLaren ,, ...	1	1	0
Mr. Millar ,, ...	1	1	0
Mr. J. Mote ,, ...	1	1	0
Mr. T. H. Olney ,, ...	1	1	0
Mr. J. Passmore	0	10	0
Mr. E. Rawlings	1	1	0
Mr. J. Templeton	0	10	0
Aberchirder	3	15	0
Aberdeen.....	8	15	0
Do. by Mr. A. Anderson.....	1	15	8
Do. by Miss Barclay.....	0	5	0
Arbroath.....	4	12	6
Banff.....	1	17	6
Cupar-Fife	4	7	0
Dundee	5	5	0
Dunfermline	2	10	6
Elgin	1	0	0
Forres	2	16	6
Grantown	3	9	6
Greenock.....	3	5	6
Huntly.....	0	19	6
Inverness	4	17	6
Kirkcaldy	8	11	0
Perth	10	2	6
Peterhead	0	10	0
Edinburgh	34	1	6
Glasgow	51	3	0
Paisley.....	22	5	0

The Secretary acknowledges with thanks, a package of clothing from Mrs. Risdon, of Pershore, for the poor under the care of Mr. Douglas, of Portadown.

He also regrets that a subscription of 10s., from Mr. Mellersh, was omitted from the list for Lee, in the last Report.

